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AN

ARABIC-ENGLISH
LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 7.

٢-ق

EDITED BY STANLEY LANE-POOLE.

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ق

The twenty-first letter of the alphabet: called قَاف. Respecting its pronunciation as the title of the fiftieth chapter of the Kur-án, see صَاد, in art. صَوَد. It is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]; its place of utterance is between the root of the tongue and the uvula, in the furthest part of the mouth; and it is of the strongest of the letters, and of the most certain of them in sound. (TA at the commencement of باب القاف.) It is sometimes pronounced like the Pers. ك, i. e. الكَافُ الْمَمْرُوجَةُ بِالْقَافِ; in which case it is termed الْقَافُ الْمَقْعُودَةُ [?]: this mode of pronouncing it is well known as of the dial. of the people of El-Yemen [and others]: Ibn-Khaldoon says that it is of the dial. of Mudar; and that some of the people of the [Prophet's] house are so extravagant as to assert that recitation in prayer is not rightly but with this letter thus pronounced. (MF and TA voce جَلَنَارُ.) It has been substituted for one letter, i. e. ك, [as some say,] in the instance of أُكْنَةُ الطَّائِرِ [for which they sometimes said أَكْنَةُ]. (MF and TA at the commencement of باب القاف. [It is there added that a pl. of أُكْنَةُ has been heard, but not of أَكْنَةُ, and this is a sign of the originality of the former: but أَكْنَاتُ is mentioned as pl. of أَكْنَةُ in art. اقْن in the TA.]])

قَاب

1. قَابُ الطَّعَامِ, (Aṣ, Ṣ, O, K,) aor. ʔ, inf. n. قَابٌ, (K,) He ate the food. (Aṣ, Ṣ, O, K.) — And قَابُ الْمَاءِ He drank the water; as also قَابَهُ: (K:) or he drank all the water that was in the vessel. (Aṣ, Ṣ, O, K.) — And قَابَ الشَّرَابِ, aor. ʔ, inf. n. قَابٌ and قَابٌ, (K, TA,) the latter thus (مَحْرُكَةً), agreeably with analogy, (TA, [but in the CK قَابُ,]) He became filled with the beverage; (Lth, K;) as also قَابَ مِنْهُ: (Lth:) or he drank the beverage: (TA:) and, or simply قَابَ, like صَابَ, (Ṣ,) he drank much water. (Ṣ, TA.)

مِقَابٌ: see قَوَابٌ.

قَوَابٌ and إِنَاءٌ قَوَابٌ A vessel that takes, or receives, much water: (O, K:) the latter epithet Bk. I.

expl. by Lth as signifying taking, or receiving, much. (L.)

قَوَابِي: see what next precedes.

قَوَابٌ (Ṣ, O, K) and قَوُوبٌ (K) One who drinks much water: (Ṣ, O:) or one who drinks much. (K.)

قَب

1. قَبٌ, aor. ʔ, (M, K,) inf. n. قَبِبٌ, (M,) or قَبُوبٌ, (so in the K, [but see the next sentence,]) and قَبٌ, (TA,) said of a number of men (قَوْمٌ), They raised a clamour, or confusion of cries or shouts or noises, in contention, or litigation, (M, K,) or in dispute. (M.) And قَبٌ, aor. ʔ, inf. n. قَبِبٌ (Ṣ, M, O, K) and قَبٌ, (M, K,) said of a lion, (Ṣ, M, O, K,) and of a stallion [camel], (M, K,) He made the gnashing (قَبْقَبَةٌ [inf. n. of قَبَقَبٌ, Ṣ, O, or قَعْقَعَةٌ, M, K]) of his canine teeth to be heard: (Ṣ, M, O, K:) and in like manner the verb (M, K) with the same inf. ns. (M) is said of the canine tooth of the stallion [camel] and of the lion, (M, K,) meaning it made a sounding, and a gnashing: (K:) and some expl. قَبِبٌ in a general manner, saying that it signifies a sounding, or sound: (M:) قَبْقَبَةٌ also, and قَبْقَابٌ, [both inf. ns. of قَبَقَبٌ,] (M,) or the former and قَبِبٌ, (TA,) signify the sounding [or gnashing] of the canine teeth of the stallion [camel]: and his braying: or, as some say, the reiterating of the braying: (M, TA:) and قَبْقَبَةٌ and قَبِبٌ signify the sounding of the chest or belly of the horse. (Ṣ, M, O.) — And قَبٌ, aor. ʔ, inf. n. قَبُوبٌ, said of flesh-meat, It lost its moisture, (Ṣ, M, O, K,) or freshness: (M, K:) and in like manner said of dates (تَمْرٌ), (Ṣ, M, O, Mṣb, [in my copy of the last of which the inf. n. is said to be قَبِبٌ,]) and of the skin, and of a wound: (Ṣ, O:) and hence said of the back of a man who had been beaten with the whip or some other thing, meaning the marks of the beating thereof became in a healing state, and dried. (Aṣ, O, TA.) And قَبَّتِ الرُّطْبَةُ, (M, TA,) thus correctly, but in copies of the K قَبَّتَتْ, (TA,) [and the CK has الرُّطْبَةُ for الرُّطْبَةُ,] is said to signify The fresh ripe date became somewhat dry after the ripening: (M, TA:) or became dry.

(K.) — And قَبَّتِ النَّبْتُ, aor. ʔ and ʔ, [the latter anomalous,] inf. n. قَبٌ, The plant dried up. (M, L, K.) — قَبٌ, (M, MA,) aor. يَقْبُ, (M,) inf. n. قَبِبٌ, (Ṣ, * M, MA, O, * K, *) He was, or became, slender in the waist, (Ṣ, * M, MA, O, * K, *) lank in the belly: (Ṣ, * M, O, * K, *) and قَبِبْتُ, uncontracted, as in some other instances, said of a woman [as meaning she was, or became, slender in the waist, lank in the belly], is mentioned by IḤar: (M:) and some say, of the belly of the horse, قَبٌ, (M, TA,) meaning his flanks became lank; (M;) or his flanks adhered to his حَالِبَانِ [dual. of حَالِبٌ, q. v.]: (TA:) or one says, [app. of a horse,] قَبٌ بَطْنُهُ, (K, TA,) inf. n. قَبٌ; (TA;) and قَبِبٌ, (K, TA,) inf. n. قَبِبٌ, in the original uncontracted forms, anomalously, (TA,) meaning his belly became lank. (K, TA.) And one says also, قَبٌ بَطْنُهُ, i. e. His (a horse's) belly was, or became, firmly compacted, so as to have a round form: and قَبَهُ means He caused it to be so: (O, TA:) the aor. of the latter is ʔ, and the inf. n. is قَبٌ. (TA.) — قَبَّ الشَّيْءُ He collected, or gathered together, the extremities of the thing; as also قَبَّبَهُ. (M, TA.) — And قَبَّهُ, aor. ʔ, (Ṣ, M, O,) inf. n. قَبٌ, (M, K,) He cut it off; (Ṣ, M, O, K, *) and قَبَّتَهُ signifies the same: (M, K, *) or, [app. the latter,] as some say, peculiarly the hand, or arm: (M:) one says, اقْتَبَ فُلَانٌ فُلَانٌ Such a one cut off the hand, or arm, of such a one: (Aṣ, Ṣ, O:) or اقْتَبَابٌ signifies any cutting off that does not leave aught. (M.) — See also the next paragraph.

2. قَبَّ He (a man) made a قَبَّةَ [q. v.]: (K:) or so قَبَّ: (TA:) and قَبَّ قَبَّةً, (M, TA,) inf. n. تَقْبِيبٌ, (TA,) he made, (M,) or constructed, (TA,) a قَبَّةَ. (M, TA.) [Hence,] الْهَوَادِجُ تَقْبِيبٌ [The women's camel vehicles of the kind called هَوَادِج have dome-like, or tent-like, coverings made to them]. (Ṣ, O.) — [Hence also,] قَبَّ ظَهْرَهُ [He (a man) made his back round like a dome, lowering his head]. (Ṣ and K in art. دَبَخ.) — See also 1, in two places, near the middle and near the end.

5. قَبَّ قَبَّةً He entered a قَبَّةَ [q. v.]. (M, K.)

8: see 1, near the end. — IAar says, El-'Okeylee used not to discourse of anything but I wrote it down from him; wherefore he said, مَا تَرَكَ عِنْدِي قَابَةً إِلَّا أَقْتَبَهَا وَلَا نُقَارَةً إِلَّا أَتَقَرَّهَا, meaning †He did not leave with me any approved and choice word but he cut it off for himself [or appropriated it to his own use], nor any such expression but he took it for himself. (M, TA.)

R. Q. 1. قَبَقَبَ, and its inf. ns.: see 1, former half, in three places. Said of a stallion [camel], (O, TA,) it signifies [also] He brayed: (O, K,* TA:) and, said of a lion, (S, M, TA,) he roared; (S, K,* TA:) and he uttered a sound; (K, TA:) and (TA) he made a grating sound with his canine teeth: (M, TA:) and, said of the قَرْج of a woman by reason of the act of إِبْلَاج, it made a sound. (IAar, O.) And, said of a sword, in a striking [therewith], It made a sound like قَبَقَبَ [q. v.]. (A.) — Also, (said of a man, O) He was, or became, foolish, stupid, or unsound in intellect or understanding. (O, K.)

R. Q. 2. جَبَشَ يَتَقَبَّبُ An army of which one part presses upon another. (TA in art. جعب.)

قَب (M, A, K,) or قَب (TA,) an expression imitative of The sound of the fall of a sword [upon an object struck therewith] (M, A,* K, TA) in fight. (TA.)

قَب The perforation in which runs [or rather through which passes] the pivot of the مَحَالَة [or great pulley]: (M, K:) or the hole which is in the middle of the بَكْرَة [or sheave] (M, A, K) and around which the latter revolves: (A:) or the [sheave or] perforated piece of wood which revolves around the pivot: and its pl., in these senses, is أَقْب, only: (M:) or the piece of wood above the teeth of the مَحَالَة: (K, TA:) or [this is app. a mistake, or mistranscription, and the right explanation is] the piece of wood [i. e. the sheave] (S, O, TA) in the middle of the بَكْرَة, (S, O,) above which are teeth (S, O, TA) of wood, (S, O,) the teeth of the مَحَالَة [between which teeth runs the well-rope]; thus says Aq. (TA.) [See an ex. in a verse of Zuheyr cited voce ثَنَائَة.] — And The head [or truck] of the دَقْل [or mast] of a ship. (Az, TA in art. رنج.) — And [app. as being likened to the pivot-hole of the sheave of a pulley.] †A head, chief, or ruler, (S, M, A, O, K,) of a people, or party: (M, A:) or the greatest head or chief or ruler; (M;) or such is called الْقَب الْأَكْبَر; (S, O;) and this appellation means the شيخ [or elder, &c.,] upon [the control of] whom the affairs of the people, or party, turn. (A.) And, (K,) some say, (M,) †A king: (M, K:) and, (K,) some say, (M,) a خَلِيفَة [q. v.]. (M, K.) [See also قَبَقَب.] — And [hence, perhaps,] †A فَحْل [i. e. stallion, or male,] of camels and of mankind. (O, K.) — Also †The back-part of a coat of mail: so called because that part is its main support; from the قَب of a pulley. (TA, from a trad.) — And †The piece, or pieces, inserted [i. e. sewed inside, next to the edge,] in the جَبَب [or opening at the neck and bosom] of a shirt.

(A'Obeyd, S, M, O, K.) [And in the present day it is likewise used to signify The collar of a shirt or similar garment; as also قَبَة.] — Also The part between the two hips: (M, K:) or, between the two buttocks: (K:) or قَب الدَّيْبَر means what is between the two buttocks. (M.) See also قَبَقَب. — And The hardest, or most severe, (M, O, K,) and largest, (M, K,) of نُجَر [i. e. bits, or bridles; pl. of لَجَام, q. v.]. (M, O, K.) — And A certain measure for corn, or grain, or other kinds of the produce of land. (TA.) — وَتَرَقَبَ means [app. A bow-string] of which the several طَافَات [or component fascicles of fibres or the like] are even. (A.)

قَب, with kest, The شَيْخ [or elder, &c.,] of a people, or party: (S, O, K:) but he is rather called قَب, with fet-h, as mentioned above. (TA.) — And The bone that projects from the back, between the two buttocks; (S, O, K;) i. q. عَجَب: (TA:) one says, أَنْزَقَ قَبَكَ بِالْأَرْضِ, (S, O, TA,) but it is said that in a copy of the T, in the handwriting of its author, it is قَبَكَ, with fet-h, (TA,) [as it is also in a copy of the A,] i. e. [Make thou] thy عَجَب [to cleave to the ground], (A, TA,) meaning †sit thou. (A.)

قَبَة: see قَب, last quarter.

قَبَة A certain kind of structure, (S, M, A, O, Mqb, TA,) well known; (M, A, Mqb, TA;) and applied to a round بَيْت [i. e. tent, or pavilion], well known among the Turkumán and the Akhrád; (Mqb;) it is what is called a خُرْقَانَة [an Arabicized word from the Pers. خَرَكاه; (Mgh, Mqb;) and signifies any round structure: (Mgh;) it is said to be a structure of skins, or tanned hides, peculiarly; (M, TA;) derived from قَبَّ الشَّيْء and قَبَّه meaning “he collected, or gathered together, the extremities of the thing:” (M:) accord. to IAth, it is a small round tent of the kind called حَبَا; of the tents of the Arabs: in the 'Ináyeh it is said to be what is raised for the purpose of the entering thereinto; and not to be peculiarly a structure: (TA:) [also a dome-like, or tent-like, covering of a woman's camel-vehicle of the kind called هَوْدَج: and a dome, or cupola, of stone or bricks: and a building covered with a dome or cupola:] the pl. is قَبَاب (S, M, A, Mgh, Mqb, K) and قَبَب. (S, M, O, K.) — [Hence,] قَبَة السَّنَام †[The round, protuberant, upper portion of the camel's hump]. (A, voce قَحْدَة.) — قَبَة الْإِسْلَام is an appellation of El-Bagrah. (M, K.) — And الْقَبَة is the name by which some of the Arabs call †The thirteen stars that compose the constellation of Corona Australis; because of their round form. (Kzw.)

قَبَة الشَّاة, also pronounced without teshdeed [i. e. قَبَة], The حَفِث [q. v.] of the sheep or goat, (S, O, K,) which has أَطْبَاق [see, again, حَفِث,] (S, O,) and which is the receptacle whereto the feces of the stomach finally pass. (TA.) [See also art. وَقَب.]

قَبَاب Sharp; (O, K;) applied to a sword and the like: (K:) from قَب “he cut off.” (TA.) — And A thick, large, nose. (M, K.) — And, (M, O,) or قَبَاب (K,) A species of fish, (M, O, K,) which is eaten, resembling the كُنْعَد. (M, O.)

قَبَاب: see what next precedes.

قَبِيب an inf. n. of 1 [q. v.]. — Also Dry herbage: like قَفِيف. (M.) — And [The preparation of curd called] أَقَط of which the dry has been mixed with the fresh. (M, K.)

القَبَاب The lion; as also الْقَبِيب. (O, K:) in the CK the latter is written الْقَبِيب.)

حِمَارُ قَبَان [The wood-louse; thus called in the present day;] a certain insect, or small creeping thing; (S, O, K;) mentioned in art. حمر [q. v.]; (Mqb;) also called عَيْرُ قَبَان; (K;) a small, smoothish, blackish thing, the head of which is like that of the [beetle termed] خُنْفَاء, and long, and its legs are like those of the خُنْفَاء, than which it is smaller; and it is said that what is called عَيْر قَبَان is party-coloured, black and white, with white legs, having a nose like that of the hedge-hog; when it is moved, it feigns itself dead, so that it appears like a [small] globular piece of dung; but when the voice is withheld, it goes away: (M, TA:) MF says that the appellation عَيْر قَبَان is used only in poetry, in a case of necessity, for the sake of the metre; and is not mentioned in the lexicons of celebrity [except the K]: but it is mentioned in the M and the L: he says also that what is called حِمَارُ قَبَان is said to be a species of the [beetles termed] خُنْفَاس [pl. of خُنْفَاء] found between Mekkeh and El-Medeeneh: (TA:) [accord. to Dmr, it is a kind of six-footed insect, round, smaller than the black beetle, with a shield-shaped back, bred in moist places: (Golius:)] it is related on the authority of Jáhidh that one species thereof is called أَبُو شَحْر, which is the small [species] thereof; and that the people of El-Yemen apply the appellation حِمَارُ قَبَان to a certain insect, or small creeping thing, above the size of a locust, of the same sort as the فَرَّاش [generally meaning moth]: in the Mufradát of Ibn-El-Beytár, it is said that what is called حِمَارُ قَبَان is also called حِمَارُ الْبَيْت: the reason for the appellation [حِمَارُ قَبَان] seems to be because its back resembles a قَبَة: (TA:) قَبَان in this case is of the measure فُعْلَان, from قَب, (S, O, K,) because the Arabs imperfectly decline it, and they use it determinately; if it were of the measure فُعْلَان, they would decline it perfectly: the pl. is حِمَارُ قَبَان. (S, O.) — قَبَان, syn. with قُسْطَاس, see in art. قَبْن.

القَبِيْبُون, [in the CK الْقَبِيْبُون,] occurring in a trad., in the saying خَيْرُ النَّاسِ الْقَبِيْبُون, means, (Th, O, K,) if the trad. be correct, (Th, O,) Those who continue uninterruptedly fasting [except in the night] until their bellies become lank: (Th, O, K:)

unseemliness, unsightliness, ugliness, or hideousness;] and قُبْحًا لَهُ (L, K, TA;) and قُبْحًا لَهُ وَشَقًّا; in which شَقًّا is [said to be] an imitative sequent. (L, TA: but see art. شَقَحَ) — قَبَحْتُ [thus,] without teshdeed, means *I said to him, قَبَحَ اللَّهُ وَجْهَكَ* [i. e. *May God remove thee far from good, &c.*, for وَجْهَكَ is here put for نَفْسَكَ, the phrase being] from القَبَح signifying “the removing far [from good, &c.]” (AA, L. [See an ex. in a verse cited in art. سَبَح, conj. 2.]) — And قَبَحَ (IAar, L, K, TA, [accord. to the CK قَبَح, and so in one of two copies of the A, but the former is the right, as is shown by the form of the aor. in an ex. in the TA,]) *He broke a purulent pustule (in his face, L,) in order that the matter might come forth: (L, K, TA:) or he squeezed a purulent pustule to express its contents before it was ripe: (A, TA:) and [in like manner] he broke an egg, (K,) or anything. (L.)*

2. قَبَحَهُ *He (i. e. God) rendered him, or it, bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous. (L.)* — See also the preceding paragraph, near the middle. — And *He rejected, or reprobated, what he said, as bad, evil, abominable, foul, or unseemly. (L.)* — And قَبَحَ عَلَيْهِ فَعْلُهُ (S, A, Mgh, K,) inf. n. تَقْبِيحُ (S, K,) *He showed, or declared, his deed to be bad, evil, abominable, foul, or unseemly: (K:) said when a deed is such as is blamed. (Mgh.)*

3. قَابَحَهُ (A,) inf. n. مُقَابَحَةٌ (K, TA,) with which مُكَابَحَةٌ is syn., (TA,) *He reviled, or vilified, him, being reviled, or vilified, by him; or he vied, or contended, with him in reviling, or vilifying. (A, K.)**

4. اَقْبَحَ *He did [or said] what was bad, evil, abominable, foul, or unseemly. (S, A, K.)* — مَا اَقْبَحَ وَجْهَهُ is said in reviling a man [as meaning *How foul, unseemly, unsightly, ugly, or hideous, is his face!*]. (Ham p. 138.)

10. اسْتَقْبَحَهُ *He regarded him, or it, as bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; (TA;) contr. of اسْتَحْسَنَهُ. (S,* K.)*

قُبْحُ [either an inf. n. or a simple subst.; much used as a simple subst., and قُبْحًا, q. v., may be an anomalous pl. thereof, like as مَحَاسِنُ is said to be of its contr. حُسْنُ: see 1, first sentence; and again, in two places, in the latter half.

القَبَاحُ: see the next following paragraph.

قَبِيحٌ *Bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; contr. of حَسَنُ (S, L, Mgh, K, &c.); applied to a form, and to an action, (L,) and to anything: (T:) pl. قَبَاحٌ and قَبَاحِي and قَبِيحَةٌ: fem. قَبِيحَةٌ: pl. قَبَاحٌ and قَبَاحٌ. (K.)* — نَاقَةٌ قَبِيحَةُ الشَّعْبِ *A she-camel having wide orifices to her teats. (A, K.)* — القَبِيحُ [is said to signify] *The extremity of the*

bone of the elbow; (S, TA;) so in the T; and the إِبْرَة is another small bone, the head of which is large, and the rest of it small, [the former, i. e. the head,] compactly joined to the قَبِيحُ: (TA:) or [it is more correctly expl. as] the extremity of the bone of the upper half of the arm, next the elbow; (K, TA;) the extremity next the shoulder-joint being called الحَسَنُ, because of the abundance of the flesh that is upon it: (TA:) or the lower part of the upper half of the arm; the upper part being called الحَسَنُ: (Fr. TA:) or the قَبِيحَانُ are the two slender ends that are at the heads of the ذِرَاعَانِ [here meaning the two bones of the fore arm]: (TA:) or the قَبِيحُ is the place of junction [of the bones] of the shank and the thigh, (K, TA,) which are termed قَبِيحَانُ; (TA;) and it is also called القَبَاحُ (K, TA:) accord. to A'Obeyd, كَسْرُ قَبِيحٍ (L, TA,) which is composed of two syn. words, one prefixed to the other, governing it in the gen. case, (L,) signifies the bone of the سَاعِد [here meaning the upper half of the arm] from the part next the middle to the elbow. (L, TA; and thus it is expl. in the S and K in art. كَسَر.)

قُبَاحٌ *A bear (K, TA) that is extremely aged, or old and weak. (TA.)*

قَابِحٌ [as part. n. of قَبَحَ]: see 1, first quarter, in two places.

مَقْبُوحٌ, of which the pl. occurs in the Kur [xxviii. 42], (S, L, Mgh,) *Removed (S, Mgh, K, TA) far (TA) from good, or prosperity, (S, K,) or from all that is good; (L, TA;) or from success, or the attainment of that which he desires or seeks; (Mgh;) like as are the dog and the pig: (AZ, L, TA:) or driven away like a dog: (ISd, TA:) or rendered foul, unseemly, unsightly, ugly, or hideous, in form. (IAb, TA.)* [See also مَشْفُوح, in the first paragraph of art. شَقَحَ.]

مَقَابِحُ *Bad, evil, abominable, foul, or unseemly, qualities or dispositions [&c.]; contr. of مَحَاسِنُ and] مَمَادِحُ. (L. [See قَبَحَ.]*

قب

1. قَبَرَ, aor. قَبَرْتُ and قَبَرْتُ, inf. n. قَبْرٌ (S, Mgh, K,) and مَقْبَرٌ (K,) *He buried a corpse; (S, Mgh, K;) concealed it in the earth. (TA.)*

4. اَقْبَرَهُ *He made him to be buried: so in the Kur, lxxx. 21: (Fr, S:) where it is meant that man is not made by God to be thrown, when dead, to the dogs, (S,) or to the birds and wild beasts. (Fr.)* — *He ordered that he should be buried. (S, Mgh, Mgh.)* — [He permitted that he should be buried.] The tribe of Temeem said to El-Hejjaj, who had slain Salih the son of 'Abder-Rahmán, أَقْبِرْنَا صَالِحًا, meaning, *Permit us to bury Salih. (S,* TA.)* You say also اقْبِرِ الْقَوْمَ, meaning, *He gave them their slain that they might bury him. (K.)* — *He assigned to him, or made for him, a grave (ISk, S, Mgh, K) to be buried*

in it: (S:) he made him to have a grave. (Mgh.) — Accord. to some, *He ordered him to dig a grave. (TA.)*

قَبْرٌ *A grave, tomb, sepulchre, or place of burial, of a human being: (K:) pl. قُبُورٌ. (S, Mgh, K.)*

قَبْرٌ: see قَبْرٌ.

قَبْرٌ (S, Mgh, K) and قَبْرٌ (K) and قُبَيْرَةٌ (S, K) and قُبَيْرٌ, this last occurring in a Rejez, to be cited below, (S,) [The lark;] a kind of bird, (S, K,) resembling the حَمِيرَةٌ; (TA;) a kind of small bird: (Mgh:) n. un. قُبَيْرَةٌ (S, Mgh, K) and قُبَيْرَةٌ (K) and قُبَيْرَةٌ (S, Mgh,) which last is the form used by the vulgar, (S,) or it is not allowable, or it is a form of weak authority, (K,) and is also pronounced قُبَيْرَةٌ: (Mgh:) pl. of قُبَيْرَةٌ (S, K,) and of قُبَيْرَةٌ (Mgh,) قُبَيْرٌ. (S, Mgh, K.) AO cites, from a Rejez of Jendel Ibn-El-Muthennà Et-Tahawee,

جَاءَ الشَّيْءُ وَأَجْتَأَلَ الْقُبَيْرُ

[The winter came, and the lark plumed himself]. (S.)

قُبَيْرٌ: } see قَبْرٌ.
قُبَيْرَةٌ: }

مَقْبَرٌ and مَقْبَرٌ: see مَقْبَرَةٌ.

مَقْبَرَةٌ and مَقْبَرَةٌ (S, Mgh, Mgh, K) and مَقْبَرَةٌ (K) and مَقْبَرٌ (Lth, S, Mgh,) with fet-h only, (Mgh,) this last occurring in poetry, (S,) but agreeable with analogy, (IB,) and مَقْبَرٌ (MF, and TA voce أَلُوْكَ, [under which see some remarks on words of this form in the present work,]) *A cemetery, burial-place, or place of graves: (Mgh, K:) or the place of a grave: (Mgh:) or the last of the above words has this latter signification: (Lth:) pl. (of مقبرة and مقبر, Mgh) مَقَابِرُ. (S, Mgh, Mgh.)*

مَقْبَرِيٌّ and مَقْبَرِيٌّ applied to a man [A keeper of a cemetery: or of a grave or tomb: or a grave-digger]. (S.)

قبس

1. قَبَسَ نَارًا, aor. قَبَسَ, (Mgh, K,) inf. n. قَبْسٌ (T, K,) *He took fire, منه [from him;] (K:) as also اِقْتَبَسَا: (S, K:) or he took fire from the main mass thereof; (Mgh;) as also اِقْتَبَسَ [alone]. (Mgh, K.)* — [Hence,] قَبَسَ عِلْمًا, (and العِلْمُ, TA,) + *He acquired knowledge, منه [from him;] (Ks, K, TA;) as also اِقْتَبَسَ: (Ks, S, K, TA:) or he learned knowledge; as also اِقْتَبَسَ. (Mgh.)* — [Hence also,] قَبَسَ حُمَّى + *He caught a fever from another; as also اِقْتَبَسَا. You say, هَذِهِ هُمَا قَبَسٌ + This is a fever caught from another; not accidentally inbred: (A, TA:) but Sgh explains it differently, as signifying an accidental fever. (TA.)* And اقْبَسَ مِنَ غَيْرِهِ وَلَمْ يَقْبَسِ + *He caught the fever from*

another; and it did not accidentally come to him from himself]. (A, TA.) = قَبَسَ مِنْهُ نَارًا, aor. ٢, inf. n. قَبَسَ, [He sought from him fire; (see its part. n., below;)] (S; [and so قَبَسَ, for اقْبَسَ, meaning, [We sought fire from such a one, and he refused] to give us fire. (TA.) — [And hence, قَبَسَ عَلَيْهِ + He sought knowledge; (see, again, its part. n., below;)] and so قَبَسَ; as appears from an explanation of the part. n. of this latter also; and from the saying,] اَتَانَا فُلَانٌ يَقْتَسِبُ الْعِلْمَ, meaning, + [Such a one came to us seeking knowledge, and] we taught him. (TA.) = Also, قَبَسَ النَّارَ He lighted, or kindled, the fire. (IKht.) = See also 4, passim.

4. اَقْبَسَهُ He gave him a قَبَس [a brand, or burning stick, or burning piece of fire-wood]: (S, K; or he gave him fire: and قَبَسَهُ he brought him fire: (TA:) and اَقْبَسَهُ نَارًا (Ks, S, Mgh) he gave him fire; (S, * Mgh, TA;) as also نَارًا قَبَسَهُ. (Yz, Ks, IAqr, S.) — [Hence,] اَقْبَسَهُ + He taught him: (K; and اَقْبَسَهُ عَلَيْهِ (Yz, Ks, IAqr, S, A, Mgh) and خَيْرًا (A, TA,) + he taught him knowledge, (S, * Mgh, TA,) and + good; (TA;) as also عَلَيْهِ قَبَسَهُ (Ks, IAqr, S, A, Mgh, TA,) and خَيْرًا (A:) the latter verb is sometimes thus used; (IAqr, TA;) or is allowable: (Ks, TA;) or only the former: (A:) [but it seems to be indicated in the TA, that you say خَيْرًا قَبَسَهُ as meaning + he brought him good:] and you say also مَالًا قَبَسَهُ [app. meaning + he gave him property]. (IAqr, TA.) = اَقْبَسَ فُلَانًا نَارًا He sought fire for such a one. (Yz, * S, * K.)

8: see 1, passim.

قَبَسَ Fire: (TA:) or a live coal: (Bd, xx. 10:) or [more commonly, and more properly, like شُعْلَةٌ in the sense of مَنْفُوسٌ;] a firebrand (شُعْلَةٌ taken from the main mass of fire; (T, A, Mgh, * K;) as also مَقْبَسٌ and مَقْبَسٌ (A) and مَقْبَسٌ: (S, A, Mgh, K;) the last two [properly] signify a thing [such as a stick, or piece of fire-wood,] with which one has taken fire: (TA:) and قَبَسٌ is also explained as signifying a live coal, or piece of fire, (جَذْوَةٌ مِنْ نَارٍ) which one takes upon the end of a stick: (TA:) [and قَبَسَةٌ also signifies the same; as appears from an application thereof in the K, art. جذو, where الجَذْوَةُ is explained by مَا أَنَا إِلَّا; and from the saying,] اَنَا قَبَسَةٌ مِنْ نَارِكَ [lit., I am nought but a piece from thy fire; app. meaning, my subsistence, or the like, is derived from thee]. (A, TA.) It is said in a trad. of Alee, حَتَّى أَوْرَى قَبَسَ الْقَابِسِ + So that he manifested a light of truth to the seeker thereof. (TA.)

قَبَسَةٌ [inf. n. of un. of 1; A single act of taking fire; &c. Hence the saying,] مَا زُرْتَكَ إِلَّا كَقَبَسَةٍ العَجَلَانِ [I did not visit thee save like the hasty person's single act of taking fire]. (TA.) = See also قَبَسَ.

قَابِسٌ [act. part. n. of 1; Taking fire; a taker of fire; &c. Hence the saying,] مَا أَتَيْتَ إِلَّا كَالْقَابِسِ العَجَلَانِ [Thou art none other than like the hasty taker of fire]. (A.) — [+ Acquiring, or learning, knowledge; an acquirer, or a learner, of knowledge.] = Seeking, or a seeker of, fire: pl. أَقْبَاسٌ; its only broken pl. (TA.) — + Seeking, or a seeker of, knowledge; as also مُقْتَبِسٌ. (TA.) — القَوَابِسُ [pl. of القَابِسُ, like as الفَوَارِسُ is pl. of الفَارِسُ,] + Those who teach men what is good. (TA.)

مَقْبَسٌ The place of the fire-brand: i.e., fire-wood that has been lighted: or charcoal that has become hard; opposed to حَمَمَةٌ, which is [a piece of] charcoal that does not hold together: pl. مَقَابِسُ. (Mgh.)

مَقْبَسٌ }
مَقَابِسُ } see قَبَسَ.

مُقْتَبَسٌ see قَبَسَ.

قَابِسٌ see قَبَسَ.

قبض

1. قَبَضَهُ, aor. ٢, (M, A, K,) inf. n. قَبِضٌ (S, M,) He took it with the ends of his fingers; (S, M, A, K;) the action which it denotes being less than that termed قَبِضٌ; (M;) the latter signifying the "taking with the whole of the hand;" (Bd, xx. 96;) as also قَبِضَهُ (Ibn-'Abbád, K,) inf. n. تَقْبِضُ. (TA.) Thus, accord. to one reading, [in the Kur, xx. 96,] فَكَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرُّسُولِ; (S, M, A, TA;) and, accord. to another, قَبِضْتُ قَبْضَةً مِنْ أَثَرِ الرُّسُولِ; (TA;) [in each] with ص [in both instances] instead of ض, with which the passage is commonly read; (TA;) meaning, [And I took with the ends of my fingers somewhat] of the dust from the footstep of the horse of the messenger Gabriel. (Jel.) [But see قبض.] You say also, قَبِضْتُ قَبْضَةً [I took for myself somewhat with the ends of my fingers]. (A.) And جِئْتُ لِقَبْضٍ مِنْ أَنْوَارِكَ [I came to acquire of thy lights of knowledge, and pick up somewhat of thy traditions]. (A.)

2: see 1.

8: see 1, in two places.

قَبِضٌ see قَبِضٌ, throughout.

قَبِضٌ A great number (AO, S, M, K) of men or people; (S, K;) as also قَبِضٌ (M, TA:) thus applied it is like a dim. applied to that which is esteemed great. (El-Fáik, O.) You say, اِشْتَرَكْنِي قَبِضُ الْحَصَى Verily they are numerous as the pebbles. (TA.) And هُوَ فِي قَبِضِ الْحَصَى, and قَبِضًا, He is in, or among, a multitude that cannot be numbered. (O, TA.) [See also a verse of El-Kumeyt cited in the first paragraph of art. ثرو.] — A place where a number is collected together

of ants; as also قَبِضٌ (M:) and of bees; as also the latter word: (TA:) or where a great number of ants is collected together: (El-'Eyn, TA:) or where a great quantity of sand is collected together; as also the latter word. (Ibn-'Abbád, K.)

قَبْضَةٌ What one takes with the ends of his fingers; as also قَبْضَةٌ (K,) and قَبِضَةٌ (S, Mgh:) [in the L, قَبِضَةٌ; but this is the dim. of the first and second of the above words:] or, accord. to some, the first is a noun signifying the act [of so taking]: (M:) and the second, (M,) or this and the first also, (K,) signifies what one's two hands carry, of food, or wheat: (M, K:) the pl. of قَبْضَةٌ is قَبِضٌ. (TA.)

قَبْضَةٌ see قَبْضَةٌ, throughout.

قَبِضٌ see what next follows.

قَبِضٌ see قَبْضَةٌ. — Also, (M, K,) and قَبِضٌ (M, TA,) Dust, or earth, (M, K,) and pebbles, (Ibn-'Abbád, K, TA,) collected together. (M, K, TA.)

قَابِضَةٌ sing. of قَوَابِضُ; which signifies Bodies [of men]; syn. طَوَائِفُ; and a number collected together. (TA.)

قبض

1. قَبَضَهُ (S, M, A, Mgh, Mgh) or قَبَضَهُ بِيَدِهِ (O, K,) aor. ٢, (A, Mgh, K,) inf. n. قَبِضٌ (S, Mgh) He took it with his hand, (A, O, K,) by actual touch, or feel: (O:) or the former signifies he closed his hand upon it: (Lth:) [he grasped it; gripped it; clutched it; seized it:] or he took it with the whole of his hand: (Bd, xx. 96:) or i. q. أَجَدَهُ [he took it in any manner: he took it with his hand: he took possession of it: and he received it]: (S, M, Mgh, Mgh) and قَبِضَ عَلَيْهِ (M,) or قَبِضَ عَلَيْهِ بِيَدِهِ (A, Mgh, Mgh, K,) aor. and inf. n. as above, (M,) he grasped it, clutched it, laid hold upon it, or seized it, with his hand; syn. أَمْسَكَ: (A, K:) or he seized it (أَنْحَى عَلَيْهِ) with the whole of his hand: (M:) or he closed, or contracted, his fingers upon it: (Mgh, Mgh) it is also said, by MF, that some assert قَبِضٌ to signify the "taking with the ends of the fingers;" but this is a mistranscription, for قَبِضٌ, with the unpointed ص. (TA [in which it is said, in another place in this art., that قَبِضٌ has also this last signification; but this is evidently, in like manner, a mistranscription, for تَقْبِضُ.]) You say, قَبِضَ الْمَتَاعِ [He took, or received, the commodity, or the commodities, or goods]. (A.) And قَبِضَ مِنْهُ الدِّينَ [He took, or received, from him the debt]. (M, K, in art. قَضَى; &c.) And it is said in the Kur, [xx. 96,] فَكَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرُّسُولِ (M,) and, accord. to an extraordinary reading, قَبِضَةً (B,) meaning [And I took a handful] of the dust from the footstep of the hoof of the horse of the messenger [Gabriel]: (IJ, M:) and قَبِضٌ

قَبْضُهُ مِنْ أَتْرِهِ قَبْضُهُ signifies the same as قَبْضٌ: and قَبْضٌ [q. v.] is [said to be] a dial. form thereof. (TA.) And you say, قَبْضُ الطَّائِرِ *He collected, or comprehended, the bird in his grasp.* (A.) And قَبْضٌ عَلَى عُرْفِ الْفَرَسِ [*He grasped, or laid hold upon, the mane of the horse.*] (A.) — It is also used metaphorically, to denote the having an absolute property in a thing, to dispose of it at pleasure, without respect to the hand; as in the phrase قَبْضَتِ الْأَرْضَ, and الدَّارَ, † *I had, or took, or got, possession of the land, and of the house.* (TA.) And [in like manner] it is said in a trad., يَقْبِضُ اللَّهُ الْأَرْضَ, and السَّمَاءَ, † *God will comprehend, or collect together, [within his sole possession, (see قَبْضَةٌ)] the earth, and the heaven.* (TA.) [In like manner] you say also, قَبْضٌ عَلَى غَرِيمِهِ † [*He arrested his debtor: used in this sense in the present day.*] (A.) And قَبْضُ اللَّهِ رُوحَهُ † *God took his soul.* (TA.) And قَبْضُ اللَّهِ † *God caused him to die.* (Mṣb.) And قَبْضٌ † *He (a man, S, M, A) died: (S, M, A, * K:) and also † he (a sick man) was at the point of death; in the state of having his soul taken; in the agony of death.* (L, TA.) And قَبْضُهُ عَنِ الْأَمْرِ † *I removed him from the thing, or affair.* (Mṣb.) — قَبْضُهُ, aor. as above, (M, K,) and so the inf. n., (S, M, Mgh,) also signifies the † *contr. of بَسَطُهُ*; (S, * M, Mgh, * K;) and so قَبْضُهُ, (IAḥ, M,) inf. n. تَقْبِضُ. (TA.) [As such, † *He contracted it; or drew it together.*] You say, قَبْضُ رِجْلِهِ وَبَسَطَهَا † [*He contracted his leg, and extended it.*] (A.) And قَبْضُ كَفِّهِ [*He clenched his hand.*] (S, Mgh, Mṣb, K, in art. بَرَجَر). And قَبْضُ يَدِهِ عَنْهُ † [*He drew in his hand from it: or he refrained from laying hold upon it.*] (K.) Whence the saying in the Kur, [ix. 68], وَيَقْبِضُونَ أَيْدِيَهُمْ, meaning † [*And they draw in their hands, or refrain,] from expenditure, or from paying the [poor-rate called] زَكَاة.* (TA.) You say also, قَبْضُ جَنَاحِهِ † *He (a bird) contracted his wing: (M:) or قَبْضٌ, or قَبْضٌ جَنَاحُهُ, † he contracted his wing to fly.* (TA.) And hence, (TA,) قَبْضٌ, aor. as above; (S, K;) or قَبْضٌ (M;) [or both;] inf. n. [of the former] قَبْضٌ (S, K,) and [of the latter, as indicated in the M,] قَبَاضَةٌ (S, M, A, K) and قَبَاضٌ (M;); † *He (a bird, S, K, and a horse, A, and a man, S, or other [animal], K,) was quick, (S, M, A, K,) in flight, or in going or pace.* (K.) يَقْبِضُنَ, said of birds, in the Kur, [lxvii. 19,] is [said to be] an ex. of this signification. (S, K, *) You say also, قَبِضَتِ الْإِبِلُ † *The camels were quick in their pace; at every spring therein, putting their legs together.* (A.) And † *He, or it, (a company of men, M,) went, or journeyed, and was quick.* (Lth, M, K.) And قَبْضٌ † *فلانٌ* † [*Such a one was quick, and light, or active, in accomplishing his want.*] (A.) And قَبْضٌ also signifies i. q. نَزْوٌ † [*The act of leaping, &c.*] (TA.) — [Also, as contr. of بَسَطُهُ,] † *He collected it together.* (Az.) And hence, (Az,)

قَبْضُ الْإِبِلِ, (Az, M,) aor. -, inf. n. قَبْضٌ (Az, S, M) † *He drove (Az, S, M) the camels violently, or roughly, (Az, M,) or quickly: (S:) because the driver collects them together, when he desires to drive them; for when they disperse themselves from him, the driving of them is difficult: (Az, TA:) and بِهَا † *انْقَبَضَ* [signifies the same, or, agreeably with an explanation given above, † *he went quickly with them.*] (M.) And قَبْضُ الْعِشْرِ يَقْبِضُ عَاتَتَهُ † *The he-ass drives away his she-ass.* (M.) — [As such also,] قَبْضُهُ; (A;) and قَبْضُهُ, (S, M, K,) inf. n. تَقْبِضُ; (S;); † *He, or it, drew it, collected it, or gathered it, together; contracted it, shrank it, or wrinkled it.* (S, M, A, * K.) You say, قَبْضُ وَجْهِهِ † *He, or it, contracted, or wrinkled, his face.* (A.) And قَبْضَتِ النَّارُ الْجِلْدَةَ † [*The fire contracted, shrank, or shrivelled, the piece of skin.*] (A.) And قَبْضٌ † *He contracted, or wrinkled, the part between his eyes.* (M, TA.) And قَبْضٌ يَوْمٌ † *ما بين العينين* † [*A day that contracts, or wrinkles, the part between the eyes*]; a metonymical phrase, denoting vehemence of fear, or of war. (M, TA, *) And in like manner you say, قَبْضٌ يَوْمٌ يَقْبِضُ الْحَشَى † [*A day that contracts the bowels.*] (M.) [And hence قَبْضٌ, aor. and inf. n. as first mentioned, † *It (a medicine, or food, &c.,) astringed, or constipated. And † It (food) was astringent in taste; as also † *تَقْبِضُ*.*] — As such also, قَبْضُهُ, signifies † *He straitened it; scanted it; made it scanty.* (Mṣb, TA.) You say, قَبْضُ اللَّهِ الرِّزْقَ, aor. and inf. n. as first mentioned, † *God straitened, scanted, or made scanty, the means of subsistence.* (Mṣb.) And it is said in the Kur, [ii. 246,] † *وَاللَّهُ يَقْبِضُ وَيَبْسُطُ* † *And God straitens, or scants, or makes scanty, the means of subsistence, to some, (Bḍ, Mṣb, * TA, *) or withholds the means of subsistence from whom He will, (Jel,) and amplifies, enlarges, or makes ample or plentiful, the same, (Bḍ, Mṣb, Jel, TA,) to some, (Bḍ, TA,) or to whom He will. (Jel.)* — [As such also, † *He abridged his liberty.*] You say, † *فلانٌ يَبْسُطُ غَيْبَتَهُ ثُمَّ يَقْبِضُهَا* † [*Such a one enlarges the liberty of his slaves; then abridges their liberty.*] (A.) — [As such also, † *He, or it, contracted his heart; i. e. distressed him; grieved him.*] You say, † *مَا يَقْبِضُكَ* † *وَيَبْسُطُنِي مَا يَبْسُطُكَ* † *Verily what distresses thee, or grieves thee, distresses, or grieves, me; and what rejoices thee rejoices me.* (A.) [And it is related in a trad., that Moḥammad said, فَاطِمَةُ مِنِّي يَقْبِضُنِي مَا قَبْضًا وَيَبْسُطُنِي مَا بَسَطًا] † [*Fāṭimeh is as though she were a part of me: what hath distressed her, or grieved her, distresses, or grieves, me; and what hath rejoiced her rejoices me.*] (TA.) Or the phrase قَبْضُكَ مَا يَقْبِضُنِي, mentioned by Lth, means † *Verily what hath annoyed and angered thee annoys and angers me.* (Az, TA.) قَبْضٌ and بَسَطٌ are terms applied by the investigators of truth among the Ṣoofees to two contrary states of the heart, from both of*

which it is seldom or never free: the former being an affection of the heart withholding it from dilatation and joy; whether the cause thereof be known, as the remembrance of a sin or an offence, or of an omission, or be not known; and some of them make other divisions thereof. (TA.) [In like manner] you say also, † *عَنَّا كَمَا قَبْضَكَ* † *انْقَبَضَتْ* † [*Thou shrankest from us: and what made thee to shrink?*] (A.) — [As such also, † *He, or it, made him close-fisted, tenacious, or niggardly.*] You say, † *الْخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ* † [*Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous.*] (A.)

2: see a remark appended to the first sentence in this art.: — see also قَبْضُهُ as contr. of بَسَطُهُ, in six places. — قَبْضُهُ الْهَالُ, (S, * M, K, *) or الْهَالُ, (A,) inf. n. تَقْبِضُ, (S, K,) † *He gave to him, (S, M, K,) in his grasp, or possession, (K,) i. e. to him who should receive it, (S,) the property, (S, M,) or commodity, or commodities, or goods; (A;) i. e. he transferred it to his possession; (TA;) [lit. he made him to take it, to take it with his hand, to grasp it, or to receive it;] as also † *إِيَّاهُ* † *أَقْبَضَهُ*. (A.)*

3. قَبْاضُهُ, inf. n. مَقَابَضَةٌ (AZ, A) and قَبَاضٌ, (Er-Rāghib, TA in art. شَرَى,) † *He bartered, or exchanged commodities, with him.* (AZ, in TA, art. خَوَص.) [See also قَابَضَهُ.]

4. اقْبِضْهُ [or الْهَالُ]: see 2. — اقْبِضْهُ *He put, or made, a handle to it, (S, M, A, K,) namely a knife, (S, M, A,) and a sword. (S, K.)*

5. قَبْضُهُ quasi-pass. of قَبْضُهُ as contr. of بَسَطُهُ; (M;) as also † *انْقَبَضَ* is of قَبْضُهُ in the same sense, (S, * M, K, *) being contr. of اَنْبَسَطَ. (S, K.) [As such,] both signify † *It became drawn, collected, or gathered, together; or it drew, collected, or gathered, itself together; or contracted; or shrank; syn. of the former, تَجَمَّع; (TA;) and of the latter, انْضَمَّ [which also signifies it became drawn and joined, or adjoined, to another thing; &c.]. (O, K.)* So the latter signifies in the phrase † *فِي حَاجَتِي* † *انْقَبَضَ* † [*It became comprised in, or adjoined to, the object of my want.*] (O.) — [As such also,] the former signifies † *It (a man's face, A, or the part between the eyes, M,) became contracted, or wrinkled; (M, A, *) and in like manner a piece of skin, in, or upon, a fire; meaning it became contracted, shrunken, or shrivelled; it shrank: (so in different copies of the S:) or it (skin, K, or the skin of a man, TA) became contracted, or shrunken; (K, TA;) and so an old man. (A.)* — [As such also,] † *He shrank, or shrank with aversion, from him, or it; (S, M, A, K;) as also † *انْقَبَضَ عَنْهُ*: (A:) [see an ex. of the latter near the end of 1.]* † *الْإِنْقَبَاضُ* † also signifies † *The withdrawing, removing, or retiring, from men.* (TA.) And † *انْقَبَضَ عَنِ الْأَمْرِ* † *He removed, or became*

removed, from the thing, or affair. (Msb.) — **تَقَبَّضَ عَلَى الْأَمْرِ** † *He paused, or waited, at the thing, or affair*; syn. **تَوَقَّفَ**. (M, A.) — **تَقَبَّضَ إِلَيْهِ** † *He leaped, or sprang, towards him*. (Sgh, K.) — See also 1; last third of the paragraph.

6. **تَقَابُضُ الْمُتَبَايِعَانِ** [The two parties in an affair of traffic bartered, or exchanged commodities, each with the other: see 3]. (A.)

7. **انْقَبَضَ** It (a thing) became **مَقْبُوضٌ** [meaning taken, taken with the hand, grasped, or received]. (S.) — See also 5, in six places. — And see 1, in three places, about the middle of the paragraph.

8. **اِقْبَضَهُ لِنَفْسِهِ** [He took it, took it with his hand, grasped it, clutched it, seized it, took possession of it, or received it, for himself]. (A.) See an ex. in 1, before the first break in the paragraph.

قَبْضٌ The act of taking, taking with the hand; [grasping; clutching; seizing;] taking possession of; or receiving. (S, Msb.) — And [hence], **مَقْبُوضٌ**; (S, TA;) as also **قَبْضَةٌ**: (S, M, Mgh, Msb, TA;) or the latter is a n. un. [signifying an act of taking, or taking with the hand; a grasp; a seizure; &c.]. (TA.) You say, **صَارَ الشَّيْءُ فِي قَبْضِكَ**, and **قَبْضَتِكَ**, *The thing became in thy possession*. (S, M.) And **هَذِهِ الدَّارُ فِي قَبْضِي**, (TA,) and **قَبْضَتِي**, (M, TA,) *This house is in my possession*; (M, TA;) like as you say, **فِي يَدِي**. (TA.)

قَبْضٌ i. q. **مَقْبُوضٌ**; (Mgh, K;) like **هَدْمٌ** in the sense of **مَهْدُومٌ**, and **نَفْضٌ** in the sense of **مَنْفُوضٌ**; (TA;) meaning *What is taken, of articles of property (S, M) of people: (S:) what is collected, (Lth,) or taken and collected, (Mgh,) of spoils, before they are divided. (Lth, Mgh.)* You say, **دَخَلَ مَالٌ فَلَانَ فِي الْقَبْضِ** *The property of such a one entered into what was taken of the articles of property of the people*. (S.) And **إِطْرَحَهُ فِي الْقَبْضِ** (A, Mgh) *Throw thou it among the things that have been taken*: (Mgh:) said to Sa'ad Ibn-Abi-Wakkās, when he slew Sa'eed Ibn-El-'As, and took his sword: so in a trad. (TA.) And in another trad. it is said, **جَعَلَ سَلْمَانَ عَلَى قَبْضِ** *Selmán was set over spoils that were taken and yet undivided, to guard and divide them*. (Mgh.)

قَبْضَةٌ: [pl. **قَبْضَاتٌ**]: see **قَبْضٌ**, in three places. — See also **قَبْضَةٌ**, in four places. — And see **مَقْبُوضٌ**. — Also, [The measure of a man's fist, from side to side;] *four finger-breadths*; (Mgh, Msb, voce **جَرِبٌ**;) the sixth part of the common ذِرَاع [or cubit: but in the present day, the measure of a man's fist with the thumb erect; which is about six inches and a quarter]: pl. **قَبْضَاتٌ**. (Mgh, Msb, vocibus ذِرَاعٌ and جَرِبٌ.)

قَبْضَةٌ (S, A, Mgh, Msb, K) [A handful;] *what one takes with the hand, or grasps*; (S, K;) **كَذَا** [of such a thing]; (Mgh;) as, for instance, **مِنْ سَوِيْقٍ** [of meal of parched barley]; (S;) or

مِنْ تَمْرٍ [of dates]; (S, A, Msb;) i. e. **كَذَا**; (S;) as also **قَبْضَةٌ**; (S, M, A, K;) but the former is the more common; (S, K;) and **قَبِيضَةٌ**: (B:) or the first is a subst. in the sense of **مَقْبُوضٌ**, and the second is a n. un.: (TA:) the pl. of the first is **قَبْضٌ**. (TA.) You say also, **هَذَا قَبْضَةٌ كَقَبِي** *This is the quantity that my hand grasps*. (M.) See two other exs. of the second word, and an ex. of the third, in 1, before the first break in the paragraph. It is also said in the Kur, [xxxix. 67.] **وَالْأَرْضُ جَبِيْعًا**, **قَبْضَتُهُ**, i. e. **قَبْضَتُهُ**, for **قَبْضَةٌ** is an inf. n. [of un.] used as a subst., or is for **قَبْضَةٌ**, **دَاتٌ قَبْضَةٌ**, (Bd,) and the literal signification is, [And the earth altogether shall be] *his handful [on the day of resurrection]*; (Bd, Jel;) meaning *in his possession* (Jel, TA) *alone*, (TA,) *and at his free and absolute disposal*: (Jel:) Th says, that this is like the phrase **هَذِهِ الدَّارُ فِي قَبْضَتِي**, meaning as explained above, voce **قَبْضٌ**; but this opinion is not valid: (M:) another reading is **قَبْضَتُهُ**, in the accus. case, (M, Bd,) as an adv. n.; that which is determinate being thus likened to what is vague; (Bd;) and this is allowed by some of the grammarians; but it is not allowed by any one of the grammarians of El-Baṣrah. (M.) It is also said, in the trad. of Bilāl and the dates, **فَجَعَلَ يَجِيءُ بِهِ قَبْضًا قَبْضًا** [And he set about bringing them (the pronoun referring to التَّمْرُ the dates) handfuls by handfuls]. (TA.)

قَبْضَةٌ, (K,) or **قَبْضَةٌ رُفْضَةٌ**, (S, M, A, TA,) to this latter, not to the former alone, the following explanation applies, (TA.) A man who lays hold upon a thing, and then leaves it without delay. (S, M, A, K.) And the former, A pastor who draws his sheep or goats together, not going far and wide in pasturing them: (S:) or who manages well (A, K) for his sheep or goats, (K,) or for his beasts, collecting them together, and, when he finds a place of pasture, spreads them abroad: (A:) and the latter, a pastor who manages well, and is gentle with his pasturing beasts, collecting them together and driving them, when their place of pasturage becomes wanting in herbage, and, when they light upon a piece of herbage, leaves them to spread abroad and pasture at pleasure: (Az, TA:) or who collects together his camels, and drives them until he brings them whithersoever he will. (M.) [See also art. **رَفَضٌ**.]

قَبِيضٌ: see **قَابِضٌ**, in three places.

قَبِيضَةٌ: see **قَبْضَةٌ**, in two places.

قَابِاضٌ } see **قَابِضٌ**; each in two places.
قَابَاةٌ }

قَابِضٌ Taking with the hand: [or in any manner: taking possession of: receiving: (see 1:)] grasping, clutching, or seizing, with the hand: and in like manner, [but in an intensive sense,] **قَبَّاضٌ**: (K:) or the latter is of the dial. of the people of El-Medeeneh, applied to him who [grasps or] collects everything: (Aboo-'Othmán El-Mázineeh:)

and **قَبَاةٌ** [which is doubly intensive]; (K;) the **ة** in this last not denoting the fem. gender. (TA.) **قَابِضُ الْأَرْوَاحِ** [†The taker of the souls] is an appellation of [the Angel of Death,] 'Izrá-eel, or 'Azrá-eel. (TA.) And **القَابِضُ**, one of the names of God, signifies †The Withholder [or Straitener or Scanter] of the means of subsistence, and of other things, from his servants, by his graciousness and his wisdom: and the Taker of souls, at the time of death. (TA.) — A bird †contracting his wing to fly. (TA.) And hence, (TA,) **قَابِضٌ** (S, K) and **قَبِيضٌ** (S, A, K) A bird, (K,) or horse, (A,) or other [animal], (K,) †quick (A, K) in flight, or in going or pace: (K:) or a man †light, or active, and quick: (S:) and [hence, app.,] the latter also signifies †an intelligent man, who keeps, or adheres, to his art, or work. (Ibn-'Abbád, K.) And **قَبِيضٌ الشَّيْءِ** A horse, (S, K, in [some of] the copies of the K) “a man,” which is a mistake, though it seems to be also applied to a man, (TA,) or a beast of carriage, (L,) †quick in the shifting of the legs from place to place [in running]. (S, L, K.) — A camel-driver †driving quickly; a quick driver; and in like manner, [but in an intensive sense,] **قَبَّاضٌ**, and [in a doubly intensive sense] **قَبَاةٌ**: (S:) or the last signifies †driving away vehemently; the **ة** denoting intensiveness; and is applied to an ass driving away his she-ass, and to a camel-driver. (M.) [See an ex. of the first, voce **عَائِضٌ**, in art. **عَوْضٌ**.] — [Applied to medicine, food, &c., †Astringent, or constipating.]

مَقْبُوضٌ A place of taking, taking with the hand, [grasping, clutching, seizing,] or receiving: extr. [in form, for by rule it should be **مَقْبُوضٌ**]. (M.) See also what next follows.

مَقْبُوضٌ (S, M, A, Mgh, Msb, K) and **مَقْبُوضٌ**, (Lth, M, Msb, K,) but the former is the more common and the better known, (Lth,) and **مَقْبُوضٌ**, (M, K,) and with **ة**, (K,) i. e. **مَقْبُوضَةٌ**, and **مَقْبُوضَةٌ**, (M,) The handle; or part where it is grasped, (S, M, A, * Mgh, * Msb, K,) by the hand, (Msb,) or with the whole hand; (S;) of a sword, (S, A, Mgh, Msb, K,) and **قَبْضَةٌ** is said to signify the same; (TA;) or of a knife, (M, A,) and of a bow, (S, A,) and of a whip, (A,) &c., (K,) or of anything: (M:) or **مَقْبُوضَةٌ** or **مَقْبُوضَةٌ** signifies the place of the hand of a spear or spear-shaft: (Ish:) pl. **مَقْبُوضَاتٌ**. (A.)

مَقْبُوضٌ: see **مَقْبُوضٌ**.

مَقْبُوضَةٌ and **مَقْبُوضَةٌ**: see **مَقْبُوضٌ**, in two places.

مَقْبُوضٌ pass. part. n. of **قَبَضَ**. See **قَبْضٌ**, and **قَبْضَةٌ**. — †Taken to the mercy of God; (A;) dead. (S.)

مَقْبُوضٌ: see what next follows.

مَقْبُوضٌ, (O, TS,) or **مَقْبُوضٌ**, (K,) A lion prepared to spring: (K:) or a lion drawn together: and one prepared to spring: (O, TA:) but the conjunction should rather be omitted. (TA.)

قبط

1. قَبَطَهُ, aor. ٤, so in the margin of a copy of the S, (TA,) inf. n. قَبِطَ, (TS, O, K,) *He collected it together, or comprehended it, with his hand*: (TS, O, K:) [like قَبَضَهُ:] in the TS given as on the authority of IDrd: in the O as on that of IF. (TA.)—Also, inf. n. as above, *He mixed it*. (TA.)

2. [قَبَطَ وَجْهَهُ] *He contracted his face much; made it much contracted, or very austere or morose*: [تَقْبِطُ الْوَجْهَ is syn. with تَقْبِطُهُ; (Yaa-kooob, K;) and is formed from the latter by transposition. (TA.)

القِبْطُ [The Copts; often called by themselves القَبِطُ;] *a certain people, or nation, in Egypt*; (TA;) *the original, or genuine, people of Egypt*; (S, K, TA;) *the Christians of Egypt*: (Msb:) n. un. قَبِطٌ; (S, Msb, K;) fem. with ة: (Msb, K:) you say اِمْرَأَةٌ قَبْطِيَّةٌ [A Copt woman]: (Msb:) and اَقْبَاطٌ and جَمَاعَةُ قَبْطِيَّةٌ [A company of Copts; اقباط being a pl. of قَبِطٌ]. (TA.) [See قَبِطِي.] Authors differ respecting their pedigree: some say, that القِبْطُ was son of حَام [or Ham], son of نُوح [or Noah]: the author of the Shejereh, that مِصْرَائِيم [or Mizraim] the son of حَام left issue from لُؤْدِيم [or Ludim], and that لُؤْدِيم are the قِبْطُ of Egypt, in the Sa'eed: Aboo-Háshim Aḥmad Ibn-Ja'afar El-'Abbásee, the genealogist, says, that they are the children of قِبْطُ son of مِصْرُ son of قُوطُ [a mistranscription for قُوطُ, the Phut of the English Bible, A. V.,] son of حَام: and this is verified by Ibn-El-Joowánee the genealogist. (TA.)

قَبِطِي A kind of thin, or fine, (Mgh, Msb,) white, (Mgh,) cloth, (Mgh, Msb,) of linen, (Msb,) made in Egypt; so called in relation to the قِبْطُ, irregularly, to distinguish between it and the man, who is called قَبِطِي: (Mgh, Msb:) so says Lth, respecting these two forms: (TA:) you also say, قَبِطِيَّةٌ, with kesr; but when you convert the rel. n. into a subst, you say قَبْطِيَّةٌ, with damm, to distinguish the subst. from the rel. n. without ثِيَاب; like as you say, رِمَاحٌ خَطِيَّةٌ, and رِمَاحٌ خَطِيَّةٌ, with kesr, when you do not mention the رِمَاح: so says Kh: (Msb in art. خط:) it is said in the K, that القَبْطِيَّةُ, with damm, signifies a kind of cloths, so called in relation to the قِبْطُ; and sometimes it is with kesr; which is a plain assertion that the form with damm is the more common: but in the S it is said, that القَبْطِيَّةُ signifies certain white, thin, or fine, cloths, of linen, made in Egypt; and sometimes it is with damm, because they make a change in the rel. n., as in سَبِيلِي and دَهْرِي, which (as SM adds) are from سَهْلٌ and دَهْرٌ; and this indicates that the regular form, with kesr, is the more common: (TA:) the pl. is قَبَاطِي (S, Mgh, Msb, K) and

قَبَاطِي: (K [but the latter, being indeterminate, should be written قَبَاطٍ, like مَهَارٍ &c.]) Sh says, that the قَبَاطِي are a kind of cloths inclining to fineness and thinness and whiteness. (TA.)

قَبِطِي and قَبْطِيَّة: see القِبْطُ and قَبِطِي.

قَبِطَا:

قَبَاط:

قَبِط:

see what next follows.

قَبِطِي and قَبِطَا, the former with teshdeed and with a short final alif, and the latter without teshdeed and with a long final alif, (S, Msb, K,*) and قَبِطٌ and قَبَاطٌ, (S, K,) i. q. نَاطِفٌ; (S, Msb, K;) [described by Golius, on the authority of an Arabic and Persian vocabulary, entitled كِتَابُ السَّامِيِّ فِي الْأَسَامِي, as a very white kind of sweetmeat, which consists of juice of grapes, with an addition of other things, cooked so that it becomes white and hard:] derived from قَبِطٌ signifying the act of "collecting together." (TA.)

قَبِطِي: see art. قَبِط.

قبع

قبل

قبن

قبو

See Supplement.]

قت

1. الْقَاتِلُ, (M, K,*) or قَتَّ الْحَدِيثَ or الْقَاتِلُ, (S, O, TA,) aor. ٤, (S, M, O,) inf. n. قَتَّ, (S, M, O, K,) with which قَتَّيْتِي is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, K;) and so too is قَتَّيْتِ [as inf. n. of قَتَّ], (K,) or so is قَتَّيْتِ الْحَدِيثَ; (O;) and so is قَتَّيْتِ [as inf. n. of قَتَّ], (K,) or so is قَتَّيْتِ الْحَدِيثَ; (O;) i. q. نَمَرٌ, (M,) or نَمَرٌ الْحَدِيثَ (S, O, K, TA) or الْقَاتِلُ, (S, O, TA,) i. e. [He uttered calumny; or] he made known, divulged, or told, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (TA;) or قَتَّ الْحَدِيثَ signifies he falsified and embellished discourse, or conversation: (A:) it is said that الْقَتُّ, which signifies النَّمِيمَةُ [i. e. the uttering, or utterance, of calumny], (M, L,) [and] so does قَتَّيْتِي, (S,) is from الْحَدِيثُ قَتَّيْتِي, meaning he sought time after time to obtain a knowledge of discourse, or conversation, and listened thereto: (M, L:) and قَتَّيْتِي signifies [also] the seeking time after time to obtain a knowledge of نَمَائِمٍ [i. e. calumnies, pl. of نَمِيمَةٌ]. (M, TA.)—And قَتَّ [app. as an inf. n.] signifies The lying, or uttering of falsehood: (K:) [or] a prepared lying. (M.)—And قَتَّه, (K, TA,) inf. n. قَتَّ, (TA,) signifies قَدَّه [meaning He cut it out, or shaped it, in any manner, whether

lengthwise or otherwise]. (K, TA.) One says, هُوَ حَسَنُ الْقَتِّ, meaning حَسَنُ الْقَدِّ [i. e. He is goodly, or beautiful, in conformation]: and a poet says,

كَأَنَّ ثَدْيِيهَا إِذَا مَا أَبْرَتِي

حَقَّانِ مِنْ عَاجٍ أُجِيدًا قَتًّا

meaning قَدَّا and خَرَطًا [i. e. As though her two breasts, when they come forth unexpectedly (a meaning of أَبْرَتِي expl. in the L, in art. بَرَت, on the authority of Lh, but it is here expl. in the TA as signifying انتصب, so that the phrase may be rendered either when appearing unexpectedly, or when standing out), were two round boxes of ivory, excellently cut out, or shaped, and made smooth in their surfaces]: (O, TA:*) regarding them as one member, he has made the verb singular. (O.)—Also He prepared, disposed, or arranged, it; or put it into a right, or good, state. (M, K.)—And He collected it together by little and little. (M, K.)—And He made it, or made it to appear, to be little; syn. قَلَّلَهُ. (M, K.) And قَتَّ أَثَرَهُ, (M, K,) aor. ٤, inf. n. قَتَّ, (M,) He followed, or followed after, his track, or footsteps, in pursuit; or endeavoured to track him, or trace him. (M, K.)—And قَتَّ signifies also The following the footsteps of a man secretly, in order to know what he desires [to do]. (O, K.)—And A pastor's smelling the odour of a camel (O, K) that is مَهْيُومٌ (K) [i. e.] that is smitten by the [disease termed] هَيْامٌ. (O, TA. [Freytag, supposing مَهْيُومٌ in this explanation in the K to be syn. with هَائِمٌ, renders the verb as meaning He (a pastor) smelt the urine of a straying camel, that he might know its way.])—See also the next paragraph.

2: see 1, first sentence. — تَقْتِيْتُ also signifies The collecting of odoriferous substances, or aromatics, (O, K,) of all sorts, in a cooking-pot, (O,) and cooking them: (O, K:) and one does not say قَتَّ except of olive-oil when it is thus prepared [i. e. it means it was, or has been, cooked with all sorts of odoriferous substances, or aromatics]: thus says Khálid Ibn-Jembeh: IF adds that قَتَّ الرِّبِّ is like تَقْتِيْتُهُ [in meaning]: and Zj says that قَتَّتْ الدَّهْنَ means the same as قَتَّتَهُ [i. e. I cooked the oil with all sorts of odoriferous substances, &c.]. (O.) [See also مَقَتَّتْ, below.]

5: see 1, first sentence.

8. اقْتَتَهُ He, or it, extirpated, or eradicated, him, or it. (M, K.)—See also 2.

R. Q. 1. قَتَّيْتِ, inf. n. قَتَّيْتِ: see 1, first sentence.

قَتَّ inf. n. of قَتَّ [q. v.]. (S, M, O, K.)—And i. q. نَصِصَةٌ, (S, M, O, Msb,) or انْصِصَتْ, (Mgh, K,) both of which signify the same, i. e. A certain food, or fodder, of beasts, as is said in the Nh; (TA;) [a species of trefoil, or clover;] or (M, K) when dry: (M, Mgh, O, Msb:) accord.

to Sb, a pl. [or rather a coll. gen. n.], (M,) sing., or n. un., قَتَّة, (T, S, M, O,) like as تَمْرَةٌ is of تَمْر. (T, S, O.) — And A certain wild grain, not raised by man; which the people of the desert, on the occasion of a year of drought, when they are destitute of milk and dates and the like for their food, bruise and grind; being content therewith notwithstanding its coarseness. (T, M_{sb}, TA.)

قَتَوْتُ: see the next paragraph, in two places.

قَتَيْتُ (S, M, A, O, K) and قَتَوْتُ and قَتَيْتُ, (M, K,) this last being used as an inf. n. and as an epithet, (TA,) A man went to calumniate; or to make known, divulge, or tell, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (S, M, A, O, K, TA;) [or went to falsify and embellish discourse, or conversation: (see 1:)] or who listens to the discourse, or conversation, of others, without their knowing; (M, K, TA;) whether he make it known in the manner explained above, or not: (M, K, TA:) or قَتَاتٌ, accord. to Khálid Ibn-Jembeh, signifies one who hears the discourses, or conversations, of men, and informs their enemies: or, as some say, one who is with a people, or party, and calumniates them: (TA:) it is said in a trad. (S, O) of the Prophet (O) that the قَتَات will not enter Paradise: (S, O:) the epithets قَتَاتَةٌ and قَتَوْتُ are applied to a woman: (M, TA:) and the pl. of قَتَات is قَتَاتٌ, with damm. (TA.)

قَتَيْتُ: see 1, in three places: — and see قَتَاتٌ.

مَقْتَتٌ Oil, (M, A, Mgh,) or olive-oil, (O, K,) perfumed, or rendered fragrant, (M, A, Mgh, O,) by its being (Mgh, O) cooked with sweet-smelling plants: (M, Mgh, O, K:) or mixed with other oils of fragrant odour: (Th, M, K:*) or olive-oil cooked with sweet-smelling plants, not mixed with perfume: so says IATH: or olive-oil boiled over the fire with odoriferous substances, or aromatics. (TA.) [See also its verb.]

مَكْدُوبٌ فِيهِ مَقْتُوبٌ i. q. قَوْلٌ مَقْتُوبٌ [meaning مَكْدُوبٌ فِيهِ مَقْتُوبٌ A saying in which a falsehood, or lie, is told]; (M, TA;) i. e. a false saying, or lie: (TA:) or a saying that is falsified, or embellished with lies: (JK:) or a misreported saying; a reported saying that is misrepresented: (TA:) it occurs in the saying (O, TA) of Ru-beh, (O,)

• قُلْتُ وَقَوْلِي عِنْدَهُمْ مَقْتُوبٌ •

[I said, and my saying was in their estimation false, or falsified, &c.]. (O, TA.)

قتب

1. قَتَبٌ The feeding (O, K) a guest (O) with [the intestines called] أَقْتَابٌ [pl. of قَتَبٌ or of قَتَبَةٌ] roasted, or broiled: (O, K:) an inf. n. of which the verb is قَتَبَ. (TK.)

2. قَتَبَ كَاهِلَهُ, said of a man, † He was, or Bk. I.

became, such as is termed أَجْنَأُ. (JK. [See رَجُلٌ فِي كَاهِلِ مُقْتَبٍ, below.]) — And one says, فِي كَاهِلِ الْفَرَسِ تَقْتِيبٌ i. e. جَنَأٌ † [app. meaning In the withers of the horse is a bending over the breast]. (A.)

4. أَقْتَبْتُ الْبَعِيرَ, (S, A,) inf. n. أَقْتَابٌ, (S, K,) I bound upon the camel the [saddle called] قَتَب. (S, A, K.) — Hence, (A,) أَقْتَبَهُ يَمِينًا, (T, A, O,) inf. n. as above, (K,) † He imposed upon him a hard, or severe, oath; (T, A, O, K:*) as though he put upon him a [saddle of the kind called] قَتَب: and in like manner, أَقْتَبَهُ فِي الْيَمِينِ, (A:) and أَقْتَبَ عَلَيْهِ فِي الْيَمِينِ, (T, O.) And أَقْتَبَهُ الدَّيْنُ † Debt, or the debt, pressed heavily upon him. (A.)

قَتَبٌ (Ks, S, O, M_{sb}, K) and قَتَبَةٌ (As, S, ISd, O, M_{sb}, K) and قَتَبٌ (TA) i. q. مَعَى [i. e. An intestine of those into which the food passes from the stomach]: (S, O, M_{sb}, K:) or (S, O, K,) as AO says of the first of these words, (S, O,) an intestine of the belly that winds round, or takes a coiled form; (S, O, K:) and such as take this form are [also] called the حَوَايَا; but the أَقْصَابُ are the أَقْصَابُ: (S, O:) قَتَبٌ is of the fem. gender: (Ks, S, O:) and its pl. is أَقْتَابٌ: (Ks, S, O, M_{sb};) or the sing. of this pl. is قَتَبَةٌ: and the dim. is قَتَبِيَّةٌ. (As, S, O, M_{sb}, K.) — And قَتَبٌ signifies also All the apparatus, or furniture, of the سَانِيَّة [i. e. camel, or she-camel, upon which water is drawn] (S, ISd, O, K:) consisting of the أَغْلَاقُ [pl. of عُلُقٌ q. v.] of the سَانِيَّة, and the ropes thereof. (S, ISd, O.) — See also the next paragraph, in two places.

قَتَبٌ A small رَحْلٌ [or camel's saddle], (S, O,) or a small [camel's saddle such as is called] إِكَّافٌ, (ISd, K,) of a size corresponding to the hump: (S, ISd, O, K:) or [a sort of pack-saddle for a camel; i. e.] the إِكَّاف that is put upon such beasts [or camels] as transport burdens: (A:) or [simply] i. q. إِكَّافٌ; as also قَتَبٌ; but the former is the more common: (K:) or the قَتَب is only what belongs to the سَانِيَّة [meaning as expl. in the next preceding paragraph], (As, TA,) or to the camel that draws water (لِلْبَعِيرِ السَّانِي); (JK:) and the إِكَّاف belongs to the ass, or is common to the ass and the mule and the camel: (TA:) the قَتَب belongs to the camel: (M_{sb};) the word thus applied is sometimes fem., though more commonly masc.: and its dim. is قَتَبِيَّةٌ: (TA:) the pl. is أَقْتَابٌ, (Sb, A, M_{sb}, K, TA,) only, (Sb, TA.) It is said in a trad. that the woman on the occasion of her bringing forth used to be seated upon a قَتَب, in order that her parturition might be more easy. (O.) — هُوَ قَتَبٌ [lit. He is a saddle that pinches the fore part of the hump] and قَتَبٌ مِلْحَانٌ † [a pinching, galling, saddle] are said of an importunate person. (A.) — See also قَتَبٌ.

قَتَبٌ [in the O without any vowel-sign] Narrow, or contracted, (O, K, TA,) in disposition, (TA,) quickly excited to anger. (O, K, TA.)

قَتَبَةٌ: see قَتَبٌ, in two places.

قَتُوبٌ: see the paragraph here following.

قَتُوبَةٌ Camels upon which the [kind of saddle called] قَتَب is bound: (S, A, O, K, TA:) or a camel upon which the قَتَب may be put: (Lh, TA:) the ة is affixed because the word is similar to حَلُوبَةٌ and رَكُوبَةٌ, (S, O, TA,) having the signification of a pass. part. n.; but one may elide the ة, saying قَتُوبٌ. (TA.) It is said in a trad., لَا صَدَقَةٌ فِي الْإِبِلِ الْقَتُوبَةِ, meaning There is no poor rate in the case of the working camels, (O, TA,) but only in the case of the pasturing. (O.) And you say, كَانَتِي لِهَرٍ قَتُوبَةٌ وَكَانَ, † [I am as though I were to them a working camel, and as though their food were prescribed as incumbent on me]. (A.)

قَتَبِيَّةٌ a dim. n.: see قَتَبٌ: — and قَتَبٌ.

مُقْتَبٌ عَلَيْهِ † One upon whom is imposed a hard, or severe, oath. (T, O, TA.)

أَجْنَأٌ i. q. رَجُلٌ مُقْتَبٌ الْكَاهِلِ † i. q. [app. meaning A man having a bending of the upper part of the back over the breast]. (JK, A.°)

قتد

1. قَتَدَتِ الْإِبِلُ, (L, K, TA,) aor. قَتَدَ, (K, TA,) inf. n. قَتْدٌ, (TA,) The camels had a complaint (L, K, TA) of their bellies (L, TA) in consequence of eating of the trees called قَتَاد [q. v.]. (L, K, TA.)

2. تَقْتِيدُ الْقَتَادِ [or تَقْتِيدُ الْقَتَادِ] signifies The cutting of the trees called قَتَاد [q. v.], and burning them, (L, K,) i. e. burning [off] their thorns, (L,) and then giving them as fodder to the camels, (L, K,) which fatten upon them on the occasion of drought: (L:) one says, قَتَدَ الْقَتَادَ, inf. n. as above, He (a man) scorched, or slightly burned, the extremities of the قَتَاد with fire: (O:) the man comes, in the year of drought, and kindles fire among them, so that he burns their thorns, then he feeds his camels therewith: (T, O, TA:) one says of him who does this, قَتَدَ إِبِلَهُ [i. e. He fed his camels with قَتَاد thus prepared]: so says Ibn-Abbád: (O:) and the act [of burning &c.] is called التَقْتِيدُ. (T, TA.)

قَتْدٌ (S, O, L) and قَتْدٌ (Kr, L) The wood of a [camel's saddle that is called] رَحْلٌ: (S, O, L:) or one of the things that compose the apparatus of a رَحْل: or the whole apparatus thereof: (L:) pl. [of mult.] قَتْدُودٌ and [of pauc.] أَقْتَادٌ (S, O, L) and أَقْتَدٌ: (L:) but accord. to the Baṣrees, قَتْدُودٌ, signifying the pieces of wood of a رَحْل, has no singular. (Ham p. 662.)

قَتَدَ [part. n. of قَتَدَ said of a camel: see 1].

One says *إِبِلٌ قَتَدَى* and *قَتَادَى*, [the latter being pl. of the former.] *Camels having a complaint (Ks, S, O, K) of their bellies (Ks, S, O) in consequence of eating of the trees called قَتَاد: (Ks, S, O, K:) like as one says رَمْنَةٌ and رَمَانَى. (Ks, S, O.)* — See also قَتَدَ.

قَتَاد [a coll. gen. n., The tragacanth-tree;] a species of thorny tree; this is the larger sort; (S;) a species of thorny and hard tree, which bears a pod, and of which the fruit is like that of the *سمر* [or gum-acacia-tree], growing in Nejd and Tihāmeḥ; n. un. with ة; (L;) it is a species of hard tree having thorns like needles; (K;) a species of tree having thorns like needles, and a small dust-coloured leaf, and a fruit growing therewith of the same colour, resembling the date-stone; (AHn, O, *L;) the large قَتَاد [thus described] produces large wood, and its thorns are curved and short, and it is of the [class termed] عَضَاء; (Abou-Ziyād, L;) or it is not reckoned among the عَضَاء: (AHn, L: [but this assertion may perhaps be meant to apply to the smaller sort: respecting the larger, see also 1 and 2:]) the smaller sort is a species of tree of which the fruit is a bladder (تَغَاغَة) like that of the عُسْر [q. v.]; (S, O, L;) accord. to the ancient Arabs of the desert, it is not tall, being of the size of a man sitting; (L;) and this sort grows upwards, no part of it spreading, consisting of twigs, or shoots, in a collected state, every one of which is full of thorns from its top to its bottom. (Abou-Ziyād, L.) It is said in a prov., *مِنْ دُونِهِ خُرُطٌ* [expl. in art. خُرُط, first paragraph]. (S, L.)

قَتَادِة *إِبِلٌ قَتَادِةٌ* Camels that eat the trees called قَتَاد. (AHn, K.)

قَتَادِة (S, O, K,) occurring in a verse of 'Abd-Menāf Ibn-Ribā [cited in art. اِدَا, p. 40, col. iii.], (S, O,) is the name of a certain عَقَبَة [or mountain-road], (S, O, K,) or a ثَنِيَّة [which is said by some to be syn. with عَقَبَة]; (K;) [and if so, it is properly imperfectly decl.;] or any ثَنِيَّة is called قَتَادِة. (K.)

قتر

1. قَتَرَ, aor. قَتَرَ (S, Mṣb, K) and قَتَرَ, (Mṣb, K,) inf. n. قَتَرٌ and قَتَرٌ; (TK;) and قَتَرَ, aor. قَتَرَ; (S, K;) It (roast meat, S, Mṣb, K, and a cooking-pot, and burnt bone, and a perfume with which one fumigates, K, or aloes-wood, TA) exhaled its scent, smell, or odour; (S, Mṣb, K;) as also قَتَرَ, inf. n. قَتَرٌ. (K.) — قَتَرَ النَّارَ The fire smoked. (TA.) — قَتَرَ, aor. قَتَرَ and قَتَرَ, inf. n. قَتَرٌ and قَتَرٌ. It (sustenance) was barely sufficient; (K;) as also قَتَرَ. (CK: but this latter is omitted in the TA; and in a MS. copy of the K I find in its place قَتَرَ, as a syn. of قَاتَرَ and قَتَوَر.) [This signification is implied in the K, but not expressed,

and I think it doubtful.] — قَتَرَ عَلَى عِيَالِهِ, aor. قَتَرَ and قَتَرَ, inf. n. قَتَرٌ and قَتَرٌ; (S, Mṣb;) and قَتَرَ, (S, Mṣb, K,) inf. n. قَتَرٌ; (S, Mṣb;) and قَتَرَ, (S, Mṣb, K,) inf. n. قَتَرٌ; (S, Mṣb;) He scanted his household, stinted them, or was niggardly or parsimonious towards them, in expenditure; (S, Mṣb, K;) like قَدَرَ: (S, art. قدر;) as though he took only the قَتَار [or scent] of a thing. (El-Baṣā'ir.) وَلَمْ يَقْتَرُوا وَلَمْ يَقْتَرُوا in the K, xxv. 67, signifies *لَمْ يَقْتَرُوا عَمَّا يَجِبُ عَلَيْهِمْ مِنَ التَّفَقُّةِ* [Nor are sparing of what is incumbent on them, of expenditure]. (Fr.) You say also *رَزَقَهُ اللَّهُ أَقْتَرَ* God made his means of subsistence strait, and scanty. (Iath.) And قَتَرَ عَلَيْهِ رِزْقُهُ His means of subsistence were scanty, or straitened, to him, like قَدَرَ; (S, art. قدر;) and تَقَتَّرَ رِزْقُهُ [signifies the same]. (TA in art. حَرَف, &c.)

2. قَتَرَ, inf. n. تَقَتَّرَ: see 1. — He excited, or raised, the scent termed قَتَار. (S.) — قَتَرَ لِلْأَسَدِ He put for the lion some flesh-meat (S, K) in the pitfall, (S,) that he might perceive its scent. (S, K.) — قَتَرَ لِلْوَحْشِ He (a hunter, TA) fumigated [himself or his clothes] with camels' dung, in order that the wild animals might not perceive his (the hunter's) smell, (K, TA,) and flee from him. (TA.) — قَتَرَ عَلَى عِيَالِهِ: see 1.

4. اقترت She (a woman) fumigated herself with aloes-wood. (S, K.) — اقتر النارَ He made the fire to smoke. (TA.) — اقتر على عِيَالِهِ: and اقتر الله رِزْقَهُ: see 1. — Also اقتر He was, or became, poor, needy, or indigent: (S, K;) or his property became small, though some of it yet remained to him. (TA.) A poet says,

لَكَمْ قَبِضَهُ مِنْ بَيْنِ أَثَرِي وَأَقْتَرَا

meaning *قَتَرَ مِنْ بَيْنِ مَنْ أَثَرِي وَأَقْتَرَا* [Ye have its multitude of people, of those who have become wealthy and of those who have become poor]. (S.) [Cited voce ثَرَا. See another ex. in a verse cited in art. عَى, conj. 4.] — See also 8.

5: see 1: — and see also 8.

8. اقتر (Mṣb,) or اقتر في قَتَرَةٍ (A, L, TA,) in the K, اقتر فيها, but this is a mistake, (TA,) He concealed, or hid, himself in a قَتَرَة. (A, L, Mṣb, TA.) And تَقَتَّرَ لِلصَّيْدِ He hid himself in a قَتَرَة to deceive the wild animals, or game. (TA.)

قَتَرَ What is barely sufficient, of sustenance; as also تَقَتَّرَ: (K;) or what is barely sufficient to sustain life, of expenditure. (Lth.)

قَتَرَ: see قَتَرَ. — A side, quarter, tract, or region; (S, K;) a dial. form of قَطَر; (S;) as also قَتَرَ: (K;) either side of a man: (JK, L:) pl. أَقْتَار. (TA.)

قَتَرَ and قَتَرَة, (K,) or the latter, and the former is its pl., (S,) [or rather the former is a coll. gen. n., and the latter is the n. un.,] and قَتَرَة, (K,)

Dust; syn. غُبَار, (S,) or غَبَرَة: (K:) so in the K, lxxx. 41: (AO, S:) or the dust of an army: (Nh:) or dust-colour overspread with blackness: (T, TA:) or blackness and darkness. (Bd, Jel, lxxx. 41.)

قَتَرَ [and app. قَتَرَ, like قَطَرَ and قَطَر,] Aloes-wood with which one fumigates. (TA.) — See also قَتَرَ.

قَتَرَة: see قَتَرَ.

قَتَرَة The نَامُوس [or lurking-place] of a hunter, (S, K,) which prevents his scent (قَتَار) [from being perceived by the wild animals]; (El-Baṣā'ir:) the covert of a hunter, in which he hides himself from the game, or wild animals; such as a booth of reeds, and the like; (Mṣb;) a well, [or pit] which a hunter digs for himself that he may lie in wait therein: (AO:) pl. قَتَر. (Mṣb, TA.) — †Straitness of the means of subsistence. (TA.)

قَتَرَة: see قَتَرَ.

قَتَار The scent, smell, or odour, of roast meat; (El-Farábee, S, Mṣb, K;) or of flesh-meat when roasted upon live coals: this is the sense in which the Arabs use it: (T, TA:) [or] it signifies also that of a cooking-pot: and of burnt bone: (K:) and of aloes-wood, (S,) or of بَخُور, (K,) i. e., aloes-wood which is burnt and with which one fumigates: (TA:) or the last odour of aloes-wood when one fumigates with it: (Fr. in the Kitāb el-Maṣādir:) or it has not this signification of the odour of aloes-wood, but the Arabs compare the liking of men in a time of dearth for the scent of roast meat to their liking for the odour of aloes-wood: (T, TA:) or it signifies the smoke of cooked food: (Mṣb:) and the scent, or smell, of a man. (El-Baṣā'ir.) — It is also sometimes applied by the Arabs to Fat: and flesh. (TA.)

قَاتَرَ Barely sufficient sustenance; as also قَاتَر, (K,) and قَاتَرَ. (So in one copy of the K; but see 1.) [This signification is implied in the K, but not expressed; and I think it doubtful.] — [One who scants his household;] niggardly, or parsimonious [towards his household in expenditure]; (K;) as also, [though not in so strong a sense,] مُقَتَّر (TA) [and قَاتِر].

قَاتِر Flesh-meat exhaling its scent, smell, or odour [in roasting]: (S;) and having a scent by reason of its greasiness. (TA.) — See also قَتَوَر, in two places.

قَاتِر: see قَتَوَر.

تَقَتَّرَ: see قَتَرَ, and 2.

مُقَتَّر A woman fumigating herself with aloes-wood. (S.) — See also قَتَوَر.

كَبَا مُقَتَّر [A kind of aloes-wood made to exhale its odour]. (S.)

قتر

See the more correct form قَتَر.

قح
قتل
قتل
قتل
قتل
قتل

See Supplement.]

قث

1. قَثٌ, as an inf. n., of which the verb is قَثَّ, aor. ٢, (M, O, TA,) signifies The collecting (O, TA) of مال [i. e. cattle, or other property], (TA,) and (O, TA) so قَتَبْنِي, (O, K, TA,) with kesr, (TA, but written in the O قَتَبْنِي), used in relation to مال: (K, TA:) or the collecting of a thing largely, or abundantly. (IDrd, M, O, TA.) And The drawing, or dragging, along, (M, K,) of a thing. (M.) And The driving along. (M, K.) One says, جَاءَ فُلَانٌ يَقْثُ مَالًا [Such a one came] drawing, or dragging, along, (S, O,) and driving along, (O,) مال [i. e. cattle]. (S, O.) And جَاءَ يَقْثُ [He came] drawing, or dragging, along [ample worldly property]. (M.) And قَثَّ السَّيْلُ الْغَتَاءَ [The torrent] drove along [the rubbish, and scum, and rotten leaves mixed with the scum, or the like]. (TA.) — And The pulling out, or up; or uprooting, or eradicating; (O, K, TA;) as also قَثَّتْ. (K, TA.) One says, قَثَّتْ حَجَرًا مِنْ مَكَانِهِ (O, TA) He pulled out, or up, a stone from its place: (O:) and قَثَّتْ الْقَوْمَ مِنْ أَصْلِهِمْ [He extirpated the people, or party]; (O,* TA;) as also أَجْنَثَ and أَجْنَثَتْ It was uprooted: قَثَّ and جَثَّ are one [in meaning]. (TA.) — And The eating [a thing]. (O.)

8: see above, in four places, in the last two sentences but one. — One says also, اقْتَتَّ يَدَهُ He cut off [his hand, or arm]. (O.)

قَثَاتٌ [and قَثَائَةٌ] Household-goods, or utensils and furniture; (M, O, K;) and the like. (M.) One says, بَقِثَاتِهِمْ and جَاؤُوا بِقَثَاتِهِمْ [lit. They came with their household-goods, &c.,] meaning they left not anything behind them. (M.)

قَثِيبٌ Shoots of palm-trees when they are first pulled off from the mother-trees: as also جَثِيبٌ. (O, TA.) — [And] القَثِيبُ signifies What become scattered at the bases of grape-vines: [or] accord. to AZ, as mentioned by El-Fárisee, what become scattered at the bases of the branches of palm-trees. (M.)

قَثَائَةٌ: see قَتَيْبَةٌ, in two places.

قَثَائَةٌ: see قَثَاتٌ, in two places.

قَثِيئَةٌ A collective body (O, K) of men; (O;) and قَثَائَةٌ signifies the same. (K.) One says, انْتَقَلَ الْقَوْمُ بِقَثِيئَتِهِمْ [and بَقِثَاتِهِمْ] (in the O erroneously written بَقِثَاتِهِمْ) The people, or party, removed with their collective body. (O.)

مَقْتَةٌ Multitude: (Aḡ, O, K, TA:) like مَقْتَةٌ. (TA.) One says, فُلَانٌ ذُو مَقْتَةٍ Such a one has a multitude, or large number [of adherents or the like]. (O.) And مَا أَكْثَرَ مَقْتَهُمْ [How numerous is their multitude!]. (O.)

قثا

4. اقْتَا الْمَكَانُ, (AZ, S, O,) or اقْتَا الْأَرْضَ, (K,) The land, or the place, abounded with the [species of cucumber called] قَثَاءَ. (AZ, S, O, K.) And اقْتَا الْقَوْمَ The people had abundance of قَثَاءَ. (S, O, K.)

قَثَاءٌ (S, O, Mḡb, K) and قَثَاءٌ, (O, Mḡb, K,) the former of which, with kesr, in the more common, (Mḡb, TA,) [A certain vegetable,] well-known: (K, TA:) [a species of cucumber; cucumis sativus β fructu flavo majore: (Delile's Floræ Egypt. Illustr., no. 928:)] or the [cucumber called] خِيَار [q. v.]: (S, O, K:) or a general name for the خِيَار, the عَجُور [q. v.], and the فُقُوس [q. v.]: but some apply the name to a species resembling the خِيَار: (Mḡb, TA:) and it is said that it is lighter (أَخَفُ) than the خِيَار: also that قَثَاءٌ signifies large قَثَاءَ: (TA:) the n. un. is قَثَاءَةٌ. (S, O, Mḡb.) — قَثَاءُ الْحِمَارِ see voce عُلُقَمٌ.

أَرْضٌ مَقْنَاءَةٌ, (S, O, K, TA,) or مَقْنُوءَةٌ, (Mḡb,) A place, or land, of قَثَاءَ, (S, Mḡb, K,) where قَثَاءَ are sown and grow. (TA.)

قثد

1. قَثَدَ, aor. ٢, (TK,) inf. n. قَثْدٌ, (K,) He ate the [plant, or vegetable, called] قَثْدٌ. (K.)

8. اقْتَدَ He cut (L, K) as one cuts the قَثْدَ. (L.)

قَثْدٌ [a coll. gen. n.] A certain plant resembling the قَثَاءَ [a kind of cucumber]: (S, L, K:) or a species of the قَثَاءَ: (L, K:) or the round قَثَاءَ: (IDrd, L:) or the خِيَار: (L, K:) or the خِيَار بَادَرَنِي [Persian رَنُكُ]: (T, L:) n. un. with ٥. (L, K.)

قثرد

Q. 1. قَثَرَدَ He (a man) had much milk and أَقْط. (TA.) [Also sometimes written قثرد with ٢, as are the other forms of the root mentioned below.]

قَثَرَدٌ and قَثَرَدٌ and قَثَرَدٌ and قَثَرَدٌ Household-goods, or utensils and furniture: (K:) AA says that قَثَرَدٌ has this signification: others say قَثَرَدٌ and قَثَرَدٌ; i. e., i. q. قَرْنَشَوْش. (IAḡr, L.)

مَقْثَرَدٌ and قَثَرَدٌ and قَثَرَدٌ and قَثَرَدٌ A man possessing many sheep or goats and lambs or kids: (K:) or possessing much of household-goods, or utensils and furniture, (K,) and of bad articles of this kind. (TA.) See also قَثَرَدٌ — And قَثَرَدٌ Portions of wool, (K,) and of hair, and of soft camel's hair, (TA,) and such articles of household-

goods or utensils and furniture as are not carried away on departing, or migrating, (K,) but are left in the abode. (TA.)

قَثَرَدٌ Dry rotten leaves, or other rubbish, at the foot of a vine. (K.) — A multitude of men.

(K.) — And see قَثَرَدٌ.

قَثَرَدٌ see قَثَرَدٌ.

قَثَارِدٌ (in SM's copy of the K, قَثَارِدٌ) The lower parts of the shirt, and the like. (K.)

قَثَرَدٌ see قَثَرَدٌ and قَثَرَدٌ.

قَثَرَدٌ see قَثَرَدٌ.

قثع

قثع

See Supplement.]

قح

1. قَحَّ, (L, K, TA,) [sec. pers., app., قَحَحْتُ,] aor. يَقْحُ, (L,) inf. n. قَحَاحَةٌ and قُحُوحَةٌ, He, or it, was, or became, such as is termed قَحَّ [i. e. pure, sheer, mere, unmixed, unmingled, unadulterated, or genuine; said of, or in relation to, meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, and anything]. (S, L, K.)

R. Q. 1. قَحَحَةٌ [an inf. n. of which the verb is قَحَحَ] signifies The laughing of the ape or monkey. (L, K.) [Compare with this قَحَقَةٌ.] — And The voice's being, or becoming, reiterated in the throat, or fauces. (L, K.) And it is similar to قَحَقَةٌ [which means A hoarseness, roughness, harshness, or gruffness, of the voice]. (L.) [But both of these significations are also assigned in the L to قَحَحَةٌ, with ٢; to which alone, of these two words, they may perhaps belong.]

قَحٌّ Pure, sheer, mere, unmixed, unmingled, unadulterated, or genuine; (Aḡ, S, A, K;) in, or in respect of, (Aḡ, S, A,) or applied to, (K,) meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, (Aḡ, S, A, K,) and anything: (K:) fem. قَحَّةٌ: and pl. أَقْحَاحٌ. (S, A.) One says قَحٌّ لَيْسَ قَحٌّ [One that is mean, sordid, or ignoble,] in whom is nought of generosity, liberality, or nobleness. (A.) And عَبْدٌ قَحٌّ A pure, or mere, slave; one that is of purely servile condition; (S;) or such as is termed قَحٌّ [which means the same; or one born of slave-parents; &c.]. (A.) And عَرَبِيٌّ قَحٌّ A pure, or genuine, Arabian; one of pure Arabian race; fem. عَرَبِيَّةٌ قَحَّةٌ. (S, A, TA:) as also قَحٌّ and قَحَّةٌ; in which the ٤ is a substitute for the ٢; for they said أَقْحَاحٌ, but not قَحٌّ: [i. e. قَحٌّ is not a dial. var. of قَحٌّ, because the former has no pl.:] or أَقْحَاحٌ is

used as a pl. of **قَح**. (L in art. **قَح**.) And **قَح** (K, TA) *A pure, or genuine, Arab of the desert: or one who has not entered the towns, nor mixed with their inhabitants:* (TA:) pl. **أَقْرَابُ أَقْحَاحٍ**. (S, TA.) And **قَح** (ISk, A, TA) and **قَحِيم**, (ISk, TA) *Such a one is of the pure, or genuine, of the Arabs.* (ISk, A, TA.) — Also *Coarse, rough, or rude, in make, or in nature or disposition; applied to a man; (Lth, S, K;) as though he were purely so; (S;) and to other than man. (Lth, K.)* — And (hence, TA) *Unripe*, applied in this sense to a melon, or water-melon, (Lth, A, K, TA,) because of its dryness: (A:) or one in its last state: but Az says that Lth has erred in explaining the word in the former of these senses, and that the correct word is **قَح**. (TA.)

قَح *The root, foundation, origin, or source, of a thing or an affair; its essence, or very essence; or what is, or constitutes, its most essential, or elementary, part; the ultimate element to which it can be reduced or resolved; its utmost point or particular; or its principal, or best, part; syn. أَصْلُهُ (Kr, L, K, TA) and قَصُهُ (K, TA) and خَالَصُهُ. (L, K, TA.) One says, صَارَ إِلَى قَحِّهِ He reached, or arrived at, the root, &c., of the affair. (L.) And أَقْدَرْتُ بِقَحِّهِ قَرِيكَ, as also وَقَعْتُ بِقَرِيكَ, I have become acquainted with (عَلِمْتُ) all that thou knowest, nothing thereof being hidden from me. (Ibn-Buzurj, TA.) And لَا ضَرْبَكَ إِلَى قَحِّهِ I will assuredly make thee to have recourse to thine utmost effort, or endeavour, i. e. إِلَى جَهْدِكَ: or, as IAAr says, إِلَى أَصْلِكَ. (L. [See أَصْلُ.]) — See also قَح, latter half.*

القَحِيحُ فَوْقَ الْعَبِّ, **قَحِيح**. [It is said in the K, **قَحِيح** **فَوْقَ الْعَبِّ**, but it appears from a statement in the TK that these words are a mistake copied from the Moheet of Ibn-Abbad, founded upon a mis-transcription of **القَحِيحُ فَوْقَ الْقَبِّ**. See what next follows.]

قَحِيح [The ischium; i. e.] the bone that surrounds the posterior pudendum, (S, K,) somewhat above the **قَب** [or end of the rump-bone]: (S:) or the part where the two hip-bones meet, internally: or [rather] what intervenes between the two hip-bones, and surrounds the **خَوْرَان** [or anus, or part in which is the anus]; the **خَوْرَان** being between the **قَحِيح** and the **عُصْعُص**: or the lower part of the **عَجَب** [or rump-bone, or root of the tail], in the integuments (طَبَاق) of the two hip-bones; somewhat above the **قَب**: or the bone upon which is the place wherein the penis is inserted, next, or near, to the lower part of the **رُكْب** [or pubes]: it is said in the T that it is no part of the extremity of the backbone, and that its place of junction, or meeting, is outside the **عُصْعُص**: also, that the

upper part of the **عُصْعُص** is the **عَجَب**, and its lower part is the **دَنْب**: or the **عُصْعُص** is the internal extremity of the backbone, and the **عَجَب** is its external extremity, and the **خَوْرَان** is the **دَبَر**: (L, TA:) or, accord. to IAAr, i. q. **عُصْعُص**. (O voce **عُصْعُص**.)

قَحِيح and **قَحِيح** [A night's journey to water] that is hard, or difficult. (K.)

قَحِيح: see what next precedes.

قح

1. **قَحَب**, aor. **يَقْحَبُ**, (S, ISd, O, Mṣb, K,) with ḍamm, (S,) like **يَكْتَبُ**, (O,) the verb being of the class of **نَصَرَ**, (K,) inf. n. **قَحَاب** (S, O, K) and **قَحَب**, (K,) both of the inf. ns. mentioned by ISd; (TA;) and **قَحَب**, inf. n. **تَقْحِيْب**; (K;) *He coughed*; (S, ISd, O, K;) said of a camel, but only of one that has the disease termed **نَحَاز**, or such as is soft and plump; (ISd, TA;) and of a man, or of an old man, and of a dog: (TA:) or **قَحَاب** signifies the coughing of horses and of camels and sometimes of human beings: (S, O, TA:) or it is originally of camels, and metaphorically of others than camels: in the T it is expl. in a general manner, without restriction, as syn. with **سَعَال**: (TA:) or **قَحَب** signifies **سَعَالٌ مِنْ لَوْمَةٍ** [app. meaning *he coughed by reason of his ungenerousness*; as an ungenerous man is wont to do when a request is made to him]. (Mṣb.) [See also **قَحَاب** below.]

2: see the preceding paragraph.

قَحَب an inf. n. of 1 [q. v.]. (ISd, K.) = And *Attacked by coughing*; (AZ, O, K;) applied in this sense to an old man. (O.) — And, applied to a man, and so **قَحْبَةٌ** applied to a woman, *Who coughs much, and is extremely aged, or old and infirm*: or [simply] *who coughs much*, whether or not extremely aged or old and infirm. (TA.) — The former signifies also *Advanced in age*; (O, K;) applied to an elder; like **قَحْر** and **قَحْر**: (O:) and the latter, *aged, or extremely aged, or old and infirm*, applied to a woman; (T, O, K, TA;) like **قَحْمَةٌ**: (T, TA:) and *advanced in age* as applied to a ewe or she-goat (T, ISd, TA) and other kind of animal: (ISd, TA:) and the people of El-Yemen thus name a woman advanced in age: (T, TA:) or they thus name a woman; and they say, **لَا تَشَقَّ بِقَوْلِ قَحْبَةٍ** [Confide not thou in the saying of a woman]. (A, TA.) — And the former, (A,) or the latter, (IDrd, O, K,) *In a corrupt, or disordered, state of the interior of the body*, (IDrd, A, O, K,) by reason of disease (دَاء), (IDrd, O, K,) or by reason of medicine (دَوَاء) [app. a mis-transcription for دَاء]. (So in a copy of the A.) — And **قَحْبَةٌ** signifies also *A prostitute, or fornicatress*: (IDrd, T, ISd, O, Mṣb, K, TA:) accord. to IDrd, from the same word in the

sense next preceding; (O, Mṣb;) but the Arabs knew not this appellation: (O:) or because, in the Time of Ignorance, the prostitute used to give permission to those who desired her by her coughing; (Az, TA;) or because she makes a sign by coughing, or by making a reiterated hemming in her throat: (ISd, Mṣb, K, TA:) or, (K, TA,) accord. to J (Mṣb, TA) and others, (TA,) it is post-classical: (S, O, Mṣb, K, TA:) but Ibn-Hilāl says, in the Kitāb eṣ-Ṣinā'ateyn, that it is a proper [not a tropical] appellation of her who makes gain by prostitution: (TA:) the pl. is **قَحَاب**, like **كَلَاب** pl. of **كَلْبَةٌ**. (Mṣb.)

قَحْبَةٌ fem. of **قَحَب** [q. v.] = And *A cough*: [and so **قَحَاب** used as a simple subst.:] thus in the phrase **بِهِ قَحْبَةٌ** [In him is (i. e. he has) a cough]: (K, TA:) and thus in the phrase **بِالدَّابَّةِ قَحْبَةٌ** [In the beast, or horse or the like, is a cough]. (TA.)

قَحَاب an inf. n. of 1 [q. v., and often used as a simple subst., like **قَحْبَةٌ** q. v.]. (ISd, K, &c.) — And *A corrupt, or disordered, state of the interior of the body*. (IDrd, Mṣb, TA.) One says to him who is hated, (T, TA,) or to the elder, (TA,) **وَرِيًّا وَقَحَابًا** [May God inflict upon thee an abscess, and a corrupt, or disordered, state of the interior of the body]: (T, TA:) and to him who is beloved, (T, TA,) or to the young man, (TA,) **عَمْرًا وَشَبَابًا** [May God grant thee continuance of life, and youthful vigour]. (T, TA.)

سَعَالٌ قَاحِبٌ *A vehement coughing*. (K.)

قح

1. **قَحَدَ**, aor. **قَحَدَ**, (K,) inf. n. **قَحْدٌ**; (K, *TK;) and **قَحَدَ**; (TA;) *He (a camel) became in the state of having a قَحْدَةٌ* [q. v.], (K, TA,) meaning, *a hump like a cupola*; so accord. to ISd: (TA:) or *became large in the قَحْدَةُ*, (K, TA,) after smallness [thereof]: (TA:) and **قَحَدْتُ**, inf. n. **قَحْدٌ**; and **قَحَدْتُ**; (IKtt, L;) and **قَحَدْتُ**; (S, IKtt, L;) *she (a camel) became in the state of having a قَحْدَةٌ*: (ISd, L:) or *became large in her hump*; (S, IKtt;) [i. e.] *became such as is termed قَحْدٌ*; (L;) [and] so **قَحَدْتُ**: (A, TA:*) or **قَحَدْتُ** signifies *she continued always to have a قَحْدَةٌ, even when she had become lean*. (L.)

4: see above, in three places.

10: see the first paragraph.

قَحْدٌ: see **قَحْدَةٌ**.

قَحْدَةٌ, (S, O, K,) originally **قَحْدَةٌ**, like as one says **عَشْرَةٌ** and **عَشْرَةٌ**, (S, O, TA,) and **قَحْدٌ** and **قَحْدٌ**, (TA,) the medial radical being made quiescent for the purpose of alleviating the utterance, (S, O, TA,) applied to a she-camel, (K,) or to a **بَكْرَةٌ** [or youthful she-camel, (S, O,)] *Large in the hump*: (S, O:) or *large in the قَحْدَةُ* [q. v.]: (K:) and **قَحْدٌ** is applied to a

she-camel (S, O, K) in the former sense, (S, O, *) or in the latter sense; (A, * K;) and its pl. is **مَقَاهِد**. (A, O, K.)

قَحْدَة The base of the hump of a camel; (S, A, O, L, K;) [as also **قَحْد**, mentioned by Freytag as occurring in the Deewán of the Hudhalees, and I find **قح** (thus without any syll. sign) expl. as having this meaning (as well as **قحدة**) in a copy of the A;] and so **مَقَحْدَة**: (O, K;) [respecting which last, SM, having overlooked it in the O, observes, in the TA, "so in all the copies" (meaning of the K) "in our hands; but I have not found it in the books of strange words, nor in the L; and it appears to be **مَحْد**; for it is said in the L that IAar mentions **مَحْد** [with **ف**] as having this meaning, that the like of this is mentioned on the authority of Aboo-Na.r, and that IAar says that **مَحْد** and **مَحْد** and **مَحْد** and **مَحْد** are all syn. with **أَصْل**; but Az says that **مَحْد** is not mentioned with **مَحْد** in the book of Aboo-Turáb:"] or the portion of the hump, (K, TA,) i. e. (TA) the portion of the fat of the hump, (Lth, O, L, TA,) that is between the **مَتْنَان** [app. here meaning the two anterior upper portions of the lumbar region, next the back-bone]: (Lth, O, L, K, TA:) or the hump (A'Obeyd, O, L, K, TA) itself: (TA:) or a hump like a cupola: (ISd, TA:) or the **قَبَة** [or round, protuberant, upper portion] of the hump: (A:) pl. [of mult.] **قَحَاد** (S, O, K) and [of pauc.] **أَقْحَد**. (K.)

قَحَاد A solitary man, who has neither brother nor offspring: (IAar, Sh, O, K, TA:) and **وَاحِدٌ قَحَادٌ** signifies [the same, or the like; i. q.] **صَاحِدٌ**: (IAar, Sh, T, O:) [see also **صَاحِدٌ**:] accord. to the K, **قَحَادٌ** in this case is an imitative sequent to **وَاحِدٌ**, and so accord. to the M: and it is said in the T that AA mentions this phrase, as on the authority of Abu-l-Abbás, with **ف**, saying **وَاحِدٌ قَحَادٌ**; but that it is correctly as mentioned [and expl.] by Sh, on the authority of IAar; i. e. that one says **وَاحِدٌ قَحَادٌ**, and **صَاحِدٌ**. (TA.)

قَحَاد: see the next preceding paragraph, in three places.

القَحْدَة: see what next follows.

القَحْدَوَة, (S, O,) and **القَحْدَة**, the latter like **عَرْضَة** [in form], and mentioned by Ibn-Abbád, (O,) [words] in which the **م** is argumentative, (S, O,) [or, accord. to the K, it is radical,] What is behind the head; (S, O;) said by AZ to be the part of the bone of the head that protuberates over the back of the neck; the **هَامَة** [or crown] being above it, and the **قَذَال**, which is next to the **مَقْد** [or **مَقْد**, i. e. the part between the two ears, behind], being beneath it: (O:) pl. [of

both] **قَحَادَات** (S, O) and [of the former] **قَحْدَوَات** [also]. (O.) See also art. **قح**.

قَحْدَة: see **قَحْدَة**.

مَقَحْدَة: see **قَحْدَة**.

قحط

1. **قَحَطَ** **الْمَطَرُ**, aor. **قَحَطَ**, (S, Mgh, K;) inf. n. **قُحُوطٌ**, (Sh, S,) or **قُحُطٌ**; (Mgh, K;) and **قَحَطَ**, aor. **قَحَطَ**, (Fr, S, Mgh, K;) inf. n. **قُحُطٌ**; (Fr, Mgh;) but the former is said by ISd, to be the more approved, (TA,) and **قَحَطَ**; (Mgh;) **قَحَطَ**, mentioned by AHn, and IB, but the latter says, **قَحَطَ** **الْقَطَرُ**; and **أَقْحَطَ**, also mentioned by AHn; (TA;) *The rain was withheld*, (Sh, AHn, S, Mgh, K,) *being wanted*. (Sh.) An Arab of the desert said to 'Omar, **قَحَطَ السَّحَابُ**, meaning *The clouds were withheld*. (TA.) **قَحَطَ الْعَامُ**, aor. **قَحَطَ**, inf. n. **قُحُطٌ**; and **قَحَطَ**, aor. **قَحَطَ**, inf. n. **قُحُطٌ**; and **أَقْحَطَ**, inf. n. **قُحُوطٌ**; (K, * TA;) and **أَقْحَطَ**; (K;) *The year was one of drought; without rain*: (K:) and **أَقْحَطَ** signifies the same. (TA.) You say also, **قَحَطَ فِي إِقْحَاطٍ**, meaning *That was in the distressing state of the time, or season*. (Ibn-El-Faraj.) — **قَحَطَتِ الْأَرْضُ**, aor. **قَحَطَ**; (IDrd;) or **قَحَطَ**; (Mgh, TA;) and **أَقْحَطَتِ** [app. in the act. and pass. forms, though the pass. form seems to be of doubtful authority, as will be seen from what follows]; (Mgh;) *The land received no rain*: (Mgh, TA:) but it is asserted that one says **قَحَطَ**, with fet-h, of rain; and **قَحَطَ**, with kesr, of a place. (IB.) — **قَحَطَ النَّاسُ**, like **سَجَ** [in form], (K, TA,) not otherwise; (TA;) [unless in the pass. form; for] you say also, **أَقْحَطُوا**; (S, Mgh, K,) and **أَقْحَطُوا**; (Mgh, K;) but these two are rare; (K;) or they are not allowable; (M;) and **أَقْحَطُوا**; (S, Mgh, Mgh, K;) and **قَحَطَ عَنِ الْمَطَرِ**; (Mgh;) *The people suffered, or were afflicted with, drought, or want of rain*; (S, Mgh, K, TA;) *they had no rain*; (TA;) *rain was withheld from them*. (Mgh, Mgh.)

4. **أَقْحَطَ**: see 1, throughout. — **أَقْحَطَ**, said of a man, also signifies † *Semen non emisit*: (Mgh, Mgh;) or *inivit et semen non emisit*: (K:) from the same verb in the last of the senses explained in the preceding paragraph. (Mgh, Mgh.) — **أَقْحَطَ اللَّهُ الْأَرْضَ** *God afflicted the land with drought, by withholding rain from it*. (Mgh, K.)

قَحُطٌ: see 1. — *Drought; dearth; scarcity*: (S, TA:) and † *paucity of good in anything*. (ISd, TA.) You say also, **قَحُطٌ** **لَهُ**, like **سُحُطٌ**, and **بُعْدٌ**, in the accus. case as [though it were] an inf. n.; meaning *May drought, or dearth, or scarcity, betide him*: and † *cessation of good, or welfare*: and † *unfruitfulness in respect of good works*. (TA.)

قُحُطٌ: see **قَحُطٌ**.

قَحِيطٌ: see **قَحِيطٌ**.

قَحِيطٌ Rain withheld. (Fr, Mgh.) Also, and **قَحِيطٌ**, applied to a year, and to a heating, *Distressing; severe; vehement*. (K.)

زَمَنٌ قَاحِطٌ, (K, TA,) and **عَامٌ مَقْحُطٌ**, (TA,) *A time, and a year, of drought; in which is no rain*: (K, * TA:) pl. of the former epithet **قَوَاحِطٌ**. (K.)

مُقْحِطٌ: see **قَاحِطٌ**.

أَرْضٌ مَقْحُوطَةٌ, (Mgh,) and **بَلَدٌ مَقْحُوطٌ**, (TA,) *A country, and a land, that has received no rain*: (Mgh, TA:) pl. **مَقَاحِيطٌ**. (Mgh.)

[**قح**]

قحل

قحر

See Supplement.]

قد

1. **قَدَّ**, aor. **قَدَّ**, (S, M, O, L, Mgh, K;) inf. n. **قُدٌّ**; (S, M, A, O, L, Mgh, K;) and **قَدَّ**, (M, L,) [but this app. has an intensive signification, or denotes repetition of the action, or its relation to several objects,] inf. n. **تَقْدِيدٌ**; (L, K;) and **قَدَّ**, (M, L,) inf. n. **أَقْدَادٌ**; (K;) *He cut it in an elongated form; or lengthwise*: (IDrd, M, L, K;) or *slit, split, clave, rent, or divided, it*, (namely, a thong, &c., S, O, L, and a garment, or piece of cloth, L,) *lengthwise*: (S, M, A, O, L, Mgh, K;) and *he cut it off entirely*: (M, L, K;) or *he cut it, or cut it off*, in an absolute sense: (TA:) *he cut it*, namely, a skin: and *he rent it*, namely, a garment, or piece of cloth, or the like. (L.) One says, **قَدَّهَ بِالسَّيْفِ فَقَدَّهَ** [*He smote him with the sword and clave him in halves*], (L, Mgh, *) or **قَدَّهَ نَصْفَيْنِ**. (A.) And **قَدَّ الْقَلَمَ وَقَطَّهَ** [*He slit the writing-reed, and nibbed it, or cut off its point breadthwise, or crosswise*]: (A, TA:) [for] **قَطَّهَ** is opposed to **قَدَّهَ**: (S and TA in art. **قط**;) and both of these verbs occur in a trad. describing 'Alee's different modes of cutting [with the sword] when contracting himself and when stretching himself up. (TA.) — And [hence] **قَدَّ**, (S, M, A, L,) inf. n. **قُدٌّ**, (M, L, K,) † *He clave, cut through by journeying, or passed through, the desert*, (S, M, A, O, L, K,) and the night. (M, L.) — And **قَدَّ بِهِ الطَّرِيقُ**, (so in a copy of the M,) or **قَدَّهَ** **الطَّرِيقُ**, (so in the L and TA,) aor. and inf. n. as above, (M, L, TA,) i. q. **قَطَّعَهُ** (M) or **قَطَّعَتْهُ** (L, TA) † [*The road cut him off, app. from his companions, or from the object of his journey*: compare **قَطَّعَ بِهِ** and **قَطَّعَ بِهِ**]. — And **الْكَلَامَ قَطَّعَ**, (M, L,) inf. n. as above, (M, L, K,) i. q. **قَطَّعَهُ** (M, L, K*) and **شَقَّهَ** (M, L) [both of which explanations may here mean, as **قَطَّعَ الْكَلَامَ** generally does, † *He cut short, or broke off, the*

speech; or ceased from speaking: or both may here mean, as *قَطَعَ الْكَلَامَ* sometimes does, he articulated speech, or the speech: compare this latter rendering with an explanation of *شَقَّقَ الْكَلَامَ*. — *قَدَّ* also signifies *He cut it out, or shaped it*, in any manner, whether lengthwise or otherwise; like *قَتَّه*: see this latter, and a verse cited as an ex. of its inf. n.: and see also a saying near the end of the first paragraph of art. *قَرَى*. Hence *[Such a one was shaped with the shaping of the sword]* means *† such a one was made goodly, or beautiful, in respect of الشَّقْطِيع* [i. e. conformation, or proportion, &c., like as is the sword]. (S, O, L, TA.) [See also *قَدَّ*, below.] — And *قَدَّ* means also *† He suffered a pain* [app. what may be termed a cutting pain] in the belly, called *قَدَاد*. (M, L, K.)

2: see 1, first sentence. — [Hence,] *قَدَّد*, (as implied in the L,) or *قَدَّدَ اللَّحْمَ*, (A, O,*) inf. n. *قَدَّدِي*, (O, L,) *He made قَدِيد* [i. e. he cut flesh-meat into strips, or oblong pieces, and spread them in the sun, or salted them and spread them in the sun, to dry]. (L.) — *قَدَّدَ عَلَيْهِ*, said of a garment, *It fitted him, or suited him, in size and length*. (L, from a trad.)

4. *اَقْدَّ عَلَيْهِ*, said of food, *† It occasioned him a pain in the belly, termed قَدَاد*. (IKtt, TA.)

5: see 7. — *تَقَدَّدَ* said of a garment, or piece of cloth, *It was, or became, much slit or rent, or ragged, or tattered*, (O, K, TA,) and *old and worn out*. (TA.) — And, said of flesh-meat, quasi-pass. of 2, [i. e. *It was, or became, cut into strips, or oblong pieces, and spread in the sun, or salted and spread in the sun, and so dried*.] (O.) — And, said of a company of men (*قَوْمٌ*), *It became separated* (S, M, O, L, K) into *قَدَد* [or parties, &c., pl. of *قَدَّة*, q. v.]. (M, L.) — Also, said of a thing, (TA,) [perhaps from the same v. said of flesh-meat,] *It was, or became, dry; or it dried, or dried up*. (K, TA.) — And *تَقَدَّدَتْ* said of a she-camel, *She became somewhat lean* (O, K) after having been fat: (O:) or *she became fat*, (TA,) or *began to become fat, after having been lean*. (K, TA.)

7. *اِنْقَدَّدَ*, (S, M, A, O, L, Msh, K,) and *تَقَدَّدَ*, (M, L, K,) [but the latter app. has an intensive signification, or is said of a number of things,] the former said of a skin, and of a garment, or piece of cloth, (A,) not said of aught except some such thing as a bag for travelling-provisions and for goods or utensils &c., and such as clothing, (O,) *It became cut in an elongated form; or lengthwise*: (L, K:) or *became slit, split, cloven, rent, or divided, lengthwise*: (S, M, A, O, L, Msh, K:) or *became cut off entirely*: (M, L, K:) or *became cut, or cut off*. (TA.)

8: see 1, first sentence. — *اِقْتَدَّدَ الْأُمُورَ* means *† He considered the affairs, forcasting their issues, or results, and discriminated them*: (S, O, K:)

or he devised the affairs, and considered what would be their issues, or results. (M.)

10. *اِسْتَقَدَّدَ* † *It contained, or continued in one manner, or state*, (Ibn-'Abbád, A, O, K,) *لَهُ* to him. (A.) And *† It* (an affair, TA) *was, or became, uniform, or even in its tenour*. (Ibn-'Abbád, O, K, TA.) And *اِسْتَقَدَّتِ الْإِبِلُ* † *The camels went on undeviatingly, in one course, way, or manner*: (O, K:) so says AA. (O.)

قَدَّ is a noun and a particle: (S, O, Mughnee, K:) and as a noun it is used in two ways. (Mughnee, K.) — (1) It is a noun *syn. with حَسْبُ*; (S, O, Mughnee, K:) generally used indeclinably; (Mughnee, K:) thus accord. to the Baḡrees; with the *د* quiescent; (TA:) because resembling *قَدَّ* the particle in respect of the letters composing it, and many other particles in respect of its form, (Mughnee, TA,) such as *قَدَّ زَيْدٌ دِرْهَمٌ* &c.: (TA:) one says, *قَدَّ زَيْدٌ دِرْهَمٌ* [The sufficiency of Zeyd (i. e. what is sufficient for Zeyd) is a dirhem], (Mughnee, K,) with the *د* quiescent; (Mughnee, K, TA;) and *قَدِّي* (S, O) and *قَدْنِي* (S, O, Mughnee) [both] meaning *حَسْبِي* [My sufficiency (i. e. what is sufficient for me)]; (S, O:) the *ن* in *قَدْنِي* being inserted in order to preserve the quiescence [of the final letter of the noun] because this is the original characteristic of what they make indeclinable; (Mughnee;) but the insertion of the *ن* in this case is anomalous, for it is [by rule] only added in verbs, by way of precaution, [to prevent the confusion of the pronominal affix of the verb and that of the noun,] as in *ضَرَبْنِي* (S, O:) [see, however, in the next sentence, an explanation of *قَدْنِي* accord. to which the *ن* is inserted regularly:] accord. to Yaḡkoob, using *قَدَّ* in the sense of *حَسْبُ*, one says, *مَا لَكَ عِنْدِي إِلَّا قَدَّ* i. e. *فَقَطَّ* [There is nothing for thee with me, or nothing due to thee in my possession, except this, and it is a thing sufficient, or it is enough, فَقَطَّ being held to signify properly فَحَسْبُ, but it is commonly used as meaning and no more]; and he asserts it [i. e. *قَدَّ*] to be a substitute [for *قَطَّ*]: (M:) and it is also used declinably; (Mughnee, K:) thus accord. to the Koofees; (TA:) but this is rare: (Mughnee:) one says *قَدَّ زَيْدٌ*, making it marfooḡ, (Mughnee, K,) like as one says *حَسْبُهُ*; and *قَدِّي* without *ن*, [as mentioned above,] like as one says *حَسْبِي*. (Mughnee.) — (2) It is also a verbal noun, *syn. with يَكْفِي*: one says, *قَدَّ زَيْدًا دِرْهَمٌ* [A dirhem suffices, or will suffice, Zeyd], and *قَدَّنِي دِرْهَمٌ* [A dirhem suffices, or will suffice, me]; (Mughnee, K:) like as one says *يَكْفِي زَيْدًا دِرْهَمٌ*, and *يَكْفِينِي دِرْهَمٌ*. (Mughnee, K,*) — As a particle, it is used peculiarly with a verb, (Mughnee, K,) [i. e.] as such it is not preposed to anything except a verb, (S, O,) either a pret. or an aor., (TA,) from which it is not separated unless by an oath, (Mughnee,) such as is perfectly inflected, enunciative, (Mughnee, K,) not an imperative, (TA,) affirmative, and free from

anything that would render it mejzoom or mansoob, and from what is termed *حَرْفُ تَنْفِيسٍ* [i. e. *سَوْفَ* and its variants]: and it has six meanings. (Mughnee, K.) — (1) It denotes expectation: (M, Mughnee, K:) and when it is with an aor., this is evident; (Mughnee;) one says *قَدَّ يَفْعَلُ الْغَائِبُ*, (Mughnee, K,) meaning *It is expected that the absent will come*: (TA:) and most affirm that it is thus used with a pret.: (Mughnee:) accord. to some, (M,) it is used in reply to the saying *لَمْ يَفْعَلْ* [i. e. "He has not yet done" such a thing, which implies expectation that he would do it]; (S, M, O;) the reply being, *قَدَّ فَعَلَ* [Already he has done the thing]: (M:) and Kh asserts that it is used in reply to persons expecting information; (S, M, O, Mughnee;) [for to such] you say, *قَدَّ مَاتَ فَلَانٌ* [Already such a one has died]; but if one inform him who does not expect it, he does not say thus, but he says [merely] *مَاتَ فَلَانٌ*: (S, O:) thus some say *قَدَّ رَكِبَ الْأَمِيرُ* [Already the commander has mounted his horse] to him who expects his mounting: some, however, disallow that *قَدَّ* is used to denote expectation with the pret. because the pret. denotes what is already past; and hence it appears that those who affirm it to be so used mean that the pret. denotes what was expected before the information: (Mughnee: [in which it is added, with some other observations, that, in the opinion of its author, it does not denote expectation even with the aor.; because the saying *يَقْدُمُ الْغَائِبُ* denotes expectation without *قَدَّ*:]) MF says, What we have been orally taught by the sheykhs in El-Andalus is this, that it is a particle denoting the affirmation of truth, or certainty, when it occurs before a pret., and a particle denoting expectation when it occurs before a future. (TA.) — (2) It denotes the nearness of the past to the present: (O, Mughnee, K:) so in the saying *قَدَّ قَامَ زَيْدٌ* [Zeyd has just, or just now, stood; a meaning often intended by saying merely, *has stood*]; (Mughnee, K;) for this phrase without *قد* may mean the near past and the remote past; (Mughnee;) and so in the saying of the muḡdhin, *قَدَّ قَامَتِ الصَّلَاةُ* [The time of the rising to prayer has just come, or simply has come]: (O:) [and, when thus used, it is often immediately preceded by the pret. or aor. of the verb *كَانَ*; thus you say, *كَانَ قَدَّ ذَهَبَ* *He had just, or simply had, gone away*; and *يَكُونُ قَدَّ ذَهَبَ* *He will, or shall, have just, or simply have, gone away*:] and accord. to the Baḡrees, except Akh, it must be either expressed or understood immediately before a pret. used as a denotative of state; as in [the saying in the Kur ii. 247,] *وَمَا لَنَا إِلَّا نُقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا* [And what reason have we that we should not fight in the cause of God when we have been expelled from our abodes and our children?]; and in [the saying in the Kur iv. 92,] *أَوْ جَاؤُكُمْ* [Or who come to you, their bosoms being contracted so that they

are incapable of fighting you, or their bosoms shrinking from fighting you]; but the Koofees and Akh says that this is not required, because of the frequent occurrence of the pret. as a denotative of state without **قَدْ**, and [because] the primary rule is that there should be no meaning, or making, anything to be understood, more especially in the case of that which is in frequent use: (Mughnee:) Sb [however] does not allow the use of the pret. as a denotative of state without **قَدْ**; and he makes **حَصْرَتُ صَدُورِهِمْ** to be an imprecation [meaning *may their bosoms become contracted*]: (§ in art. **حَصْر**; in which art. in the present work see more on this subject:) and the inceptive **ل** is prefixed to it like of the saying, **إِنَّ زَيْدًا لَقَدْ قَامَ** [Verily Zeyd has just stood, or has stood]; because the primary rule is that it is to be prefixed to the noun, and it is prefixed to the aor. because it resembles the noun, and when the pret. denotes a time near to the present it resembles the aor. and therefore it is allowable to prefix it thereto. (Mughnee.) [See also the two sentences next after what is mentioned below as the sixth meaning.] — (3) It denotes rareness, or paucity; (Mughnee, K;) either of the act signified by the verb, (Mughnee,) as in [the saying], **قَدْ يَصْدُقُ الْكَذُوبُ** [In some few instances the habitual liar speaks truth]; (Mughnee, K;) or of what is dependent upon that act, as in [the saying in the Kur xxiv. last verse,] **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** [as though] meaning **هُوَ عَلَيْهِ** [so that it should be rendered *At least He knoweth that state of conduct and mind to which ye are conforming yourselves*]: but some assert that in these exs. and the like thereof it denotes the affirmation of truth, or certainty; [as will be shown hereafter;] and that the denoting of rareness, or paucity, in the former ex. is not inferred from **قَدْ**, but from the saying **الْكَذُوبُ يَصْدُقُ**. (Mughnee.) — (4) It denotes frequency; (Mughnee, K;) [i. e.] sometimes (§, O) it is used as syn. with **رَبَّمَا** [as denoting frequency, as well as with **رَبَّمَا** in the contr. sense, mentioned in the next preceding sentence]: (§, M, O:) thus in the saying (§, M, O, Mughnee, K) of the Hudhalee, (M, Mughnee,) or 'Abeed Ibn-El-Abras, (IB, TA.)

* **قَدْ أَتَرَكَ الْقِرْنَ مُضْفَرًا أَنَامِلَهُ** *

[Often I leave the antagonist having his fingers' ends become yellow]. (§, M, O, Mughnee, K.) — (5) It denotes the affirmation of truth, or certainty: thus in [the saying in the Kur xci. 9,] **قَدْ أَفْلَحَ مَنْ زَكَّاهَا** [Verily, or certainly, or indeed, or really, he prospereth, or will prosper, who purifieth it; (namely, his soul;)] each pret. here occupying the place of a mejzoom aor.]: (Mughnee, K;) and thus accord. to some in [the saying in the Kur xxiv. last verse, of which another explanation has been given above,] **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** [Verily, or certainly, &c., He knoweth that state of conduct and mind to which ye are conforming yourselves]. (Mughnee.) — (6) It denotes negation, (Mughnee, K,) accord.

to ISd, (Mughnee,) occupying the place of **مَا**, (M,) in the saying, **قَدْ كُنْتُ فِي خَيْرٍ تَعْرِفُهُ**, (M, Mughnee, K,) with **تَعْرِفُ** manṣoob, [as though meaning *Thou wast not in prosperity, that thou shouldst know it,*] (Mughnee, K,) heard from one of the chaste in speech: (M:) but this is strange. (Mughnee.) — [When it is used to denote the nearness of the past to the present, as appears to be indicated by the context in the O,] **قَدْ** may be separated from the verb by an oath; as in **قَدْ وَاللَّهِ أَحْسَنْتَ** [Thou hast, by God, done well] and **قَدْ لَعْنَتِي بَيْتٌ سَاهَرًا** [I have, by my life, or by my religion, passed the night sleepless]. (O, Mughnee. [In the latter, this and what here next follows are mentioned before the explanations of the meanings of the particle; probably because the meaning in these cases can hardly be mistaken.]) And the verb may be suppressed after it, (M,* O, Mughnee,) when its meaning is apprehended, (O,) or because of an indication; (Mughnee;) as in the saying of En-Nábighah (M, O, Mughnee) Edh-Dhubyánee, (O.)

* **أَفْدَ التَّرْحُلُ غَيْرَ أَنْ رَكَبَنَا** *

* **لَبَّا تَزُلْ بِرِحَالِنَا وَكَأَنَّ قَدْ** *

[The time of departure has drawn near, though the camels that we ride have not left with our utensils and apparatus for travelling, but it is as though they had (left)]; meaning **قَدْ زَالَتْ**. (M, O, Mughnee.) — If you make **قَدْ** an اسم [i. e. a subst. or a proper name], you characterize it by teshdeed: therefore you say, **كَتَبْتُ قَدًْا حَسَنَةً** [I wrote a beautiful **قَدْ**]; and so you do in the case of **كَيْ** and **هُوَ** and **تُو**; because these words have no indication of what is deficient in them [supposing them to be originally of three radical letters], therefore it is requisite to add to the last letter of each what is of the same kind as it, and this is incorporated into it: but not in the case of **ل**; for in this case you add **هـ**; thus if you name a man **ج**, or **م**, and then add at the end of it **ل**, you make it **هـ**; for you make the second **ل** movent, and **ل** when movent becomes **هـ**: (§, O:) so says J, [and Sgh has followed him in the O,] and such is the opinion of Akh and of a number of the grammarians of El-Bagrah [and of El-Koofeh (MF)], and F has quoted this passage in the B and left it uncontradicted: but IB says, (TA,) [and after him F in the K,] this is a mistake: that only is characterized by teshdeed of which the last letter is infirm: you say, for **هُوَ**, (IB, K,) used as the name of a man, (IB,) **هُوَ**, (IB, K,) and for **تُو** you say **تُوهُ**, and for **كَيْ** you say **كَيْهُ**; (IB;) and such is characterized by teshdeed only in order that the word may not be reduced to one letter on account of the quiescence of the infirm letter [which would disappear] with tenween [as it does in **دَمْرٌ** and **يَدٌ** &c.]: (K:) but as to **قَدْ**, if you use it as a name, you say **قَدْهُ**; (IB, K;) and for **مَنْ** you say **مَنْهُ**, and for **عَنْ** you say **عَنْهُ**; (K;) like **يَدٌ** (IB, K) and **دَمْرٌ** &c.: (K:) F, however, [following IB,] is wrong in calling J's

statement a mistake; though the rule given by him [and IB] is generally preferred. (MF, TA.)

قَدْ The skin of a lamb or kid: (M, A, L, Mṣb, K:) or [only] of a kid: (§, O, L:) or, accord. to IDrd, a small skin, but of what kind he does not say: (M, L:) pl. (of pauc., §) **أَقْدٌ** and (of mult., §) **قَدَادٌ** (ISk, §, M, L, Mṣb, K) and [of pauc. also] **أَقْدَةٌ**, which is extr. (M, L.) Hence the saying, **فُلَانٌ مَا يَعْرِفُ الْقَدَّ مِنَ الْقَدِّ** Such a one knows not the skin of a lamb, or kid, from the thong. (A.) And hence, (O, K,) it is said in a prov., (§, M, A, O,) **مَا يَجْمَلُ قَدَّكَ إِلَى أُدْبِمِكَ** (§, M, A, O, K) What approximates thy skin of a lamb, or kid, to thy hide [of a full-grown beast]? meaning, accord. to Th, **† what makes the great to be like the little?** (M: [or the little to be like the great?]) or meaning *what induces thee to make thy small affair [appear] great?* (§:) or *what approximates thy small [affair] to thy great?* (O, K:) applied to him who transgresses his proper limit; (M, O, K;) and to him who compares the contemptible with the noble.

(O, K.) — See also **قَدْ**, in two places. — Also **† The measure, quantity, size, or bulk**, (M, L, Mṣb, K,) of a thing: (M, L:) **† the conformation, or proportion**, syn. **تَقْطِيعٌ**, (§, M, A, O, L, K,) of a thing, (M, L,) or of a young woman, (A,) or of a man: (K:) **† the stature**, syn. **قَامَةٌ**, (§, A, O, L, K,) of a man: (K:) **† his justness of form, or symmetry**: (M, L, K:) and **† his figure, person, or whole body**: (M, L:) pl. [of pauc.] **أَقْدٌ** (M, L, K) and **أَقْدَةٌ**, (K,) which is extr., (TA,) and [of mult.] **قُدُودٌ** (M, L, K) and **قَدَادٌ**. (K.) One says, **هَذَا عَلَى قَدِّ ذَاكَ** **† This is equal in measure, quantity, size, or bulk, to that; is like that.** (Mṣb.) And **شَيْءٌ حَسَنُ الْقَدِّ** **† A thing goodly, or beautiful, in respect of conformation, or proportion.** (L.) And **جَارِيَةٌ حَسَنَةُ الْقَدِّ** **† A young woman goodly, or beautiful, in respect of stature, and of conformation, or proportion.** (A.) And **غُلَامٌ حَسَنُ الْقَدِّ** **† A young man goodly, or beautiful, in respect of justness of form, or symmetry, and in person, or the whole of his body.** (M, L.) — See, again, **قَدْ**. — By the phrase **يَا وَيْلَ قَدْ**, addressed to Mikdád, in a verse of Jereer, is meant **يَا وَيْلَ مِقْدَادٍ** [O, woe to thee Mikdád]; the poet restricting himself to some of the letters [of the name]: an instance [more obviously] of a similar kind is **سَلَامٌ** used by El-Hoteiäh for **سَلِيمَان**. (O.)

قَدْ A certain marine fish, (O, K,) the eating of which is said to increase [the faculty of] **الْجَمَاعُ**. (O.)

قَدْ A thing that is **مَقْدُودٌ** [i. e. cut in an elongated form, &c.]. (M, L.) — [And hence] **A thong cut from an untanned skin**, (§, M,* A, O,* L, Mṣb, K,) with which sandals or shoes are sewed, (M,* L, Mṣb,) and with which a captive

is bound; (A;) pl. أَقْدُ: (S, O, L:) and [as a coll. gen. n.] *thongs, cut from an untanned skin, with which camels' saddles and [the vehicles called] مَحَامِل are bound*: (M, L:) and قَدَّة [of which the pl. is قَدَد] is a more special term, (S, O, L,) signifying *a single thong of this kind*. (K.) See an ex. voce قَدُّ. — And (hence, L) *A whip*; (O, L, K;) as also قَدُّ. (K.) Thus in the trad., لِقَابُ قَوْسٍ أَحَدُكُمْ وَمَوْضِعُ قَدِّهِ فِي الْجَنَّةِ خَيْرٌ مِنْ لِقَابِ قَوْسٍ أَحَدُكُمْ وَمَوْضِعُ قَدِّهِ فِي الدُّنْيَا وَمَا فِيهَا (O, L,) or قَدِّهِ (K,) i. e. *Verily the space that would be occupied by the bow of any one of you, and the place that would be occupied by his whip, in Paradise, are better than the present [sublunary] world and what is in it: or قَدِّهِ may here have the meaning next following*. (L.) — *A sandal*; because cut in an elongated form from the skin: (O, L:) or *a sandal not stripped of the hair*, in order that it may be more pliant. (IAgr, O, L.) — And *A vessel of skin*. (S, O, K.) One says, مَا لَهُ قَدٌّ وَلَا قَحْفٌ *He has not a vessel of skin nor a vessel of wood*: (S, O, M:) or *a skin nor a fragment of a drinking-cup or bowl*. (M.) — *شَدِيدُ الْقَدِّ* occurs in a trad. as some relate it, meaning *Having a strong bow-string*: but accord. to others, it is شَدِيدُ الْقَدِّ, meaning *strong in pulling the bow*. (L.)

قَدَّة: see قَدُّ. — Also *A piece of a thing*. (M, L.) — And hence, (M,) *A party, division, sect, or distinct body or class, of men, holding some particular tenet, or body of tenets, creed, opinion, or opinions*, (S, M, O, L, Mgh, K,) accord. to some, (Mgh,) *of whom each has his own*, (S, O, L, K,) or *of which each has its own*, (Mgh,) *erroneous opinion*: (S, O, L, Mgh, K:) pl. قَدَد. (Mgh.) Hence, كُنَّا طَرَائِقَ قَدَدًا (S, L, O, K,) in the Kur [lxxii. 11], (L, O,) said by the Jinn, (Fr, L,) *We were parties, or sects, differing in their erroneous opinions, or in their desires*: (Fr, O, L, K:) or *separate [sects]*; Muslims and not Muslims: (Zj:) or *diverse, or discordant, or various, sects*; Muslims and unbelievers. (Jel.) And one says, صَارَ الْقَوْمُ قَدَدًا *The people became divided, or different, in their states, or conditions, and their desires, or erroneous opinions*. (L.)

قَدَا The hedge-hog: — and The jerboa. (O, K.)

قَدَا *A pain* [app. what may be termed a *cutting pain*] in the belly. (S, M, O, L, K.) قَدَادًا is a form of imprecation, meaning *[May God inflict upon thee] dropsy, and a pain in the belly*. (L.)

قَدِيد (S, M, O, L, K,) or لَحْمٌ قَدِيدٌ (Mgh,) *Flesh-meat cut into strips, or oblong pieces*: (M, L, K:) or *cut*, (M,) or *cut into oblong pieces, and spread, or spread in the sun, to dry*: (M, L, K:) or *salted, and dried in the sun*: (L:) i. q. لَحْمٌ قَدِيدٌ (S, O, L:) قَدِيدٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُول. (L.) — ثَوْبٌ قَدِيدٌ *A garment, or piece of cloth, [slit, or rent, and] old and worn out*. (S, O, L, K.)

قَدِيدٌ *A small مِسْح [or garment of thick, or coarse, hair-cloth]*, (M, K, TA,) *such as is worn by persons of low condition*. (TA.)

قَدِيدِيُون (IAth, O, K, TA,) thus accord. as a trad. in which it occurs is related, (IAth, TA,) not to be pronounced with damm, (K,) or, as some say, it is [قَدِيدِيُون, i. e.] with damm to the ق and fet-h to the [first] د, (IAth, TA,) and thus in the handwriting of Z in the "Fāik," (O,) [and thus I find it in a copy of the A,] *The followers of an army, consisting of handicraftsmen, (A, IAth, O, K, TA,) such as the repairer of cracked wooden bowls, and the farrier, (O, K, TA,) and the blacksmith: (O, TA:) of the dial. of the people of Syria: as though they were called by the former appellation because of the tattered state of their clothing; (O;) or by the latter as though, by reason of their low condition, they wore the small مِسْح called قَدِيدٌ; or from التَّقْدُد, because they disperse themselves in the provinces on account of need, and because of the tattered state of their clothing; and the diminutive form denotes mean estimation of their condition: (IAth, TA:) a man (IAth, O, TA) of them (O) is reviled by its being said to him يَا قَدِيدِي (IAth, O, TA) and يَا قَدِيدِي (IAth, TA:) and it is commonly used in the language of the Persians also. (O.)*

قَيْدُو *A she-camel long in the back*: (O, K:) but this is said to be derived from الْقَوْد, like الْكَيْنُونَةُ from الْكُون: (L:) [see art. قود:] pl. قَيَادِيد. (K. [In the O the pl. is written قَيَادِيد.])

مَقْدٌ *A road*: (A, K, TA:) because it is cut: so in the phrase مَقَاظَ مُسْتَقِيمَةِ الْمَقْدِ [A desert, or waterless desert, whereof the road is straight, or direct]. (A, TA.) — + The rima vulvæ of a woman. (M, L.) — + The part of the back of the neck that is between the ears. (K, L.) [A dial. var. of, or a mistake for, مَقْدٌ.] — And i. q. قَاع, i. e. + *An even, or a plain, place*. (S, M, O, L.)

مَقْدٌ, like مَدَقٌ [in measure], (K, [in a copy of the M, erroneously, مَقْد,]) or مَقْدَةٌ (L,) *The iron instrument with which skin is cut* (يَقْدُ). (L, K, TA.)

مَقْدَةٌ: see the next preceding paragraph.

مَقْدِي Wine of El-Makadd, a town of the region of the Jordan, (K,) or, as is said in the Marāsid and the Mojam, near Adhri'at, in the Howrān; (TA;) wrongly said by J to be without teshdeed to the د, for the wine called مَقْدِي is different from that called مَقْدِي (K:) or it is wine boiled until it is reduced to half its original quantity; likened to a thing that is divided (قَد) in halves; so accord. to Rejā Ibn-Selemeh, and in the Nh and Ghareebeyn; and sometimes it is pronounced without teshdeed to the د. (TA.)

قدح

قَدَحَ الدُّودَ (S, A,) [aor. قَدَحَ] inf. n. قَدْحٌ (Lth, S, Mgh,) *The worm, or worms, effected a cankering, or corrosion*, (Lth, S, A, Mgh,) *فِي الشَّجَرِ*, [in the trees], (Lth, S, Mgh,) or *فِي الْعُودِ*, [in the wood], (A,) and *فِي الْأَسْنَانِ*, [in the teeth]. (Lth, S, A, Mgh.) And قَدَحَ فِيهِ and قَدَحَ فِي, inf. n. as above, *It (the tree, and the tooth,) became cankered, or corroded*. (L.) — [Hence,] قَدَحَ فِيهِ (Mgh, K,) or فِي عَرْضِهِ, and فِي سَاقِهِ (A,) aor. قَدَحَ (Mgh, K,) inf. n. as above, (Mgh,) from the incidence of the قَوَادِح [or canker-worms] in the سَاق [or stem] of the tree, (A,) † *He impaired, injured, detracted from, impugned, or attacked, his honour, or reputation; blamed, censured, or reproached, him; found fault with him; or spoke against him*. (A, Mgh, K.) And قَدَحَ فِي نَسَبِهِ † *He found fault with, or spoke against, his parentage, genealogy, or pedigree*. (S, A, Mgh.) And قَدَحَ فِي عَدَاتِهِ † *He impugned his rectitude as a witness, mentioning something that should have the effect of causing his testimony to be rejected*. (Mgh.) And قَدَحَ فِي سَاقِي أَخِيهِ † *He acted dishonestly, or insincerely, towards his brother, and did that which was displeasing to him, or that which he hated*. (L, TA.) And قَدَحَ فِي سَاقِهِ † *Such a one seeks to injure such a one by diminishing, or impairing, (in number or power) the people of his house, or his aiders, or assistants; and blames, censures, or reproaches, him*: by عَضْدِهِ being meant أَهْلُ بَيْتِهِ; and by سَاقِهِ, نَفْسِهِ. (IAgr, T. [See عَضْدُ.]) — قَدَحَ فِي الْقَدَحِ (A, K, TA,) aor. as above, (TA,) *He (a maker of arrows, A) made a hole in [the end of] the [arrow in the state in which it is termed] قَدَحٌ with the tang of the iron head [for the insertion of the said tang]*: (A, K, TA:) which hole is termed مَفْدَحٌ. (A, TA.) — قَدَحَ خِتَامَ الْخَابِيَةِ *He broke the sealed clay upon the mouth of the [wine-jar called] خَابِيَةِ*. (TA. [Accord. to the TA, a verse of Lebeed cited voce أَزْكُنْ presents an ex. of the verb in this sense: but see the explanation given in art. دكن.]) — قَدَحَ الْعَيْنَ [He (the operator termed قَدَّاحٌ) performed upon the eye the operation of couching;] he extracted from the eye the corrupt fluid. (S, A. [See نَقَبَ الْعَيْنَ.]) — قَدَحَ النَّارَ (S, L,) aor. and inf. n. as above, *He struck, or produced, fire with a flint &c.*: (L:) or قَدَحَ النَّارَ مِنَ الزُّنْدِ [or الزُّنْدَةُ i. e. *He produced fire from the piece of stick, or wood, called زَنْد, or rather from that called زَنْدَة*]; as also قَدَحَ بِالزُّنْدِ (A:) or اقْتَدَحَ (K,) and اقْتَدَحَ (S,) *He endeavoured to produce fire with the زَنْد*. (K.) — أَحْنُ لِي أَقْدَحُ لَكَ [app. *Bend thou to me branches and I will produce fire for thee to kindle them*] is a prov., meaning كُنْ لِي أَكُنْ لَكَ [Be thou a

helpmate for me and I will be a helpmate for thee]. (TA.) See also another prov. cited and expl. voce **قَدَحَ الشَّيْءُ فِي صَدْرِي** — **قَدَحَ** *The thing made an impression in my bosom, or mind.* (L.) — **قَدَحَ** (S, A, L,) aor. and inf. n. as above; (L;) and **قَدَحَ** (S, A, L, K;) *He laded out broth [&c.]* (S, A, L, K) *with a ladle.* (A.) And **قَدَحَ القِدْرَ** *He laded out what was in the cooking-pot.* (L.) And **قَدَحَ مَا فِي أَصْفَلِ القِدْرِ** *He laded out with pains what was in the bottom of the cooking-pot.* (L.) And **قَدَحَ مَا فِي أَصْفَلِ البُئْرِ** *[He laded out what was in the bottom of the well].* (A.) — **قَدَحَ عَيْنُهُ** (S, A,) inf. n. **قَدَحَ**; (K;) and **قَدَحَتْ** (S,) inf. n. **قَدَحَ**; (K;) + **His eye sank, or became depressed,** (S, A, K,) *so that it became like the قَدَحَ* [q. v.]. (A. [See an ex. of the latter v. in a verse cited in the first paragraph of art. سلب.])

2: see above, last explanation. — **قَدَحَ قَرَسَهُ** (S,) inf. n. **قَدَحَ**; (K,) + **He made his horse lean, lank, or slender:** (S, K, TA:) or **قَدَحَتْ خَيْلِي** inf. n. as above, + **I made my horses to be [like the arrows termed] قَدَاحَ in slenderness.** (A.)

3. **قَدَحَ** is syn. with **مُقَادَعَهُ**, [so in a copy of the A, an evident mistranscription for **مُقَادَعَهُ** with د,] from **القَدَحُ** meaning “the act of blaming, censuring,” &c., syn. **الطَّعْنُ**: thus in the saying, **قَدَحَتْ بَيْنَهُمَا مُقَادَعَةٌ** [A mutual reviling, and vying in foul, or unseemly, speech or language, occurred between them two]. (A.) — And **قَادَحَهُ** signifies + **نَظَرَهُ** [app. as meaning **جَادَلَهُ** i. e. + **He contended in an altercation, or disputed, or litigated, with him:** &c.]. (A.)

5. **تَقَدَّحَ**: see 5 in art. قرح.

6. **قَادَحَا** + [app. *They contended in an altercation, or disputed, or litigated, each with the other.* (A: there immediately following **قَادَحَهُ** as meaning **نَظَرَهُ**.)]

7. **انقَدَحَتِ النَّارُ مِنَ العُودِ** *Fire was, or became, struck, or produced, from the wood, or stick.* (L in art. صلد.)

8: see 1, latter half, in three places. — **اقتدح** **بِرَّئْدِهِ** is [also] a tropical phrase [meaning + **He endeavoured to avail himself of his (another's) instrumentality:** or he availed himself thereof: see the phrase **بِرَّئْدِكَ** in art. زند]. (A.)

— And **اقتدح الأمر** means + **He considered, and looked into, the affair, seeking to elicit what would be its issue, or result.** (A, K, TA.) — See also 1, again; last quarter.

10. **استقدح زنادَهُ** [lit. signifies *He asked, or demanded, that his (another's) زناد (pl. of زند q. v.) should produce fire:* and] is a tropical phrase [meaning + **He asked, or demanded, that he might avail himself of his (another's) instrumentality.** (A.)

Bk. I.

قَدَحَ and **قَادَحَ**, [the former, in the CK, in this case, erroneously, with **فَدَحَ** to the د,] *A canker, or corrosion, incident in trees and in teeth:* (L, K:) [the former is originally an inf. n.: and] each, in the sense here expl., an epithet in which the quality of a subst. predominates: (L:) [they are therefore more properly to be expl. as meaning *a thing that cankers, or corrodes:* and + the latter signifies also *rotteness, decay, corruption, or unsoundness:* (L:) and *blackness that appears in the teeth:* (S:) and *a crack, or fissure, in wood, or in a stick, or rod;* (S, L, K;) and so the former word. (K.) — **إِبْرَةُ القَدَحِ**: see **مَقْدَحٌ**.

قَدَحَ *An arrow, (S, Mgh, K, &c.,) [i. e.] the pared wood, or rod, of an arrow, (Mgh,) before it has been furnished with feathers and a head:* (S, Mgh, Mgh, K, &c.:) or *an arrow when straightened, and fit to be feathered and headed:*

(T, voce **بَرِي**, q. v.:) or *a rod that has attained the desired state of growth, and been pruned, and cut according to the required length for an arrow:* (AHn:) and [particularly] *such as is used in the game called المَيْسَر:* (S, L:) pl. **قَدَاحَ** (S, A, Mgh, L, K,) a pl. of mult., (TA,) and [of pauc., and accord. to the L of **قَدَحَ** in the last of the senses expl. above,] **أَقْدَحَ** (S, L, K) and **أَقْدَاحَ**

(L, TA) and **أَقَادِيحَ** (S, L, K,) which last is a pl. pl. [i. e. pl. of **أَقْدَاحَ**]. (L.) [One says, in speaking of the arrows used in the game called المَيْسَر, **ضَرَبَ القَدَاحَ**, and in speaking of the two arrows used in practising sortilege, **ضَرَبَ بالقَدَحَيْنِ**: see art. ضرب, p. 1778, col. iii.] + **صَدَقَنِي وَسَرَّ قَدَحِي** *He told me truly what was the brand of his gaming-arrow* is a prov.; meaning he told me the truth: (A, TA:) so says AZ: (TA:) or it means he told me what was in his mind: the **قَدَحِ** of the **وسر** of the **قَدَحِ** is the mark that denotes its share [of the slaughtered camel]; and the sign is sometimes made by means of fire. (Meyd.) And they say, **أَبْصُرْ وَسَرَّ قَدَحِكَ** [See, or look at, the brand of thy gaming-arrow]; (TA;) which is [also] a prov.; (A;) meaning know thyself. (A, TA.) And **قَدَحَ ابْنِ مُقْبِلٍ** + [The gaming-arrow of Ibn-Mukbil, which seems to have been one remarkable for frequent good luck,] is a proverbial expression relating to goodness of effect. (TA.)

قَدَحَ [A drinking-cup or bowl;] a certain vessel (Mgh, K) for drinking, (S, Mgh,) well known, (Mgh,) large enough to satisfy the thirst of two men: (A'Obeyd, K:) or a small one and a large one: (K:) [in the K voce **عَلْبَةٌ**, it is applied to a vessel used for milking, sometimes made of camel's skin and sometimes of wood: it was used for drinking and for milking:] pl. **أَقْدَاحَ**. (S, Mgh, Mgh, K.) It is said in a trad., **لَا تَجْعَلُونِي كَقَدَحٍ الرَّكَّابِ** [Make not ye me to be like the drinking-cup of the rider on a camel]; meaning, make not ye me to be last in being mentioned; because the

rider on a camel suspends his **قَدَحِ** on the hinder part of his saddle when he is finishing the putting-on of his apparatus, (Mgh, TA,) placing it behind him. (TA.) — Also *A certain measure of capacity, in Egypt, containing two hundred and thirty-two دراهم.* (Es-Suyootee in his “Husn el-Mohádarah.” See **إِرْدَبُ**, in art. رذب.)

قَدَحَةٌ *A single act of striking, or producing, fire.* (IAth, K, TA.) — And hence, + *An elicitation, by examination, of the real state or nature of a case or an affair.* (IAth, TA.) — And *A single act of lading out broth [&c. with a ladle].* (L, in so in the CK.) — See also what next follows.

قَدَحَةٌ *A ladleful of broth:* (S, L, K:) and some say that **قَدَحَةٌ** signifies the same. (L.) You say, **أَعْطِنِي قَدَحَةً مِنْ مَرَقَتِكَ** *Give thou to me a ladleful of thy broth.* (S.)

قَدَحَةٌ *The act of striking or producing, fire* (IAth, K, TA) *with the مَقْدَحَةُ.* (IAth, TA.) Hence the saying, **تَوَشَّاهُ اللَّهُ لَجَعَلَ لِلنَّاسِ قَدَحَةً** *[If God had willed, He had assigned to men the faculty of producing darkness, like as He has assigned to them the faculty of producing light]:* (K, TA:) a trad. (TA.) — And [hence] + *Consideration and examination of an affair, to elicit what may be its issue, or result.* (K, TA.)

قَدُوحٌ and **أَقْدَحُ** (K,) or **أَقْدَحُ** (A,) **ذَبَابٌ** [i. e. *common fly, or flies*]: (A, K, TA:) which one never sees otherwise than as though producing fire with the two fore legs [by rubbing them together like as one rubs together the **زَنْدَ** and the **زَنْدَةَ**]. (TA. [But in a verse cited by Meyd in his Proverbs, instead of **القَدُوحِ** we find **القَدُوحِ الأَقْرَحِ**; and he says that **القَدُوحِ** (q. v.) is from **القَرَحَةُ**, and that every **ذَبَابٌ** has upon its face a **قَرَحَةٌ** (or white mark): see that verse in Freytag's Arab. Prov., ii. 48: and see also EM, p. 228.]) — **قَدُوحٌ** also signifies *A well (وَكِيٌّ) of which the water is laded out with the hand:* (S, K:) or a well (بئر) of which the water is not taken otherwise than by successive ladings [with the hand]. (A.)

قَدُوحٌ *The pieces of wood of the [camel's saddle called] رَحْلَ [for which the TA has رمل, but the right reading is shown by the context]: a word having no singular.* (TA.)

قَدِيحٌ *Broth:* (K: [app. because laded out:]) or *some broth remaining in the bottom of the cooking-pot:* (A:) or *what remains in the bottom of the cooking-pot and is laded out with pains;* (S, L, K;) as also **مَقْدُوحٌ**. (L.)

قَدَاحَةٌ *The art, or craft, of making vessels such as are called أَقْدَاحَ* [pl. of **قَدَحَ**]. (K.)

قَدَاحَةٌ: see 1, latter half: — and see **قَدَاحَةٌ**. As an epithet applied to a **زَنْدَ** [q. v.], (K in art.

(خور) it signifies *That produces much fire*. (TK in that art.) — See also **مَقْدَح**. — Also *A maker of vessels such as are called أَقْدَاح* [pl. of قَدَح]. (K.) — And a subst. signifying *The blossoms of plants before they open*: (TA:) or the extremities of fresh, juicy, plants: (K:) or the extremities, consisting of fresh, juicy, leaves, of plants: (TA:) or soft, or tender, suckers or offsets, of [the species of trefoil, or clover, called] **فَصْفَصَة**: (Az, K, TA:) of the dial. of El-'Irāk: n. un. **قَدَاحَة**. (TA.)

قَدَاحَة *A stone from which one strikes fire*; (As, S, A, K;) and so **قَدَاح**. (T, S, K.) — See also **قَدَاح**, last sentence.

قَدَح: see **قَادَحَة**. — and see also **قَدَح**, in two places. — **هَذَا مَاءٌ لَا يَنَامُ قَادَحُهُ** [This is water of which the lader-out will not sleep] is said in describing such [water] as is little in quantity. (A, TA.)

قَادَحَة [*A canker-worm*;] the worm (Lth, S, Mgh, L, K) that cankers, or corrodes, trees and teeth: (Lth, *Mgh, *L, TA:) [coll. gen. n. **قَادَح**; occurring in the K in art. **خَرَب**, &c.:] **قَدَّ أَسْرَعَتْ فِي أَسْنَانِهِ** (L.) One says, **قَدَّ الْقَوَادِحُ** [The canker-worms have quickly come into his teeth]. (L.)

أَقْدَح: see **قَدُوح**, in three places.

مَقْدَح: see 1, in the middle of the paragraph.

مَقْدَح [*A couching-needle*; called thus, and **إِبْرَة الْقَدَح**, in the present day. — Also, (K, and so in some copies of the S,) and **مَقْدَحَة**, (A, TA, and so in other copies of the S,) and **مَقْدَاح**, and **قَدَاح**, (K.) The thing (S, A, K) of iron (A, K) with which one strikes fire. (S, A, K.) — And the first, *A ladle*; (S, A, K;) as also **مَقْدَحَة**. (A.) **سَتَاتِيكَ بِمَا فِي قَعْرِهَا الْبِقْدَحَة** (A.) [The ladle will bring to thee what is in the bottom thereof] is a prov., meaning, that to which thou art blind will become apparent, or manifest, to thee. (A.)

مَقْدَحَة: see the next preceding paragraph, in three places.

خَيْلٌ مُقْدَحَة † *Horses that are lean, lank, or slender*; as though made slender [like the arrows termed **قَدَاح**: see 2]. (TA.)

عَيْنٌ مُقْدَحَة † *An eye that is sunk or depressed* [so as to be like the **قَدَح**: see 1, last signification]. (TA.) And **خَيْلٌ مُقْدَحَة** † *Horses whose eyes are sunk or depressed*. (TA.)

مَقْدَاح: see **مَقْدَح**.

قَدِيع, applied to broth: see **قَدِيع**.

شَجَرٌ مُتَقَادِح *Trees having soft, weak, branches, which, when the wind puts them in motion, blaze*

forth with fire; but which when used for producing fire for a useful purpose, yield no fire at all: whence one says to him who has no ground of pretension to respect or honour, nor parentage, genealogy, or pedigree, of a sound quality, **زَنْدَاكَ لِلْمَتَقَادِحِ** † [lit. Thy two pieces of stick, or wood, for producing fire pertain to the trees that have soft and weak branches, &c.]. (TA.)

قدر

1. **قَدَرْتُ الشَّيْءَ**, aor. **قَدَرْتُ** and **قَدَرْتُ**, [or the former only accord. to the Mgh., as will be seen by what follows,] inf. n. **قَدَر**, (S, Mgh,) is from **تَقْدِير**, (S,) [or] it signifies the same as **قَدَرْتُ** **الشَّيْءَ**, inf. n. **تَقْدِير**, (Mgh:) [which latter phrase is afterwards mentioned in the S, but unexplained: the meaning is, *I measured the thing; computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or limits, or number*:] **قَدَرْتُ الشَّيْءَ** signifies *he computed, or determined, or computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum, or number, of the thing, (حَزْرَة), in order that he might know how much it was*. (IKtt.) It is said in a trad., **إِنَّا قَدَرْنَا لَهُ**, **وَعَمَّرْنَا عَلَيْهِمُ الْهَلَالَ فَاقْدَرُوا لَهُ** (S, Mgh,*) or **إِنْ عَمَّرْنَا عَلَيْهِمُ فَاقْدَرُوا لَهُ**, with **kesr** to the **د**; (Mgh, Mgh,*) for **فَاقْدَرُوا**, with **dammm**, is wrong; (Mgh;) and **Ks.** say, that you say **قَدَرْتُ الشَّيْءَ**, aor. **أَقْدَرُهُ**, with **kesr**, and that he had not heard any other aor.: (TA:) the meaning of the trad. is, [When the new moon (of Ramadān) is hidden from you by a cloud or mist, or if it be so hidden,] *compute ye (قَدَرُوا) the number of the days to it, (Mgh, Mgh,) and so complete Shaabān, making it thirty days*: (S, *Mgh, *Mgh:) or, as some say, *compute ye (قَدَرُوا) the mansions of the moon, and its course in them [to it, i. e., to the new moon]*. (Mgh.)

See also 5. — [Hence, app., the saying,] **أَقْدَرُ بِدَرْعِكَ بَيْنَنَا** *See thou and know thy rank, or estimation, among us*. (AO.) — Hence also, [Kur., vi. 91, and other places, meaning, *And they have not estimated God with the estimation that is due to Him*: or] *and they have not magnified, or honoured, God, with the magnifying, or honouring, that is due to Him*: (S, K:) for **قَدَر** signifies [also] *a magnifying, or honouring*: (K:) or *have not assigned to God the attributes that are due to Him*: (Lth:) or *have not known what God is in reality*. (El-Basāir.) — **قَدَرْتُ الشَّيْءَ بِالشَّيْءِ**, aor. **قَدَرْتُ** and **قَدَرْتُ**, (L,) inf. n. **قَدَر**; (L, K;) and **قَدَرُهُ** به (L;) *He measured the thing by the thing*: (L, K:*) and **قَدَرُهُ** عَلَى مِثَالِهِ *he measured it by its measure*: (S, K, art. **قَيْس**) and **قَدَرْتُ بَيْنَ الْأَمْرَيْنِ** and **قَدَرْتُ** *he measured, or compared, the two things, or cases, together*; syn. **قَايَسَ**; (K, art. **قَيْس**) and so **قَادَرُوا** بَيْنَهُمَا. (L, art. **قَيْس**). — [Hence, app.,]

قَدَرْتُ الْأَمْرَ, (L, K,) and **إِلَى الْأَمْرِ**, (L,) aor. **قَدَرْتُ**, (L, K,) and **قَدَرْتُ**, (L,) inf. n. **قَدَر**; (L, K;) [and **قَدَرُهُ**;] *He thought upon the thing, or affair, (L,) and considered its end, issue, or result, (L, K,) and measured, or compared, one part of it with another*; (L;) *he measured it, compared one part of it with another, considered it, and thought upon it*. (L.)

See also 2. — **قَدَرْتُ عَلَيْهِ الثَّوبَ**, (S, K,*) inf. n. **قَدَر**, (S,) *I made the garment according to his measure; adapted it to his measure*: (S, K:*) [and **قَدَرْتُ عَلَيْهِ الشَّيْءَ** app. signifies *I made the thing according to his, or its, measure; proportioned, or adapted, the thing to him, or it; for وَصْفُهُ*, by which it is explained in the TA, seems to be, as IbrD thinks, a mistake for **وَصَفْتُهُ**;] and **قَدَرْتُ الشَّيْءَ** signifies, in like manner, *he made the thing by measure, or according to a measure; or proportioned it*; syn. **جَعَلَهُ بِقَدَر**: (IKtt:) the primary meaning of **تَقْدِير** is the *making a thing according to the measure of another thing*. (Bd. xv. 60.) — [Hence,] **قَدَرُ اللَّهِ ذَلِكَ عَلَيْهِ**, aor. **قَدَرْتُ** and **قَدَرْتُ**, (K,) or the latter is a simple subst., (Lh, Mgh,) and **مَقْدَرَة**; (S [unless this be a simple subst.];) and **قَدَرُهُ** عَلَيْهِ (K,) [which is more common,] inf. n. **تَقْدِير**; (TA;) and **لَهُ**; (K;) [God decreed, appointed, ordained, or decided, that against him; and for him, or to him; accord. to an explanation of **قَدَر** in the K: or decreed, &c., that against him; and for him, or to him; adapting it to his particular case; accord. to an explanation of **قَدَر** by Lth, and of **قَدَر** and **قَدَر** in the S, and of **قَدَر** in the Mgh: see **قَدَر**, below.] You say also **قَدَرُ اللَّهِ لَهُ بِخَيْرٍ** [God decreed, &c., for him, good]. (K.) — Also, **قَدَرْتُ**, (K,) aor. **قَدَرْتُ** and **قَدَرْتُ**, inf. n. **قَدَر**, (TA,) *He [God] distributed, divided, or apportioned, [as though by measure,] sustenance, or the means of subsistence*. (K, TA. In the CK, the verb is **قَدَرْتُ**.) Hence, say some, the appellation of **لَيْلَةُ الْقَدَرِ**, [in the Kur, ch. xcvii.] as being *The night wherein the means of subsistence are apportioned*. (TA.) See also **قَدَرْتُ**, below. — Also, aor. **قَدَرْتُ** and **قَدَرْتُ**, but the former is that which is adopted by the seven readers [of the Kur-ān], and is the more chaste, (Mgh,) *He (God) straitened, or rendered scanty, [as though He measured and limited,] the means of subsistence*: (Bd, xiii. 26, and other places; and Mgh:) and **قَدَرْتُ** **رِزْقَهُ**, [see Kur, lxxv. 7,] inf. n. **قَدَر**, *his means of subsistence were straitened to him; like*. (S, TA.) You say **قَدَرْتُ عَلَيْهِ الشَّيْءَ**, aor. **قَدَرْتُ** and **قَدَرْتُ**, (Lh, TA,) inf. n. **قَدَر**; (K,) and **قَدَرْتُ** and **قَدَرْتُ**, (Lh, TA;) and **قَدَرْتُ**, inf. n. **تَقْدِير**; (K;) *He rendered the thing strait, or distressing, to him*. (Lh, K, *TA.) And **قَدَرْتُ عَلَى عِيَالِهِ** *He scantied his household, or was niggardly or parsimonious towards them, in expenditure*; like **قَتَرْتُ**. (S.) It is said in the Kur, [xxi. 87,] **فَلَنْ أَنْ نَنْ نَقْدِرَ عَلَيْهِ** *And he thought that we would not*

straiten him: (Fr, AHeyth:) or the meaning is, *لَنْ نَقْدِرَ عَلَيْهِ مَا قَدَرْنَا مِنْ كَوْنِهِ فِي بَطْنِ الْحَوْتِ*, for *نَقْدِرُ* is syn. with *نَقْدِرُ*; (Zj;) and this is correct; i. e., *we would not decree against him what we decreed, of the straitness [that should befall him] in the belly of the fish: it cannot be from the القدرة [meaning power, or ability]; for he who thinks this is an unbeliever.* (Az, TA.) — Also, *قَدَرَهُ*, aor. ʔ, inf. n. *قَدَارَةٌ*; (K;) and *قَدَرَهُ*; (TA;) *He prepared it.* (K, TA.) — And the former, *He assigned, or appointed, a particular time for it.* (K.) — *قَدَرْتُ عَلَى الشَّيْءِ*, aor. ʔ (S, Mṣb, K) and ʔ, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. *قَدَرَةٌ* and *قَدَرَانٌ*, (S, K,) with *kesr*, (K,) but the latter is written in a copy of the T, *قَدَرَان*, (TA,) [and in one copy of the S *قَدَرَان*] and *قَدَر* (Ks, Fr, Akh, K) and *مَقْدَرَةٌ* and *مَقْدَرَةٌ* and *مَقْدَرَةٌ* (S, K) and *مِقْدَارٌ* (K) and *مَقْدَرٌ* (TA) and *قَدَارٌ* (Sgh, K) and *قَدَارٌ*; (Lh, K;) and *قَدَرْتُ عَلَيْهِ*, aor. ʔ, (S, K,*) a form of weak authority, mentioned by Yaḥkoob, (S,) and by Sgh from Th, and said by IḲṭṭ, to be of the dial. of Benoo-Murrah, of Ghaṭafān, (TA,) inf. n. *قَدَر* (Ks, Fr, Akh, K) and *قَدَارَةٌ* and *قُدُورَةٌ* and *قُدُورٌ*, (K, TA,) these four are of *قَدَر*; (TA;) and all that are here mentioned as from the K, are inf. ns.; (TK;) and *اِقْدَرْتُ عَلَيْهِ*; (S, K,*) TA;) or this has a stronger signification; (IAth;) *I had power, or ability, to do, effect, accomplish, achieve, attain, or compass, &c., the thing; I was able to do it, I was able to prevail against it.* (Mṣb, K,*) TA.) You say *مَا لِي عَلَيْكَ مَقْدَرَةٌ*, and *مَقْدَرَةٌ*, and *مَقْدَرَةٌ*, i. e. *قَدَرَةٌ*, [I have not power over thee.] (S.) And in like manner, *الْمَقْدَرَةُ تَذْهَبُ الْحَفِظَةَ*, [Power drives away that care which one has of what is sacred, or inviolable, or of religion, to avoid suspicion]. (S.) — See also *قَدَرَةٌ*, below. — *طَبَخَ* and *طَبَخَ* [meaning *He cooked, and he cooked for himself, in a قدر, or cooking-pot.* (S, TA.) You say *قَدَرُ الْقَدَرِ*, (K,*) TA,) aor. ʔ and ʔ, inf. n. *قَدَر*, (K,) *He cooked [the contents of] the cooking-pot.* (K,*) TA.) And *أَمَرَنِي أَنْ أَقْدِرَ لَحْمًا* *He ordered me to cook a cooking-pot of flesh-meat.* (TA, from a trad.) And *أَتَقْدِرُونَ؟ أَمْ تَشْتَوُونَ؟* *Do ye cook [for yourselves] in a cooking-pot, or roast?* (S.)

2. *قَدَر*, inf. n. *تَقْدِيرٌ*: see 1, in most of its senses. — *He meditated, considered, or exercised thought in arranging and preparing, a thing or an affair; (T, K,*) El-Baṣāir;)* either *making use of his reason, and building thereon; the doing of which is praiseworthy; or according to his desire or appetite; as in the Kur, lxxiv. 18 and 19; the doing of which is blameable; (El-Baṣāir;)* or *by means of marks, whereby to cut it.* (T.) — *He intended a thing or an affair; he determined upon it.* (T.) [Said of God, *He decreed, appointed, ordained, destined, pre-*

destined, or predetermined a thing.] — [Hence, app., *قَدَر*, in grammar, *He meant, or held, or made, such a thing to be supplied, or understood.* You say *قَدَرُهُ كَذَا* *Its (a phrase's) implied, or virtual, meaning, or meaning by implication, is thus.* And *يَقْدِرُ بِكَذَا* *Its implied meaning is to be expressed by saying thus.* And *يَقْدِرُ* is said in the sense of *implicatively, or virtually, as opposed to لَفْظًا* or *literally.* — And *He supposed such a thing.* — *He made; syn. وَقَدَرٌ* and *صَنَعَ*. Ex., in the Kur, [xli. 9,] *وَقَدَرُ فِيهَا أَقْوَاتَهَا* *And He made therein its foods, or aliments.* And it is said in the Kur, [x. 5,] *وَقَدَرَهُ مَنَازِلَ* *And hath made for it [the moon] mansions.* (TA.) — *He knew.* So in the Kur, xv. 60; and lxxiii. 20, according to the Baṣāir. (TA.) — *He asserted him to be, or named him, or called him, a قَدَرِي*: (Fr, Sgh, K;) but this is post-classical. (TA.) — *قَدَرَهُ*, (Mṣb,) or *اِقْدَرَهُ*, (K,) [the latter of which is the more common,] *He empowered him; enabled him; rendered him able.* (Mṣb, K.) You say *اِقْدَرَهُ اللَّهُ عَلَى كَذَا* *God empowered him, enabled him, or rendered him able, to do such a thing.* (K,*) TA.)

3. *قَادَرْتُهُ*, (K,) *قَادَرْتُ*: see 1. — *قَادَرْتُ*, (K,) inf. n. *مُقَادَرَةٌ*, (TA,) *I measured myself, or my abilities, with him, or his, (قَائِسْتُهُ) and did as he did: (K;) or I vied, or contended, with him in power, or strength.* (A, TA.)

4: see 2.

5: see 7. — *كَانَ يَقْدِرُ فِي مَرَضِهِ أَيَّنَ أَنَا الْيَوْمَ* *He (Mohammad) used to compute, or reckon, in his mind, in his disease, Where am I to-day?* i. e., he used to compute, or reckon, (*يَقْدِرُ*), [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. — *تَقْدَرُ* *It (a thing, S,) became prepared, (S, K,) لَهُ for him.* (S.)

7. *اِقْدَر* (S, K) and *تَقْدِرُ* (A) *It (a garment) agreed with, or was according to, the measure.* (S, A, K.) You say *تَقْدَرُ الثَّوبُ عَلَيْهِ* *The garment agreed with, or was according to, his measure.* (A.)

8. *اِقْدَرَهُ* *He made it of middling size; expl. by جَعَلَهُ قَدَرًا*. (JK, TA.) [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by *مُقَدَّرٌ*; *شَيْءٌ*, thus pointed, and explained as signifying “a thing of middling size, whether in length or tallness or in width or breadth.”] — See also 1, last two significations.

10. *اِسْتَقْدَرَ اللَّهُ خَيْرًا* *He begged God to decree, appoint, ordain, or decide, for him good.* (S, K.) — *اللَّهُمَّ إِنِّي أَسْتَقْدِرُكَ بِقُدْرَتِكَ* *O God, I beg Thee to give me power to do it, by Thy power.* (TA, from a trad.)

قَدَرٌ The quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum, or number attained, of a thing; (S, Mṣb, K;) as also *قَدَرٌ* (Mṣb, K) and *قَدَرٌ* (Fr, Sgh, K) and *مِقْدَارٌ*. (Mṣb, K.) You say *هَذَا قَدَرُ هَذَا*, and *قَدَرُهُ*, *This is the like of this [in quantity, &c.; is commensurate with, or proportionate to, this; and so هذا بِمِقْدَارِ هَذَا]*. (Mṣb.) And *قَدَرٌ مِائَةٌ*, and *قَدَرٌ مِائَةٌ*, *They are as many as a hundred.* (Z, Mṣb.) And *أَخَذَ بِقَدَرِ حَقِّهِ*, and *بِقَدَرِهِ*, and *بِبِقْدَارِهِ*, *He took as much as his due, or right.* And *بِقَدَرِ الْفَاتِحَةِ*, and *بِقَدَرِهَا*, and *بِبِقْدَارِهَا*, *He read as much as the Fātiḥah.* (Mṣb.) And *أَقْبَتُ عِنْدَهُ قَدَرٌ أَنْ يَفْعَلَ كَذَا* *I remained at his abode long enough for him to do thus.* (Meyd, TA.) But you say *جَاءَ عَلَى قَدَرٍ*, thus only, with *fet-ḥ* [to the dāl, as is shown by what precedes in the Mṣb,] as meaning [It came according to measure; i. e.,] *it was conformable; it matched; it suited.* (Mṣb.) You say also *جَاوَزَ قَدَرَهُ* or *قَدَرَهُ* [He overstepped, transgressed, went beyond, or exceeded, his proper measure, bound, or limit: and the same is said of a thing]. (L, art. *عند*; &c.) And *فَوَسَّ بَعِيدَ الْقَدَرِ* *A horse that takes long, or wide, steps.* (JK, TA.) [And *هَذَا قَدَرِي* *This is sufficient for me.*] — [Hence, *Estimation, value, worth, account, rank, quality, or degree of dignity; greatness, majesty, honourableness, nobleness; (Mṣb,*) TA;)* gravity of character; (Mṣb;) as also *قَدَرٌ*. (Mṣb.) You say *مَا لِي عِنْدِي قَدَرٌ*, and *قَدَرٌ*, *He has no honourableness, or gravity of character, in my opinion.* (Mṣb.) In the words of the Kur, [vi. 91,] *وَمَا قَدَرُوا اللَّهَ حَقَّ قَدَرِهِ*, [for explanations of which see 1,] we may also correctly read *قَدَرِهِ*. (TA.) — *قَدَرٌ* and *قَدَرٌ*, (S,) [the latter of which is the more common,] or *قَدَرٌ* (JK, Mṣb, K) alone, (Mṣb,) or both, and *مِقْدَارٌ* and *تَقْدِيرٌ*, (TA,) and *مَقْدَرَةٌ*, with *fet-ḥ* only [to the d], (S,) *Decree, appointment, ordinance, or destiny: or what is decreed, appointed, &c.: syn. قَضَاءٌ and حُكْمٌ*. (M, K;) or *decree, &c., adapted [to a particular case], (Lth, JK, Az, TA,) by God; (S, Mṣb;)* expl. by *قَضَاءٌ مُوَقَّتٌ*, (Lth, JK, &c.,) and *الْقَضَاءُ الَّذِي مِنَ الْقَضَاءِ*, (S,) and *يُقَدَّرُ اللَّهُ*: (Mṣb:) [accord. to general usage, it differs from *قَضَاءٌ*; this latter signifying a general decree of God, as that every living being shall die; whereas *قَدَرٌ* signifies a particular decree of God, as that a certain man shall die at a particular time and place &c.; or particular predestination: thus *الْقَضَاءُ وَالْقَدَرُ* may be rendered *the general and particular decrees of God; or general and particular predestination or fate and destiny.* The term *قَدَرٌ* is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of *قَدَرٌ* is *أَقْدَارٌ*; (K, TA;) and of *مِقْدَارٍ*, *مِقْدَارِي*. (TA.) You say *الْأُمُورُ تَجْرِي بِقَدَرِ اللَّهِ*, and *بِبِقْدَارِهِ*, &c., *Events have their course by the decree, &c., of God.* (TA.) It is said that *لَيْلَةُ الْقَدَرِ* signifies *The night of decree,*

&c. (TA. See also 1.) = قَدْرٌ (A, L, K) and قَدْرٌ (L) A camel's or horse's saddle of middling size; (A, L, K;) and in like manner قَادِرٌ, applied to a horse's saddle, *between small and large*; or this last signifies *easy, that does not wound*; like قَاتِرٌ (T, TA:) and مُقْتَدِرٌ, (JK,) or مُقْتَدِرٌ, (K,) but see 8,) a thing, (JK,) or anything, (M, K,) of middling size, (JK, M, K,) whether in length or tallness or in width or breadth: (JK:) مقتدرُ الخلق signifying a man, and a mountain-goat, and an antelope, of middling make: (M, TA:) and مقتدرُ الطول a man of middling stature or tallness; (A, TA;) as also قُدَارٌ. (K.) And أذن قُدْرَاءَ An ear neither small nor large. (Sgh, K.) = See also قُدْرَةٌ.

قُدْرٌ: see قَدْرٌ.

قَدْرٌ A cooking-pot; a vessel in which one cooks: (Msb:) [and it very often means the food contained therein; i. e. pottage of any kind: (see, for an ex., 3 in art. غُلُو:)] of the fem. gender (Msb, K, TA) without ة: (TA:) or it is made fem. (S, K) as well as masc., accord. to some: but he who asserts it to be made masc. is led into error by a saying of Th: AM observes, as to the saying of the Arabs, related by Th, مَا رَأَيْتُ قَدْرًا عَلَى أُسْرَعٍ مِنْهَا [I have not seen a cooking-pot that has boiled quicker than it], قدر is not here meant to be made masc. but the meaning is, مَا رَأَيْتُ شَيْئًا عَلَى [I have not seen a thing that has boiled]; and similar to this is the saying in the Kur, [xxxiii. 52], لَا يَحِلُّ لَكَ النِّسَاءُ, meaning, لَا يَحِلُّ قُدَيْرٌ, (TA:) the dim. is قُدَيْرٌ, without ة, contr. to analogy; (S, TA;) or قُدَيْرَةٌ, with ة, because قَدْرٌ is fem.; (Msb;) or both: (TA:) and the pl. is قُدُورٌ: (Msb, K;) it has no other pl. (TA.) [See a tropical ex. voce حَامِرٌ.]

قَدْرٌ: see قَدْرٌ, throughout: (where its pl. is أَقْدَارٌ; K, TA:) and قُدْرَةٌ: (in which sense also its pl. is as above; K.) — See also قُدْرٌ: and see مَقْدَارٌ. — Also, A time, or a place, of promise; an appointed time, or place; syn. مَوْعِدٌ. (TA.) [See Kur, xx. 42.]

مَقْدَرَةٌ and مَقْدَرَةٌ and مَقْدَرَةٌ (S, K) and قُدْرَانٌ (Ks, Fr, Akh, K) and قُدْرَانٌ (S, K) and مَقْدَارٌ (K) and مَقْدَرٌ (TA) and قُدْرَةٌ (Sgh, K) and قُدْرَةٌ (Lh, K) and قُدْرَةٌ (K) Power; ability. (K.) See قُدْرَتٌ. — Hence, (TA,) the first and second and third and fourth (S, Msb, TA) and fifth, (K, TA,) or all excepting قَدْرٌ and مَقْدَرٌ, (TK,) [and there seems to be no reason for not adding these two,] Competence, or sufficiency; richness. (S, Msb, K.) You say رَجُلٌ ذُو قُدْرَةٍ, and مَقْدَرَةٌ, and مَقْدَرَةٌ, and مَقْدَرَةٌ, A man possessing competence, or riches. (S, Msb, TA.)

قُدْرَةٌ A certain interval, or distance, between every two palm-trees. (JK, Sgh, K.) You say

نَحْلٌ غُرْسٌ عَلَى الْقُدْرَةِ Palm-trees planted at the fixed distance, one from another. (JK, Sgh, K.) And كَمْ قُدْرَةٌ نَحْلُكَ [What is the fixed distance of thy palm-trees, one from another?] (K.)

أُذُنٌ قُدْرَاءَ: see قَدْرٌ, last signification. = بَنُو قُدْرَاءَ Those possessing competence, or sufficiency; the rich. (K.)

قُدْرَانٌ: see قُدْرَةٌ.

القُدْرِيَّةُ The sect of those who deny القَدْرَ as proceeding from God, (K, TA,) and refer it to themselves. (TA.) [Opposed to الجَبْرِيَّةُ.]

قُدْرَةٌ: see قُدْرَةٌ.

قُدْرٌ: see قَدْرٌ, last signification. = A cook: or one who slaughters camels or other animals; (S, K;) as being likened to a cook: (TA:) or one who slaughters camels, and cooks their flesh: (TA:) and one who cooks in a cooking-pot (قَدْرٌ); as also مُقْتَدِرٌ. (K.)

قُدْرٌ: } see قُدْرَةٌ.
قُدُورٌ: }

قُدِيرٌ: see قَادِرٌ. = Flesh-meat cooked in a pot, with seeds to season it, such as pepper and cumin-seeds and the like: (Lth, JK:) if without such seeds, it is called طَبِيخٌ: (Lth, TA:) or what is cooked in a قَدْرٌ; (L, K;) as also قَادِرٌ: so in the K; but this seems to be a mistake, occasioned by a misunderstanding of the saying of Sgh [and others] that قُدِيرٌ is the same as قَادِرٌ: or perhaps the right reading of the passage in the K is وَالْقُدِيرُ الْقَادِرُ وَمَا يَطْبَخُ فِي الْقَدْرِ; and it has been corrupted by copyists: (TA:) [but this is improbable, as the passage, if thus, would be in part a repetition:] also cooked broth; (L;) and so مَقْدُورٌ. (JK, L.)

قُدَارَةٌ: } see قُدْرَةٌ.
قُدُورَةٌ: }

قَادِرٌ, applied to God, i. q. مُقَدِّرٌ [Decreeing, appointing, ordaining, deciding]; (S;) and قُدِيرٌ may signify the same. (TA.) = See also قَدْرٌ, last signification. = Possessing power, or ability; as also قُدِيرٌ, (K,) and مُقْتَدِرٌ: (TA:) or قُدِيرٌ has an intensive signification, and مُقْتَدِرٌ still more so: (IAth:) or قُدِيرٌ signifies he who does what he will, according to what wisdom requires, not more nor less; and therefore this epithet is applied to none but God; and مُقْتَدِرٌ signifies nearly the same, but is sometimes applied to a human being, and means one who applies himself, as to a task, to acquire power or ability. (El-Baḡāir.) When you say اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [God is able to do everything; is omnipotent;] you mean, to do everything that is possible.

بَيْنَ أَرْضِكَ وَأَرْضِ فُلَانٍ لَيْلَةٌ قَادِرَةٌ (Msb.) — بَيْنَنَا لَيْلَةٌ قَادِرَةٌ (K;) Between thy land and the land of such a one is a gentle night's journey; (Yaaḡoob, S;) and between us is an easy night's journey, in which is no fatigue. (K.) = See also قَدِيرٌ.

تَقْدِيرٌ: see قَدْرٌ, and 2.

مَقْدَرٌ: see قُدْرَةٌ.

مَقْدَرٌ: see قَادِرٌ.

مَقْدَرَةٌ and مَقْدَرَةٌ and مَقْدَرَةٌ: for the first, see قَدْرٌ: — and for all, see قُدْرَةٌ.

مَقْدَارٌ A measure; (JK, L;) a thing with which anything is measured; as also قَدْرٌ (L:) a pattern (مِثَالٌ) by which a thing is measured, proportioned, or cut out. (T, art. مِثَالٌ.) — See also قَدْرٌ, in six places. — Death. They say بَلَغَ الْعَبْدُ مَا تِ الْيَقْدَارَ مَا تِ [When man reacheth the term of life, he dieth]. The pl. is مَقَادِيرٌ. (TA.) = See also قُدْرَةٌ.

مَقْدُورٌ: see قَدِيرٌ.

مُقْتَدِرٌ: see قَدْرٌ, last signification.

مُقْتَدِرٌ: see قَدْرٌ, last signification. = See also قَادِرٌ. صَانِعٌ مُقْتَدِرٌ An artificer gentle in work. (A, TA.) = See also قُدَارٌ.

قدس

1. قَدَسَ فِي الْأَرْضِ He went far away into the land, or country. (Bd, ii. 28.) = قُدْسٌ, aor. 2, (TK,) inf. n. قُدُسٌ and قُدُسٌ (S, A, K,) said of a thing, (TK,) It was, or became, [holy, accord. to the most common usage, or] pure. (S, A, K, TA.) [It may also be said of God, as meaning, emphatically, He is holy.]

2. قَدَسَهُ (A,) inf. n. تَقْدِيسٌ (S, M, K,) [He hallowed, or sanctified, him or it: he consecrated him or it]. — He declared Him (namely God, M, A) to be far removed, or free, from every impurity or imperfection, or from everything derogatory from his glory; (M;) he declared Him to be far removed from evil; [i. e., to be holy;] and so قَدَسَ لَهُ قَدَسَ فِي الْأَرْضِ, explained above; (Bd, ii. 28;) the J, in the latter case, being redundant. (Jel, ii. 28.) — He purified him or it; (S, M, K, Bd, ubi supra;) because he who purifies a thing removes it far from unclean things. (Bd.) Accord. to Zj, وَتَقْدِيسُ لَكَ, in the Kur, ii. 28, means, And we purify ourselves, and those who obey Thee, for, or towards, Thee. (TA.) — He blessed him. You say, لَا قَدَسَهُ اللَّهُ, May God not bless him. (IAḡr, M.) — تَقْدِيسٌ also signifies The praying for a blessing. (M.) [You say, app., قَدَسَ لَهُ, meaning, He prayed for a blessing for him.] = Also قَدَسَ He came [or went] to بَيْتُ الْمَقْدِسِ [i. e. Jerusalem]; like

كَوَفَ [he came or went to El-Koofeh] and بَصَرَ [he came or went to El-Bagrah]. (A.)

5. تَقَدَّسَ [He, or it, was, or became, hallowed, or sanctified: he, or it, was, or became, consecrated]. — He (God, Mṣb) was far, or far removed, or free, [or clear,] from every impurity or imperfection, or from everything derogatory from his glory; [i. e., He was holy;] or He removed himself far from every impurity or imperfection, &c.: (Mṣb, TA:) he, or it, was, or became, purified; or he purified himself. (S, K.)

قُدُسٌ and قُدُسٌ [Holiness, sanctity:] purity: (S, A, Mṣb, K:) [each] a subst. as well as an inf. n.: (S, A, K:) the former a contraction of the latter. (Mṣb.) — Hence, (S,) حَظِيرَةُ الْقُدُسِ, or الْقُدُسِ, [The Enclosure of Holiness or Purity;] i. e., Paradise. (S, A.) — [Hence, also,] رُوح الْقُدُسِ, (S, A, K,) and رُوحُ الْقُدُسِ, accord. to the reading of Ibn-Ketheer, (Bd, ii. 81,) [The Spirit of Holiness or Purity; properly applied to The Holy Spirit, The Third Person of the Trinity, in Christian theology; generally, but incorrectly, called by the Eastern Christians among the Arabs الرُّوحُ الْقُدُسُ: but accord. to the Muslims,] Jibreel [i. e. Gabriel, the Archangel]; (S, A, K; and Bd, ubi supra;) as also الْقُدُسُ and الْقُدُسُ: (K, TA:) or the Spirit of Jesus: or the Gospel: or the most great name of God, by which Jesus used to raise to life the dead: (Bd, ubi supra;) or God's protection and direction. (A.) You say, رُوحُ الْقُدُسِ مَعَكَ, and مَعِيكَ, Gabriel, or God's protection and direction, be with thee, and be thine aider. (A.) — قُدُسٌ or قُدُسٌ also signifies Blessing. (M, TA.) — Also, الْقُدُسُ and الْقُدُسُ i. q. بَيْتُ الْمَقْدِسِ, q. v. (K,) or بَيْتُ الْمَقْدِسِ. (A.) — And أَرْضُ الْقُدُسِ [or أَرْضُ الْقُدُسِ] i. q. الأَرْضُ الْمُقَدَّسَةُ. (TA.)

قُدُسٌ A [vessel of the kind called] سَطَلٌ (S, A, K;) of the dial. of the people of El-Hijáz; so called because one purifies himself in it, (S, TA,) and with it. (TA.)

قُدُسٌ: see قُدُسٌ, throughout.

قُدُسٌ [A holy tradition or narration]: see art. حَدَّثَ.

الْقُدُّوسُ (S, M, A, Mṣb, K) and الْقُدُّوسُ (S, M, K,) applied to God, (S, M, A, &c.), as also الْقُدُّوسُ (M, A) and الْقُدُّوسُ (A;) [all of which are nearly syn.;] الْقُدُّوسُ signifies [The All-holy, All-pure, or All-perfect;] He who is far removed from every imperfection or impurity, or from everything derogatory from his glory; (M, Mṣb;) as also الْقُدُّوسُ [but not in an intensive degree]; (M;) and الْقُدُّوسُ signifies the same as this last; (T, TA;) or from faults and defects: (TA:) or the Pure; (S, K;) [or the Very Pure:] or the Blessed; (Ibn-El-Kelbee, K;) [or the Greatly Blessed:] Sb used to say قُدُّوسٌ and سُبُوحٌ, with fet-h to the first letter of each:

(S:) Th says, (S,) every noun of the measure قُدُّوسٌ is with fet-h to the first letter, (S, K,*) like قُدُّوسٌ and سُبُوحٌ &c., (S,) except سُبُوحٌ and قُدُّوسٌ (S) and قُدُّوسٌ, (S, K, but not as from Th,) and in the K is added قُدُّوسٌ; (TA;) [see سُبُوحٌ] for these are mostly with damm, though sometimes with fet-h: (S, K,*) Lh says, all agree in pronouncing سُبُوحٌ and قُدُّوسٌ with damm, though fet-h is allowable; (M;) but Az denies this agreement: (TA:) and Lh adds, that all other words of the measure قُدُّوسٌ are with fet-h. (M.)

مُقَدَّسٌ: see بَيْتُ الْمَقْدِسِ.

مُقَدَّسٌ Hallowed, or sanctified: consecrated: purified: blessed. (M.) — الْمُقَدَّسُ, applied to God: see الْقُدُّوسُ. — الْبَيْتُ الْمُقَدَّسُ, (K,) and بَيْتُ الْمَقْدِسِ, (S, K,) and [more commonly] بَيْتُ الْمَقْدِسِ, (M, A, K,) which [i. e. الْمُقَدَّسُ] is either formed from مُقَدَّسٌ by rejecting the augmentative letter, or is a subst. not formed from a verb, like as Sb says of الْهَنْكِبُ, (M,) [signifying The hallowed, or consecrated, or purified, or blessed, dwelling; or the dwelling of the hallowed, &c.; are appellations of Jerusalem;] also called الْقُدُسُ [which is the name generally given to it in the present day] and الْقُدُسُ; (A, K;) because one is purified therein from sins, or because of the blessing that is therein. (TA.) — الْأَرْضُ الْمُقَدَّسَةُ The [hallowed, or consecrated, or purified land; (S, Mṣb, K;) or the pure land; (Fr;) or the blessed land; (IAṣar;) is an appellation of Damascus and Palestine and part of the Jordan: (Fr;) or Syria: (M;) and أَرْضُ الْقُدُسِ [or أَرْضُ الْقُدُسِ] signifies the same. (TA.)

مُقَدَّسٌ A Christian monk [or any Christian or a Jew] who comes [or goes or performs pilgrimage or has performed pilgrimage] to الْقُدُسِ or بَيْتُ الْمَقْدِسِ [i. e. Jerusalem]: (A:) or a Christian monk: (K:) or a [learned Jew or other, such as is called] حَبِيرٌ. (M, TA.) Imra-el-Keys says, describing dogs and a [wild] bull,

فَأَذْرَكْنَهُ يَأْخُذُنَ بِالسَّاقِ وَالنَّسَا
كَمَا شَبَّرَقَ الْوِلْدَانُ ثَوْبَ الْمَقْدِسِ

And they (the dogs) overtook him, (namely, the bull,) seizing the shank and the sciatic vein, and tearing his skin, as the children of the Christians tear the garment of the monk that has come from بَيْتُ الْمَقْدِسِ, [or Jerusalem] for the purpose of obtaining a blessing from it: thus the verse is found in the handwriting of Aboo-Sahli; but in all the copies of the S, we find ثَوْبَ الْمَقْدِسِ, with ي. (TA.)

مُقَدَّسِيٌّ and مُقَدَّسِيٌّ Of, or relating to, or belonging to, بَيْتُ الْمَقْدِسِ or بَيْتُ الْقُدُسِ [i. e. Jerusalem]: a Jew. (S.)

الْقُدُّوسُ: see الْمُقَدَّسُ.

قدع

قدم

قدى and قدو

See Supplement.]

قد

1. قَدَّ (S, M, A, L,) [aor. 2,] inf. n. قَدَّ, (K,) He cut the edges, or extremities, of the feathers, (S, M, A, L, K,) [for the arrow, or arrows,] with the instrument called مَقْدَدٌ, (A,) and made them (حَدَّثَهُ, M, L, [in the K, تَحْرِيفُهُ] is put for تَحْدِيفُهُ) of the suitable dimensions, (عَلَى نَحْوِ الْحَذْوِ وَالتَّقْدِيرِ, M, [in the L and K, الْحَذْوِ is put for التَّقْدِيرِ, and in the K الْحَذْوِ and the foll. conjunction are omitted,]) and even. (M, L, K.) — And قَدَّ, He cut anything in a similar manner. — [Hence,] قَدَّ, It (anything) was made even, and fine, or delicate, or elegant; (M, L;) [as also قَدَّدَ: see مُقَدَّدٌ, and see 2.] — قَدَّ (S, M, A, L,) aor. 2, (M, A, L,) inf. n. قَدَّ, (S, M, L, K;) and قَدَّه, (M, L,) inf. n. قَدَّه, (K;) and قَدَّه, (Deewán El-Hudhaleeyeen, cited by Freytag;) He feathered the arrow; fixed, or stuck, upon it the feathers; (S, M, A, L, K;) whereof an arrow has three, also called its آذَان. (L.) — قَدَّه, aor. 2, (L,) inf. n. قَدَّ, (K,) He struck him upon the part called the مَقْدَدُ, (L, K;) on the back of his neck. (L.) [But see طَبَعَ قَفَاهُ in art. طَبَعَ.]

2. قَدَّدَ, (inf. n. تَقْدِيدٌ, L,) It (anything) was trimmed, or decorated. (M, L.) See also 1.

4: see 1.

8. اقْتَدَى الْحَدِيثَ مِنِّي + He heard the story from me like as I heard it. (TA, voce اِكْتَتَ.)

قَدَّةٌ A feather of an arrow: pl. قَدَدٌ, (S, M, L, K,) and قَدَادٌ. (M, L.) [You say,] حَذَوُ الْقَدَّةِ, Like as one feather of an arrow corresponds to, or matches, another. (L.) — [Hence,] the ear of a man, and of a horse; (M, L, K;) the two ears are called الْقَدَّتَانِ. (M, L.) — And the side of the vulva; (K;) dual, قَدَّتَانِ, the two sides of the vulva, (S, M, L,) which are called the اِسْكَنَانِ. (M, L.) — The flea; (S, M, L, K;) as also قَدْدٌ: (M, L, K;) pl. قَدْدَانِ. (S, M, L, K.)

قَدَّةٌ see قَدْدٌ.

قُدَادَةٌ A piece that is cut from the extremity of a feather; (M, L;) and قُدَادَاتُ, [the pl.,] what falls in the cutting of the extremities of feathers, and the like: (S, L, K;) and the sing., what is cut, or clipped, from the extremities of gold, &c.: (K;) the pl. signifies pieces, (M,) or small

pieces, (L,) cut, or clipped, from the extremities of gold: and pieces cut or clipped from silver are called جَذَائِثُ: or the sing. signifies *what is cut, or clipped, from anything.* (M, L.)

أَقْدُ An arrow without feathers upon it; (T, S, M, A, L, K;) like as أَفْوَقُ, applied to an arrow, signifies "having no notch:" (L:) or of which the feathers have fallen off: (L:) or just pared, before it is feathered: (Lh, M, L:) also, a feathered arrow: or (in the K, and) that is evenly pared, without any deviation from a straight shape: (M, L, K:*) pl. قُذٌّ: and pl. of قُذٌّ, قُذَائِدُ. (S, L. [See an ex. voce أَحْسَنُ.]) —

مَا لَهُ أَقْدٌ وَلَا مَرِيْشٌ He has not anything: (M, L, K:) or he has not either property or people. (Lh, M, L, K.) A proverb. (TA.) — مَا أَصَبْتُ مَا أَصَبْتُ مِنْهُ أَقْدٌ وَلَا مَرِيْشٌ I gained not from him anything: (M, L:) or I obtained not from him good, either little or much. (Meyd, TA.) Ibn-Hání relates this saying, on the authority of Abou-Málik, differently, saying أَقْدٌ, with ف, instead of أَقْدٌ, from قُذٌّ in the sense of فِرْدٌ. (L.) — In another proverb it is said, مَا تَرَكْتُ لَهُ أَقْدٌ وَلَا مَرِيْشٌ [I left not to him anything]. (A.)

مَقْدُ The part between the two ears, behind: (M, L, K:) one says, إِنَّهُ لَلنَّيْمِ الْمَقْدَيْنِ Verily he is vile in the part between the two ears, behind, and حَسَنَ الْمَقْدَيْنِ, goodly in that part; though a man has but one مَقْدٌ: also, the base of the ear: (M, L:) and the place where the hair of the head ends, between the two ears, behind: (S:) the part of the back of the head where the growth of the hair ends: (M, L, K:) or the part of the back of the head where the hair is cut with the shears: (M, L:) and the part where the hair ends, behind and before: (L:) or the place where the head is set upon the neck: its proper signification is a place of cutting: and therefore it may mean the place where the hair ends, at the back of the neck: or the place where the head ends; which is the place where it is set upon the neck. (A.)

مَقْدُ A blade for cutting or clipping; syn. مَقْرَاضُ; (S;) an instrument for cutting the extremities of feathers, (M, A, L, K,*) such as a knife and the like; as also مَقْدَةٌ: (M, L:) a knife. (K.)

مَقْدُ and مَقْدُودٌ, Trimmed, or decorated; (M, K;) applied to a man. (M.) See مَقْدُودٌ — [Hence,] مَقْدُ (M, K) and مَقْدُودٌ (L), A man (M, L) having his hair clipped (M, L, K) round the part where its growth terminates, before and behind: (M, L:) and مَقْدُ الشَّعْرِ, (S, L,) and مَقْدُودٌ, (L,) A man having his hair trimmed. (S, L.) — مَقْدُ Anything made even, and fine, or delicate, or elegant. (K.) — [Hence,] A man having a clean garment, one part of it resembling another, every part of it goodly. (L.)

And A man of light form, or figure; (Yaakooob, S, M, L, K;) as also مَزَلٌّ: and in like manner مَقْدَةٌ, A woman not tall; also مَزَلَّةٌ. (Yaakooob, S, M, L.)

أُذُنٌ مَقْدُودَةٌ see مَقْدُ in three places. — أُذُنٌ مَقْدُودَةٌ, (S, M, L, K,) and مَقْدُودَةٌ, (M, L, K,) an ear of a rounded shape (M, L, K,) as though it were pared. (S, L.) [You say,] لَهُ أُذُنَانِ مَقْدُودَتَانِ He (a horse) has two ears shaped like the feathers of an arrow. (A.) — هُوَ مَقْدُودُ الْقَفَا He has his hair clipped at the back of the neck. (L.)

قذر

1. قَذَرٌ, aor. 2; (Lth, Mgh, Mgh, K;) and قَذَرٌ, aor. 2; (Lth, Mgh, K;) and قَذَرٌ, aor. 2; (K;) inf. n. قَذَرٌ, (S, Mgh, Mgh, K,) of قَذَرٌ; (Mgh;) and قَذَرَةٌ, (S, Mgh, K,) of قَذَرٌ; (Lth;) It (a thing, Mgh, Mgh) was, or became, unclean, dirty, or filthy. (S, Mgh, Mgh.) — قَذَرُهُ, (S, Mgh, Mgh, K,) aor. 2; (Mgh, K;) and قَذَرُهُ, aor. 2; (K;) inf. n. [of the former] قَذَرٌ, and [of the latter] قَذَرٌ; (K;) and قَذَرُهُ; and قَذَرُهُ; (S, Mgh, Mgh, K;) [and قَذَرُهُ; (see قَذَرُ);] He held it to be unclean, dirty, or filthy: [he disliked it, or hated it, for its uncleanness, dirtiness, or filthiness: (Mgh;) or + he disliked it, or hated it: (S;) or + he shunned it, or avoided it, through dislike, or hatred: (Mgh;) قَذَرُهُ and قَذَرُهُ and قَذَرُهُ are syn. [in this last, or a similar, sense]: (Lth:) and قَذَرُهُ, aor. 2, signifies + he disliked it, or hated it, and shunned it, or avoided it: (TA:) and قَذَرْتُ + she (a woman) shunned, avoided, or removed herself far from, unclean things, or foul actions; preserved herself therefrom. (S.) It is said in a trad., قَذَرْتُ لَكَرَ جَوَالِ الْفَرَى [I dislike, for you, what goes round about the towns, or villages], meaning, I dislike, for you, oxen and cows that eat filth; therefore do not ye eat them. (Mgh.) And El-Ajjáj says

وَقَذَرِي مَا لَيْسَ بِمَقْدُورٍ

† [And my disliking what was not disliked], meaning, that he had come to dislike (يَقْذَرُ) the food which he did not dislike in his youth. (TA.)

2: see 1. — [قَذَرٌ also signifies He fouled a thing.]

4. اَقْدَرُهُ He found it to be unclean, dirty, or filthy. (Mgh.)

5: see 1, in three places. — [Also قَذَرٌ He became unclean, dirty, or filthy. (So used in the L, K, art. نَت.)]

10: see 1, in two places.

قَذَرٌ: see قَذَرٌ.

قَذَرٌ: see 1. — [As a simple subst., Unclean-

ness, dirt, or filth: and an unclean, a dirty, or a filthy, thing: pl. أَقْدَارُ:] also, dirt, or filth, which renders one legally impure: (Az, Mgh:) قَذَرُ is likewise used in the sense of قَذَرٌ: (Mgh:) and [hence] both these words also signify † a foul action: (TA, for this meaning of قَذَرٌ, accord. to an explanation of its pl. أَقْدَارُ; and L, Mgh, for the same meaning of قَذَرُ:) قَذَرُ is also explained as signifying adultery, or fornication, (Mgh, K,) and the like: (Mgh:) or this latter word signifies anything that is deemed foul (يُسْتَفْهِشُ), and that ought to be shunned, or avoided: (Mgh:) an offence for which a punishment such as is termed حَدٌّ is inflicted; such as adultery, or fornication, and drinking [wine or the like]: (IAth:) or foul action, and evil speech. (Khálid Ibn-Jembeh.) You say هُوَ الْاَقْدَارُ, and يَتَنَزَّهُ عَنِ الْقَذَرِ, and قَذَرَاتُ, (Mgh,) and الْقَذَرِ, (S,) [He shuns, avoids, or removes himself far from, that which is unclean, and unclean things, or foul conduct, and foul actions; preserves himself therefrom.] And اجْتَنِبُوا الْقَذَرَاتُ أَتَى نَبِيٍّ اجْتَنِبُوا الْقَذَرَاتُ أَتَى نَبِيٍّ Shun ye, or avoid ye, the foul actions, such as adultery, or fornication, and the like, which God hath forbidden. (Mgh.) — See also قَذَرٌ.

قَذَرٌ: see قَذَرٌ.

قَذَرٌ, (Lth, S, Mgh, Mgh, K,) from قَذَرٌ, (Lth,) and قَذَرٌ, (Lth, K,) from قَذَرٌ, (Lth,) and قَذَرٌ and قَذَرٌ, (K,) [but the last has an intensive signification, as though meaning "dirt," or "filth," itself, (see عَرَّةُ,)] A thing unclean, dirty, or filthy. (S, Mgh, Mgh.)

قَذَرَةٌ A man who shuns, avoids, or removes himself far from, causes of blame; who preserves himself therefrom. (S, K, TA.) See also قَذَرٌ and مَقْدَرٌ.

قَذَرٌ † A woman who shuns, avoids, or removes herself far from, unclean things, or foul actions. (S, K.) See also قَذَرٌ, and مَقْدَرٌ. — † A woman who shuns, or avoids, men. (K.) See also قَذَرُ. — † A she-camel that lies down apart (A'Obeyd, S, K) from the other camels, retiring to a distance, (A'Obeyd, S,) and fleeing from them at the time of milking; (TA;) like كُنُوفٌ, excepting that the كُنُوفٌ does not retire to a distance: (A'Obeyd, S) or a she-camel that does not come to the watering-trough or tank, to drink, until it is left to her unoccupied; that cuts herself off from the other camels: (L, voce عَضَادُ:) as also قَذَرُ: (K:) and so كُنُوفٌ. (TA voce صَرُورُ.)

قَذَرُ: see قَذَرُ.

قَذَرٌ: see قَذَرٌ, throughout. — † A man foul in language; (Mgh;) evil in disposition: (Mgh, K:) one who cares not what he does or says. (TA.) — † A very jealous man; syn. غَيُورٌ. (Lth, K.) — † A man who does not mix with

others, (K,) or who does not associate as a friend with others, (S,) because of the evilness of his disposition, (S, K,) nor alight with them; (S;) as also قَدُورٌ and قَادُورٌ (K) and قَادُورَةٌ (S, K:) or a man who shuns, avoids, or removes himself far from, others, not sitting unless alone, nor alighting unless alone. (A, TA.) See also قَدُورٌ. — Dainty, or squeamish; one who dislikes and avoids a thing, and will not eat it: (AO, M, Mgh, K:) the ة is added to give intensiveness to the signification: (TA:) or one who dislikes (يَقْتَدِرُ) everything that is unclean. (Abd-el-Wahháb El-Kilábee.) It is said of Moḥammad, كَانَ قَادُورَةً لَا يَأْكُلُ الدَّجَاجَ حَتَّى تَعْلَفَ He was dainty; not eating the domestic fowl until it had been fed with vegetable food. (Mgh, TA.)

مَقْدَرٌ † One whom others avoid, or shun: (S, K:) occurring in a Hudhalee poem: (S;) or i. q. مَقْدَرٌ [one who shuns, avoids, or removes himself far from, unclean things, or foul actions; who preserves himself therefrom]. (K.) See also قَدْرَةٌ, and قَدُورٌ.

مَقْدَرٌ † One who commits foul actions. (TA, from a trad.)

مَقْدَرٌ: see مَقْدَرٌ.

قدع

قدف

قدل

قدم

قدى

See Supplement.

قر

1. قَرَّ بِالْمَكَانِ (M, Mgh, Mṣb, K, &c.) and فيه (S, M, Mgh,) first pers. قَرَرْتُ (S,) aor. ʾ; (S, M, Mgh, Mṣb, K;) and first pers. قَرَرْتُ (S, Mṣb, TA,) aor. ʾ; (S, M, Mṣb, K;) but the former is the more usual, or common; (M, TA;) inf. n. قَرَّارٌ (S, M, Mgh, K,) of both verbs, (S,) or this is a simple subst., (Mṣb,) and قُرُورٌ (S, M, K,) of the former verb, (S,) and قَرٌّ (M, Mṣb, K) and قَرَّةٌ (M, K,) which last is anomalous, (M,) and تَقَرَّرَةٌ (TA;) and استَقَرَّ (S, M, Mṣb, K,) and تَقَارَّرَ (S, M, K,) or فيه (S;) and تَقَارَّرَ (S, M, K,) originally تَقَارَّرَ (TA,) فيه (S, TA;) and تَقَرَّرَ (TA;) [and اقترى, as appears from an ex. below;] He, or it, settled; became firm, steady, fixed, settled, or established; became motionless, stationary, standing, quiet, still, or at rest; rested; remained; continued; resided; in the place; syn. تَمَكَّنَ (K,) and تَمَكَّنَ [which, when said of a man, particularly implies being in authority and power]. (Mṣb.) [See also 4.] In the words of the Kur, [xxxiii. 33,] وَقَرْنَ فِي بُيُوتِكُنَّ, and وَقَرْنَ, [And remain ye in your houses, or chambers,] قَرْنَ and قَرْنَ are con-

tractions of اقترن and اقترن like as ظلن and ظلن are contractions of اظللن and اظللن: (M, Bd,* TA:*) [but see ظَلَّ:] or قَرْنَ is from وقَرَّ, aor. ʾ, inf. n. وَقَارٌ; (Bd, TA:*) and قَرْنَ from قَار, aor. يَقَارُ, signifying اجتمع. (Bd.) It is said in a proverb, اِبْدَأْهُمْ بِالصَّرَاحِ يَقْرِوْا [Begin thou by crying out to them, and they will become still, or quiet; or] begin thou by complaining of them, and they will be content to be still, or quiet. (TA.) [But see Freytag's Arab. Prov., i. 173, where, instead of يَقْرِوْا, we find يَقْرِوْا.]

You also say قَرْنَ مَا يَقَارُ فِي مَكَانِهِ, i. e. مَا يَسْتَقِرُّ [Such a one does not rest, or remain, in his place]. (S.) And it is said in a trad. of Aboodharr, قَلِمْتُ اتَّقَارًا أَنْ قُمْتُ And I did not delay to rise, or stand up. (TA.) You say also, of a woman, تَقَرَّرَ لَهَا يَضَعُ بِهَا (K) She suffers quietly what is done to her, such as the being kissed, &c. (K,* TA.) And اقترى ماء الفحل في الرحم The seed of the stallion rested, or remained, in the womb (S, K) of the she-camel; (K;) i. q. استقر.

(S, K.) See also قَرَّ, and قَرَّارٌ, below. — قَرَّ (S, M, Mgh, Mṣb, K,) like لَبَسَ (Mgh) and تَعَبَ (Mṣb,) [so that the second pers. is قَرَرْتُ,] aor. ʾ; (Lh, M, IKtt, Mgh, Mṣb, K;) and قَرَّ, like ضَرَبَ (Mgh, Mṣb,) [so that the second pers. is قَرَرْتُ,] aor. ʾ; (M, IKtt, Mgh, Mṣb, K;) and قَرَّ, [second pers. قَرَرْتُ or قَرَرْتُ,] aor. ʾ; (Lh, M, K;) or, accord. to MF, Lh mentions the aors. ʾ and ʾ in his Nawádir; and IKtt, the three forms of aor., and so the author of the Ma'alim; but IKtt says, in his Kitáb el-Abniyeh, يَقَرُّ and يَقَرُّ, though he may have mentioned the three forms in another book; and accord. to what is stated [in the M and] in the L, Lh says يَقَرُّ and يَقَرُّ, which is a rare form; (TA;) [on which it should be remarked, that Isd, IKtt, and Mtr, mention the form ʾ first, as though to indicate its being the more, or most, common;] inf. n. قَرَّ (Mṣb,) or قَرَّ (IKtt, TA,) or the latter is a simple subst.; (Mṣb;) It (the day, Lh, S, M, &c., and in like manner one says of the night, قَرَّتِ اللَّيْلَةُ, M) was, or became, cold. (Lh, S, M, &c.) — قَرَّ He (a man) was, or became, affected, or smitten, by the cold. But you do not say قَرَّهُ اللهُ: instead of this you say أَقَرَّهُ. (M, K.) — It is said in a trad. respecting the war of the Moat, خَبَرَ الْقَوْمَ وَقَرَّتْ قَرَرْتُ فَلَمَّا أَخْبَرْتَهُ, meaning, And when I [acquainted him with the tidings of the people, and] became quiet, I experienced cold. (TA.) [But perhaps the last word should be قَرَرْتُ.] — قَرَّتْ عَيْنُهُ (S, M, IKtt, Mṣb, K,) of the measure فَعَلْتُ (M,) like تَعَبْتُ (Mṣb,) [second pers. قَرَرْتُ,] aor. ʾ, (S, M, IKtt, K,) which is the more usual form; (M;) and قَرَّتْ, like ضَرَبْتُ (Mṣb,) [second pers. قَرَرْتُ,] aor. ʾ; (S, M, IKtt,

K;) inf. n. قَرَّةٌ, (Th, M, Mṣb, K,) said by Th to be an inf. n., (M,) and قَرَّةٌ (M, K) and قُرُورٌ; (M, Mṣb, K;) † His eye was, or became, cool, or refrigerated, or refreshed; contr. of سَخِنَتْ; (S, M;) wherefore some prefer that قَرَّتْ should be of the measure فَعَلْتُ, to agree in measure with its contr.: (M:) or became cool, &c., by reason of happiness, or joy: (Mṣb:) or became cool, &c., and ceased to weep, (M, K,) and to feel hot with tears; (M;) for the tear of happiness, or joy, is cool; and that of sorrow, or grief, is hot: (S;) [it may therefore be rendered, his eye was, or became, unheated by tears:] or it is from الْقَرَارُ, and means, his eye, seeing that for which it longed, became at rest, and slept. (M, K,*.) You also say قَرَرْتُ بِهِ عَيْنًا, and قَرَرْتُ بِهِ عَيْنًا, inf. n., of both forms, قَرَّةٌ and قُرُورٌ, † I was, or became, cool, or refrigerated, or refreshed, in eye thereby. (S.) See also 4. — قَرَّهُ, aor. ʾ, inf. n. قَرَّ, He poured it; poured it out, or forth; namely, water: and he poured it, or poured it out or forth, at once. (TA.) You say قَرَّ عَلَيْهِ الْمَاءُ He poured the water upon him. (M, K.) And قَرَرْتُ عَلَى رَأْسِهِ دَنُوبًا مِنْ مَاءٍ بَارِدٍ I poured upon his head a bucket of cold water. (S.) And قَرَّ الْمَاءُ فِي الْإِنَاءِ He poured the water into the vessel. (TA.) — Hence, (TA,) قَرَّ الْكَلَامَ فِي أذْنِهِ (Sh, M, K,) and الْحَدِيثَ (S,) aor. ʾ, (Sh, S, M,) inf. n. قَرَّ (Sh, S, M, K,) † He poured forth the speech, or discourse, or narration, into his ear: (M, K:) or he did as though he poured it into his ear: (S;) or he intrusted him with it: (TA:) or he spoke it secretly into his ear: (M,* K,* TA:) or he repeated it in his ear, meaning the ear of a dumb man (أَبْكَمَ), that he might understand it: (IAar:) or he put his mouth to his ear and spoke loudly to him, as one does to a deaf man. (Sh.)

2: see 4, in two places. — قَرَّرَهُ بِهِ, inf. n. تَقَرَّرَ, He made him to acknowledge, or confess, it. (S.) You say قَرَّرَهُ بِالْحَقِّ (S,) and عَلَى الْحَقِّ (M, K,) حَتَّى أَقَرَّ (S,) He made him to acknowledge the truth, or right, or due, (S, M, K,) so that he did acknowledge it. (S.)

3. قَارَهُ, inf. n. مُقَارَةٌ, He settled, became fixed or established or motionless or quiet or still or at rest, rested, remained, or continued, with him. (S, K.) You say أَنَا لَا أَقَارُكَ عَلَى مَا أَنْتَ عَلَيْهِ I will not settle, &c., with thee in the state in which thou art. (TA.) And hence the saying of Ibn-Mes'ood, قَارُوا الصَّلَاةَ (S,* K,) from الْقَرَارُ, not from الْوَقَارُ (S,) meaning, Be ye still, without motion, and without play, during prayer. (TA.)

4. اقْرَهُ (S, M, K,) and قَرَّهُ (M, K,) He settled, fixed, established or confirmed, him, or it; rendered him, or it, motionless, quiet, still, or at rest; made him, or it, to rest, remain, or con-

tinue; (S, * M, * K;) فيه [in it, namely, a place, or the like], and عَلَيْهِ [in it, namely, a state, an office, or the like]. (M, K.) You say مَكَانَهُ فِي أَقْرَهُ [He settled, fixed, established, or confirmed, &c., him, or it, in his, or its, place]. (S, K.) And مَا أَقْرَنِي فِي هَذَا الْبَلَدِ إِلَّا مَكَانَكَ [Nothing fixed me in this country, or town, &c., but thy being in it]. (TA.) And أَقْرَ الطَّيْرُ فِي وَكْرِهِ He left the birds to rest in their nest. (Msb.) And أَقْرَ الْعَامِلَ عَلَى عَمَلِهِ He left the agent to rest, [or settled, fixed, or established, him, or made him to continue, or confirmed him,] in his agency. (Msb.) [And أَقْرَهُ عَلَى قَوْلِهِ He left him at rest in his assertion, undisturbed, unopposed, or uncontradicted; he confirmed him in it; he confessed him to be correct respecting it. Thus the verb is used in the phrase أَقْرَهُ عَلَى ذَلِكَ in the Expos. of the Jel., xxxviii. 22: and in many other instances.] You say also قَرَّرَ الشَّيْءَ, inf. n. قَرَرٌ, meaning, He put the thing in its resting-place. (S.) And قَرَّرْتُ عِنْدَهُ الْخَبَرَ حَتَّى اسْتَقَرَّ [I established the information in his mind, so that it became established]. (S.) And أَقْرَرْتُ, inf. n. تَقَرُّرٌ and تَقَرُّرَةٌ, [both of which inf. ns. properly belong to the synonymous form قَرَّرْتُ, (as Lumsden has remarked, in his Arabic Grammar, page 241,) I settled, fixed, established, &c., this thing, or affair; or I confirmed it.] (S.) And it is said in a trad. of 'Othmán, أَقْرُوا الْأَنْفُسَ حَتَّى تَزْهَقَ Make ye the souls of the beasts which ye slaughter to become at rest, [and wait ye] that they may depart, and do not hasten to skin the beasts, nor to cut them in pieces. (TA.) And in a trad. of Aboo-Moosà, أَقْرَتِ الصَّلَاةُ بِالنَّبِيِّ وَالزَّكَاةِ Prayer is established and connected with برّ and زكاة [i. e., benevolent treatment of others or piety or obedience to God, and the giving of the alms required by the law]. (TA.) — أَقْرَرْتُ الْكَلَامَ لِفُلَانٍ I explained the saying, or speech, or language, to such a one, so that he knew it. (TA.) — أَقْرَ He became quiet and submissive. (TA, from a trad.) — أَقْرَبَهُ (S, Msb,) inf. n. إِقْرَارٌ, (M, K,) He acknowledged, or confessed, it, (S, M, Msb, K,) namely, the truth, or a right, or due, (S, M, K,) or a thing. (Msb.) إِقْرَارٌ signifies The affirming a thing either with the tongue or with the mind, or with both. (El-Baṣā'ir.) — [Hence, app.,] أَقْرَتِ النَّاقَةُ, [as though signifying The she-camel acknowledged, or confessed, herself to be pregnant;] the she-camel's pregnancy became apparent: (IKt, TA;) or became established; became a positive fact: (ISk, S, K;) or the she-camel conceived; became pregnant. (IAar.) — أَقْرَ He entered upon a time of cold. (M, K.) — أَقْرَهُ اللَّهُ, (inf. n. إِقْرَارٌ, Msb,) God caused him to be affected, or smitten, by the cold. (S, * M, Msb, K.) One does not say قَرَهُ (M, K.) — أَقْرَ اللَّهُ عَيْنَهُ (S, M, Msb, K,) and بَعَيْنَهُ (M, K,) † God made his eye to become

cool, or refrigerated, or refreshed, (Msb, TA,) by happiness, or joy, in consequence of his having offspring, or of some other event: (Msb:) or cooled his tears; for the tear of happiness, or joy, is cool: (Aq:) or gave him to such an extent that his eye became quiet (حَتَّى تَقَرَّ), and was not raised towards him who was above him, (S, TA,) or towards that which was above it: (L:) or caused him to meet with that which contented him, so that his eye became quiet (تَقَرَّ) in looking at other things; an explanation approved and adopted by Abu-l-Abbās: (L, TA:) or caused his eye to sleep, by making him to meet with happiness, or joy, that dispelled his sleeplessness. (Aboo-Tālib.) You say also يُقْرِ بِعَيْنِي أَنْ أَرَاكَ [It refreshes my eye, &c., to see thee]. (TA.) See also 1.

5 and 6: see 1, first signification.

8: see 1, first signification. — أَقْتَرُ, (K,) or أَقْتَرُ, (S,) or بَالَاءُ الْبَارِدِ, (M,) He washed himself with cold water. (S, M, K.)

10: see 1, first signification, in three places; and see 4. [استَقَرَّ often signifies It was, or subsisted, or had being: and hence مُسْتَقَرٌّ is frequently used or understood as a copula, often with ب prefixed to the predicate; as is also يَسْتَقَرُّ; so that مُسْتَقَرٌّ رَيْدٌ or مُسْتَقَرٌّ عِنْدَكَ may mean Zeyd is with thee; as well as Zeyd is residing, &c., with thee. See, on this point, I'Ak, p. 58.] — Also, It obtained, or held.

R. Q. 1. قَرَقَرُ, [inf. n. قَرَقَرَةٌ,] It (a man's belly) sounded, [or rumbled,] (S, TA,) by reason of hunger, or from some other cause. (TA.) Also said of a cloud, with thunder. (TA.) — It (wine, or beverage,) sounded, [or gurgled,] in a man's throat. (M, TA.) — He laughed (S, M, K) in a certain manner, (S,) violently, or immoderately, and reiterating his voice in his throat: (M, K:) or he imitated the sounds of laughing: (IKt:) or قَرَقَرُ is similar to قَهَقَهُ (Sh.) — He (a camel) brayed, (S, M, K,) with a clear and reiterated voice: (S, M:) or brayed in the best manner: (IKt:) said only of a camel advanced in age: (S, in art. نَقَضُ:) قَرَقَرَةٌ is the inf. n., (S, * M, K, *) and the simple subst. is قَرَقَارٌ (M, K:) and قَرَقَارٌ is pl. of the former of these ns. (S.) — قَرَقَرْتُ It (a pigeon, حَمَامَةٌ,) [cooed; or] uttered its cry: (S, K:) or uttered a kind of cry: (M:) the inf. n. is قَرَقَرَةٌ and قَرَقَرِيرٌ, (S, M, K,) which latter IJ says is of the measure فَعْلِيلٌ, thus making it a quadriliteral-radical word, (M,) and قَرَقَارٌ and قَرَقَارٌ, which last is a simple subst. as well as an inf. n., and so is قَرَقَرَةٌ. (El-Ḥasan Ibn-'Abd-Allah El-Kātib El-Iṣbahānee.) — She (a domestic hen) uttered a reiterated cry, or cackling. (Hr, M.)

قَرَّ: see 1, throughout. — يَوْمُ الْقَرِّ [The day of resting;] the eleventh day of Dhu-l-Ḥijjah; (A'Obeyd;) the first of the days called أَيَّامُ

التَّشْرِيقِ; (Msb;) the day next after that called يَوْمُ النَّحْرِ [or the day of the sacrifice, or of the slaughtering of camels]: (S, M, Mgh, K:) so called because the people on that day rest, or settle, in their abodes: (S, M, Mgh:) or because they rest on that day in [the valley of] Minè, (A'Obeyd, Kr, M, Msb, K,) after the fatigue of the three days immediately preceding. (A'Obeyd.) — يَوْمُ قَرٍّ, (S, M, Msb, K,) the inf. n. being thus used as an epithet, (Msb,) and قَارٌ, (S, Mgh, Msb,) but the latter was disapproved by IAar, (TA,) and مَقْرُورٌ, (M, K,) and نَيْلَةٌ قَرَّةٌ, (S, M, Msb, K,) and قَارَةٌ, (S, Msb,) A cold chill, or cool, day, and night: (S, M, &c. :) and قَرٌّ is applied to anything as signifying cold; (TA;) [and so, app., قَارٌ, and perhaps قَرُورٌ and قَرِيرٌ]. [Hence,] الْفَرَاتَانِ [The two cold times;] the morning and the evening. (S, K.) A man being asked what had caused his teeth to fall out, he answered أَكُلَ الْحَارَّ وَشَرَبَ الْقَارَّ [The eating what was hot, and drinking what was cold: but he may have used قَارٌ instead of قَرٌّ for the purpose of assimilation to حَارٌّ; and it seems that, when coupled or connected with حَارٌّ, قَارٌ is more chaste than قَرٌّ]. (TA.) Respecting the saying وَلَوْ حَارًّا مِّنْ تَوَلَّى قَارًّا, see art. حَر. — See also قَرٌّ.

قَرٌّ i. q. قَرَارٌ [q. v.] (S, M, K) and مُسْتَقَرٌّ (TA) [and مَقَرٌّ]. — Also, (S, M, Mgh, Msb, K,) and قَرٌّ, (Lh, Kt,) which latter form, it is said, must be used in conjunction with [its contr.] حَرٌّ, for the sake of assimilation, (TA,) and قَرٌّ, (Kt,) Cold; coldness; chill; chiliness; coolness; syn. بَرْدٌ; (S, M, Mgh, Msb, K;) as also قَرَّةٌ: (S:) or قَرٌّ signifies cold; &c., in winter; (M, K;) whereas بَرْدٌ is in winter and summer: (M:) and قَرَّةٌ, cold, &c., by which a man (M, K) or other creature, (M,) is affected, or smitten. (M, K.) You say دَخَلُوا فِي الْقَرِّ They entered upon the [time of] cold. (M.) And لَا حَرَّ وَلَا قَرَّ Neither heat nor cold. (TA, from a trad.) And نَيْلَةٌ أَشَدُّ A night of cold. (TA.) And أَشَدُّ الْعَطَشِ جَرَّةٌ عَلَى قَرَّةٍ (S) The most severe of thirst is thirst in a cold day. (S, art. حَر.) And sometimes the Arabs said أَجِدُ جَرَّةً تَحْتَ قَرَّةٍ (S) [I experience] thirst in a cold day. (ISd, in TA, art. حَر.) [See this and other exs. in art. قَرَّة.] One says also دَهَبَتْ قَرَّتُهَا, [meaning قَرَّةُ الْعِلَّةِ,] The time of its access, or coming, meaning of the access, or coming, of the disease, [app., of the shivering-fit of an ague, (see عَرَوَاءُ)] departed: the [pronoun] هَا refers to [the word] الْعِلَّةِ. (S.)

قَرٌّ: see قَرٌّ.

الْقَرَّتَانِ: see قَرَّ.

قَرَّةُ الْعَيْنِ signifies مَا قَرَّتْ بِهِ الْعَيْنُ † [That by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed; &c.; or in consequence of which it becomes at rest, and sleeps: see 1]. (M, K.) In the Kur, xxxii. 17, instead of قَرَّةُ أَعْيُنٍ, Aboo-Hureyreh reads قَرَاتُ أَعْيُنٍ, as on the authority of the Prophet. (M.) You say also هُوَ فِي قَرَّةٍ مِنَ الْعَيْشِ † He is in a plentiful and pleasant state of life. (TA.)

قَرَّة: see قَرَّ, throughout.

قَرَار: see 1, first signification. — A state of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; (Mṣb, TA;) and so مُسْتَقَرٌّ, in the Kur, ii. 34, and vii. 23: (Bḍ, TA;) or in these two instances the latter is a n. of place. (Bḍ.) [Hence,] دَارُ الْقَرَارِ [Kur, xl. 42, The abode of stability; the permanent abode; i. e.,] the world to come. (TA, art. دَوْر; &c.) — [A place, and a time, of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; a resting-place;] i. q. مُسْتَقَرٌّ (TA) [and مَقَرٌّ] and قَرٌّ. (S, M, K.) Exs. صَارَ الْأَمْرُ إِلَى قَرَارِهِ, and مُسْتَقَرُّهُ, [The thing, or affair, came to its place, or time, of settledness, &c.; or the meaning may be, to its state of settledness, &c.; the explanation is] came to its end, and became settled, fixed, &c. (M, TA.) And وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا [Kur, xxxvi. 38,] And the sun runneth to a place, and time, beyond which it doth not pass: or to a term appointed for it: (TA;) or to a determined limit, where its revolution ends; likened to the مُسْتَقَرُّ of a traveller, when he ends his journey: or to the middle of the sky; for it there seems to pause: or to its state of settledness, &c., according to a special path: or to its appointed end in one of the different places of rising and setting which it has on different days: or to the end of its course, in the desolate part of the world: and accord. to other readings, لَا مُسْتَقَرَّ لَهَا, and لَا مُسْتَقَرَّ لَهَا, meaning, it has no rest; for it is always in motion. (Bḍ.) And كَلِمًا مُسْتَقَرًّا [Kur, vi. 66,] To every prophecy is a term [for its fulfilment], which ye shall see in the present world and in the world to come. (TA.) And مَقَرُّ الرَّحِمِ The extreme part of the womb; the resting-place (مُسْتَقَرٌّ) of the foetus therein. (M, K.) It is said in the Kur, [vi. 98,] فَمُسْتَقَرًّا وَمُسْتَوْدَعًا, meaning, And ye have a resting-place in the womb, and a depository [in the spermatoc sources] in the back: but some read فَمُسْتَقَرًّا وَمُسْتَوْدَعًا, meaning, and [there is] such as is yet remaining in the womb, or such as is established in the present world, in existence, and such as is deposited in the back, not yet created: or and there is of you such as remains among the living, and such as is deposited in the earth [among the dead]: (M, TA;) or such as hath been born and hath appeared upon the earth, and such as is in the womb: (Lth, TA.)

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or such as yet remains in the back, and such as is deposited in the womb. (TA.) You say also, أَذْكَرُنِي الْمَقَارُ الْمَقْدَسَةُ [He, or it, reminded me of the consecrated places of abode: مَقَارُ is pl. of مَقَرٌّ]. (TA.) And one says, on the occasion of a calamity befalling, صَابَتْ بِقَرٍّ, (S, Z, M,*) or وَقَعَتْ بِقَرٍّ, (K,) meaning, It (the calamity, السَّيِّئَةُ, S) became [or fell] in its قَرَار [or settled or fixed place, or in the place where it should remain: (S, K;) or the thing came to its قَرَار: (M;) or it fell in its place: (Z;) or it fell where it ought: (Th;) and sometimes they said وَقَعَتْ بِقَرِّهَا [it fell in its settled or fixed place, &c.]: (S;) and وَقَعَ الْأَمْرُ بِقَرِّهِ, i. e. بِمُسْتَقَرِّهِ [the thing fell in the place where it did, or should, rest, or remain]: (Aṣ;) and one says to a man who seeks blood-revenge, when he meets the slayer of his relation, وَقَعَتْ بِقَرِّكَ thy heart has met that which it looked for. (TA.) وَقَعَتْ بِقَرِّكَ, and لَقَدْ وَقَعَتْ بِقَرِّكَ, also means I have become acquainted with all that thou knowest, nothing thereof being hidden from me. (Ibn-Buzurj, in TA, art. قَر.) One says also, [in threatening another,] لَا تُجِئَنَّكَ إِلَى قَرِّ قَرَارِكَ; a prov., meaning, إِلَى أَصْلِكَ وَجَهْدِكَ [i. e. I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced; and, constrain thee to do thine utmost]. (JK. [Or the meaning is, I will assuredly impel thee, or drive thee, against thy will, to the place that thou deservest: or, to the place where thou shalt remain: or, to thy grave: or, to thy worst and lowest state or condition: see Freytag's Arab. Prov. ii. 450.]) — A region, or place, of fixed abode; i. q. مِنْ مُسْتَقَرٍّ: (S;) a region, district, or tract, of cities, towns, or villages, and of cultivated land; syn. حَضَر. (TA.) Hence, أَهْلُ الْقَرَارِ [The people residing in such a region]: and hence, قَرَارِي, q. v. (TA.) [Hence, مُسْتَقَرُّ الْمَلِكِ وَغَيْرِهِ The seat of regal power, &c.] — I. q. مَا قَرَّ فِيهِ, (as in a copy of the M,) or مَا قَرَّ فِيهِ, (as in copies of the K,) i. e., مَا قَرَّ فِيهِ الْهَاءُ (TA, written without any syll. signs,) [app. meaning, A place in which water has remained, or been poured]; as also قَرَارَةٌ: (M, K;) a depressed piece of ground; as also the latter word: (M, K;) or the latter is applied to any depressed piece of ground into which water pours and where it remains; and such ground is fertile, if the soil be soft: (AHn, M;) and to a round tract of level, or level and depressed, ground: (IAṣr, S;) and to a low meadow: (TA;) and to a small pool of water left by a torrent: (TA, art. نَجْعَر:) and the former of the two words is also explained as signifying a depressed place where water rests: so in the Kur, xxiii. 52: and a place where water rests in a meadow: (TA;) and it is also a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is قَرَارَةٌ: (Aṣ, M;) and قَرَارُ is applied to low grounds because water rests in them. (ISh.)

Ibn-'Abbās, mentioning 'Alee, said, عَلِيٌّ إِلَيَّ مَعْلَمِي عَلَى كَالْقَرَارَةِ فِي الْمُنْعَجَرِ My knowledge compared to his knowledge is like the small pool of water left by a torrent, placed by the side of the [main deep, or] middle of the sea. (K,* TA, art. نَجْعَر.) — [The bottom of the sea, &c.]

قَرُورٌ A woman who suffers quietly what is done to her, (M, K,) or who does not prevent the hand of him who feels her, as though she remained quiet to suffer what was done to her, (TA,) not repelling him who kisses her nor him who entices her to gratify his lust, (M, K, TA,) nor shunning that which induces suspicion. (TA.) — Cold water (S, K) with which one washes himself. (S.) (It seems to be an epithet in which the quality of a subst. predominates.)

رَجُلٌ قَرِيرُ الْعَيْنِ † A man whose eye is cool, refrigerated, or refreshed: (S;) or whose eye is cool, &c., and ceases to weep: or whose eye sees that for which it has longed [and becomes at rest and sleeps]. (K.) [See 1.] And عَيْنٌ قَرِيرَةٌ, and قَارَةٌ, † [An eye that is cool, &c.] (M, K.)

قَرِيَّةٌ The stomach, or triple stomach, or the crop, or craw, of a bird; syn. حَوْصَلَةٌ; (S, K;) like جَرِيَّةٌ (S) [and جَرِيَّةٌ].

قَرَارَةٌ: see the last division of what is given above under قَرَار.

قَرَارِي, from قَرَار, because he who is so called remains in the dwellings, (TA.) An inhabitant of a region, district, or tract, of cities, towns, or villages, and of cultivated land, who does not go in search of pasture: (K;) a tailor: (IAṣr, S, K;) a butcher: or any workman or artificer. (K.) The vulgar use it in the present day as an intensive epithet; saying خَيْطٌ قَرَارِي, and نَجَّارٌ قَرَارِي, (TA,) meaning a clever tailor, and a clever carpenter; and in like manner, قَرَارِي. (IbrD.)

قَرَقَرَةٌ: } see R. Q. 1; the first and last in
قَرَقَرِيرٌ: } two places.
قَرَقَارٌ: }

قَرَقُورٌ A long ship or boat: (S, K;) or a great ship or boat: (K;) pl. قَرَقَائِر. (TA.)

قَارٌ [act. part. n. of قَرَّ, q. v.] You say قَارٌ قَارٌ Such a one is quiet, or still, or at rest. (TA.) — See also قَرَّ and قَرِيرٌ.

قَارُورَةٌ [A flask, bottle, or, as it generally signifies in the present day, phial;] the thing in which wine, or beverage, &c., (M,) or in which wine, or beverage, and the like, (K,) rests, or remains: (M, K;) or it is of glass, (S, M, K,) only; (M, K;) a kind of vessel of glass: (Mṣb;) pl. قَوَارِير. (S, &c.) The dim. is قَوِيرَةٌ. (TA.) قَوَارِيرٌ قَوَارِيرٌ مِنْ فِضَّةٍ, in the Kur, [lxxvi. 15 and 16,] is said by some learned men to mean Vessels, [vessels] white as silver and clear as قَوَارِير.

[See also art. **فَض**.] An **ل** is added by some to the final **قَوَارِير** [of verse 15] in order that the ends of the verses may be similar. (M.) — A receptacle for fresh, or dried, dates; also called **قَوْصَرَة**. (Msb.) — †The black of the eye; the part, of the eye, that is surrounded by the white: (M, K:) as being likened to **قارورة** of glass, because of its clearness, and because the observer sees his image in it. (M, TA.) [See an ex. in a verse cited in the first paragraph of art. **سَلَب**.] — †A woman, or wife; as also **قَوْصَرَة**: (Az, Msb:) called by the former appellation because the child, or the seed, rests in her womb, as a thing rests in a vessel, and as being likened to a vessel of glass because of her weakness. (Msb.) Hence the words [of Moḥammad] in a trad., **رَوَيْدَكَ رَفَقًا بِالْقَوَارِيرِ** [Go thou leisurely: act gently with the **قَوَارِير**]: women being here likened to **قَوَارِير** of glass because of their weakness of purpose, and their fickleness; for such vessels are soon broken and cannot be restored to soundness: meaning, that the man thus addressed, named **أَنْجَسَه** (Anjesheh), [a freedman of Moḥammad,] should not raise his voice and sing in driving the camels, for fear of the women's having their desires excited by what they heard; or for fear that the camels, hearing the singing, should go quickly, and jolt and fatigue the riders. (TA.)

مَقَرَّ: see **قَرَّار**, in three places.

مَقَرَّ A she-camel whose pregnancy is established: (TA:) or that has condensed and retained the seed of the stallion in her womb, (M, K,) and not ejected it: (M:) or that has conceived, or become pregnant. (IAḥr.) See 4.

مَقَرَّر Affected, or smitten, by the cold: (S, M, K:) from **أَقَرَّهُ اللَّهُ**, contr. to rule; as though formed from **قَرَّ**. (S.) [It seems that J was not acquainted with the form **قَرَّ**, which is mentioned in the M and K, or that he did not allow it.] — See also **قَرَّ**.

مُسْتَقَرَّ: } see **قَرَّار**; the former in several places:
مُسْتَقَرَّ: } — and for the latter, see 10.

قرا

1. **قَرَأَ الشَّيْءَ**, [aor. **قَرَأَ**,] inf. n. **قَرَأَنَ**, He collected together the thing; put it, or drew it, together; (S, O, K, TA:) part to part, or portion to portion. (S, O, TA.) [This seems to be generally regarded as the primary signification.] — Hence the saying of the Arabs, **مَا قَرَأَتْ هَذِهِ النَّاقَةُ سَلَى قَطً**, meaning *This she-camel has not contracted her womb upon a young one*: (S, O, TA:) but most say that the meaning is, *her womb has not comprised, or enclosed, a foetus*: or the former saying means *she has not borne a foetus*: accord. to AHeyth, this same saying and **مَا قَرَأَتْ** **مَلْفُوحًا** are both said to mean, by some, *she has not borne in her womb a young one, ever*: and by some, *she has not let fall a young one, ever*; i. e.

she has not been pregnant: and accord. to ISh, one says, **ضَرَبَ الْفَحْلُ النَّاقَةَ عَلَى غَيْرِ قَرَاءٍ** [which seems to mean *The stallion covered the she-camel without her bringing forth, or becoming pregnant*; for he adds that **الناقَة** **قَرَأَ** means *ضَعَبَهَا*; app. **ضَعَبَهَا**; or **ضَعَبَهَا**; but I have not found **ضَعَة** nor **ضَعَة** among the inf. ns. of **وَضَعَتْ** meaning “she brought forth;” and I rather think that the right reading is **ضَعَبَهَا** or **ضَعَبَهَا**, and that the meaning therefore is, *without her inclining, or being desirous*: see 10, third sentence; and see **قَرَأَ الْقَرْسِ**]: and there is another saying; that **لَمْ تَقْرَأْ جَنِينًا** means *She has not, or did not, cast forth a foetus, or a young one*. (TA.) One says also, of the she-camel, (K, TA,) and of the ewe, or she-goat, (TA,) **قَرَأَتْ**, alone, meaning *She became pregnant*: (K, TA:) and likewise, of the pregnant [in general], or of the she-camel, accord. to different copies of the K, (TA,) meaning *she brought forth*: (K, TA:) ISh says that **قَرَأَتْ** is used in relation to a she-camel; and **أَقْرَأَتْ**, in relation to a woman: [each, app., in the former sense and in the latter:] and that one says **نَاقَة قَارِي**; pl. **نَوَق قَوَارِي**. (TA.) — See also 4. — **قَرَأَ الْكِتَابَ**, (S, O, Msb, * K, *) and **بِهِ**, (Msb, * K, *) the verb being trans. by itself and by means of **ب**, or this particle is redundant, (Msb,) and sometimes the **ء** is suppressed, so that one says **قَرِيتُ** [and **قَرِيتُ** &c., (TA,) aor. **قَرِيتُ** and **قَرِيتُ**, (K,) the latter aor. on the authority of Ez-Zejjājee, as is said in the I, but generally ignored, (TA,) inf. n. **قَرَاءَة** and **قَرَان** (S, O, Msb, K) and **قَرَأَ**, (Msb, K,) this last mentioned by Az; (Msb;) and **أَقْرَأَهُ**; (K;) *He read [the book, or Scripture], or recited [it]*: (K, TA:) or **قَرَأَتْ الْقُرْآنَ** means [properly, or etymologically, accord. to some,] *I uttered [the words of] the Kur-án in a state of combination [or uninterruptedly]*; (O, TA:) as Kṭr is related to have said: (O:) [or **قَرَأَ** as used in a case of this kind app. signifies properly *he read, or recited, the Scripture chanting*; like as **أَنْشَدَ** properly signifies “he recited” poetry “chanting with a high voice:” (for Scripture and poetry are usually chanted:) then, *he read, or recited, anything in any manner, without, or from, or in, a book*.] It is said in a trad., **مَنْ أَرَادَ أَنْ يَقْرَأَ**, **الْقُرْآنَ غَضًا كَمَا أَنْزَلَ فَلْيَقْرَأْهُ قَرَاءَةً ابْنِ أُمِّ عَبْدِ** [He who desires to read, or recite, the Kur-án freshly, like as it was revealed, let him read, or recite, it in the manner of Ibn-Umm-Abd]; meaning **فَلْيَقْرَأْهُ** [properly, let him read, or recite, in a leisurely manner, with distinct utterance, and with moderation; but conventionally, let him chant, in a peculiar, distinct, and leisurely, manner; like as he did]: or **يَحْزَنُ كَتَحْزِينِهِ** [let him read, or recite, with a slender and plaintive voice, like as he did]: or **يَحْذَرُهُ كَحَذَرِهِ** [let him read it, or recite it, quickly, like as he did]. (O.) And in a trad. of I'Ab, it is said, **كَانَ لَا يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ**, meaning *He used not to recite [the Kur-án] aloud in the [prayers of the] noon and the*

[period of the afternoon called the] **عَصْر**: or *he used not to make himself to hear his reciting*: as though he heard persons reciting and making themselves and those near them to hear. (TA.) The saying, in the Kur [lxxv. 17 and 18], **إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ** means *Verily on us is the collecting thereof [i. e. of the Kur-án] and the reciting thereof; and when we recite it, then follow thou the reciting thereof: or, accord. to I'Ab, and when we explain it to thee, then do thou according to that which we have explained to thee: (S, O, TA:) or the meaning [signified and implied] is, verily on us is the collecting thereof in thy mind, and the fixing the recitation thereof on thy tongue; and when we recite it to thee by the tongue of Gabriel, then follow thou the reciting thereof, and often recur therein so that it may become firmly rooted in thy understanding: (Bḍ:) [therefore **قُرْآنَهُ** in the former instance means *the teaching thee to recite it*; and thus we may explain the assertion that] **عَلَّا قُرْآنَهُ** and **أَقْرَأَ** are syn. in like manner as are **قَرْنَهُ** and **اسْتَعْلَاهُ**. (Sb, TA.) See 4. **قَرَأَ عَلَيْهِ** means *He read, or recited, to him the Kur-án, &c., [as a teacher, or an informant; (as is shown by phrases in the Kur xxvi. 199 and lxxxiv. 21;) like **تَلَا عَلَيْهِ**: and also, as a conventional and post-classical phrase,] as a pupil, or learner, to his sheykh, or preceptor. (L.) **قَرَأَ عَلَيْهِ السَّلَامَ** and **أَقْرَأَهُ السَّلَامَ** are syn., (S, O, Msb, K, TA,) signifying *He conveyed, or delivered, to him the salutation*: or the latter phrase is not used unless the salutation is written: (K, TA:) or belongs to a particular dial.; and is used when the salutation is written, meaning *he made him to read the salutation*: (AHāt, TA:) the aor. of the verb in the former phrase is **قَرَأَ**, and the inf. n. is **قَرَاءَة**: Aḥ says that the making that verb trans. by itself is a mistake; therefore one should not say **أَقْرَأَهُ السَّلَامَ** [meaning *Convey thou, or deliver thou, to him, salutation*]. (Msb.) — See also 5. — And see 4, first quarter.**

2. **قَرَأَتْ جَارِيَةً** *She kept at her abode a girl, or young woman, until she should menstruate, in order to find if she were free from pregnancy.* (Aboo-'Amr Ibn-El-'Alà, S, O.) And **قَرَأَتْ** *She was kept in confinement [for the purpose above mentioned, or] in order that the termination of her menstruations might be waited for, or awaited, (K,) or until the termination of her عِدَّة [q. v.]. (TA.)*

3. **قَرَأَهُ**, (O, K,) inf. n. **مُقَارَاةٌ** and **قَرَاءَةٌ**, *He read, or studied, with him, each of them teaching the other.* (O, K.) — It is said of the [ch. of the Kur-án entitled] **سُورَةُ الْأَنْحُرَابِ**, as Ibn-Hāshim related that trad., **إِنْ كَانَتْ لَتَقَارِي**, i. e. [Verily (إِنْ) being here a contraction of **إِنْ** as in the Kur xvii. 75 and 78 &c.)] *it was equal as to the time required to read it, or to recite it, to [that which is entitled] the سورة of the بقرة [or it was longer]*: but most

related it as commencing with the words ان كانت *تَوَازَى*. (TA.)

4. اقْرأت, said of a woman: see 1, former half. Said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) *She retained the seed of the male in her womb*: (K, TA:) and when this is the case, one says that she is *فِي قُرْوَتِهَا*, which is anomalous, for *فِي قُرَاتِهَا*; (TA in the present art.) meaning *in the first period of her pregnancy, before its becoming apparent, or manifest*. (TA in art. قرو.) [And accord. to Freytag, (app. in the phrase اقْرأت سبًا), the verb is expl. in the Kitáb el-Addád as said of a serpent, meaning *It retained poison for the space of a month*.] — Also, said of a woman, *She menstruated: and she became pure from the menstrual discharge*: (S, O,* Mgh, K, TA:) and so قُرأت, in both of these senses, (Mgh, TA,) aor. ٤, inf. n. قُرء; (Mgh;) or in the former sense; (Akh, S, K;) and [accordingly] one says, قُرأت حَيْضَةً أَوْ حَيْضَتَيْنِ, [so in copies of the S, agreeably with what immediately precedes, but in one of my copies of the S and in the O and TA, اقْرأت, meaning, *she menstruated once or twice*]; (S, O,* TA;*) and قُرأت signifies *she saw the blood [of the menses app. for the first time]*: (TA:) and اقْرأت signifies *she became one who had the menstrual discharge*. (Akh, S, O, TA.) [Accord. to Zj, as I gather from the TA, the second of the significations in the sentence immediately preceding is from the collection of the blood in the womb: in the opinion of IATH, it and the first signification are from relation to time: but I rather incline to think that the converse of this is the case, and that hence are deduced several other meanings here following.] — اقْرأت الرِّيحَ (S, K) *The winds blew*, (K,) or *began [to blow]*, (S,) *in their time, or season*. (S, K.) — اقْرأ (said of a man, O, TA) *He reverted, or turned back*, (O, K, TA,) from his journey. (O, TA.) And *He returned* (K, TA) from his journey. (TA.) — And *He, or it, approached, or drew near*. (K.) You say, اقْرأت من أهلي *I approached, or drew near to, my family*. (O.) And اقْرأت حاجتك *Thy object of want approached, or drew near; or has approached, &c.* (S, O.) — And *It set*, (K, TA,) said of a star: or *the time of its setting came, or drew near*. (TA.) اقْرأت النجوم signifies *The stars set*: (O:) — and also (O) *The stars delayed [to bring] their rain*. (S, O.) — And اقْرأ is also syn. with اُخَّرَ (K, TA,) in the phrase اقْرأ حاجته *[He postponed, or delayed, the object of his want:]* (TA:) and, (K, TA,) as some say, (TA,) syn. with اسْتَأخَّرَ *[He, or it, was, or became, behind, backward, late, &c.]* (K, TA:) [but it should be observed that اُخَّرَ is often intrans., and syn. with اسْتَأخَّرَ; therefore one signification may possibly in this instance be meant by both: such, however, is not the case accord. to SM, as has been shown above, and as is further shown by his saying,] perhaps the saying of the author of the K, that it is syn. with اُخَّرَ, may have been taken

from the phrase اَعْتَمْتُ قِرَاكَ أَمْ اقْرأتَهُ i. e. *Hast thou withheld thy entertainment for the guest, or guests, or hast thou postponed it?* but his explanation is obviously loose and defective. (TA.) — اقْرأت في الشعر is from الاقراء [pl. of القراء or القراء: hence it seems to mean *I rhymed, or versified*: compare اَرْجَزَ from الرَّجَزُ, and اَرْمَلَ from الرَّمْلُ, &c.]. (O. [See also 8.]) — اقْرأه (L, K, TA,) inf. n. اقْرأه, (TA,) *He (a sheykh, or preceptor, L, TA) made him, or taught him, to read, or recite*; (L, K, TA;) [and so قْرأه, inf. n. قْرأه, as shown before:] see 1, last quarter. One says, اقْرأه القرآن (S, O, L, TA) and الحديث (L, TA) *He made him, or taught him, to read, or recite, the Qur-án and the tradition*. (L, TA.) Hence اقْرأه السلام: (AHát, TA:) see 1, near the end. — See also what next follows.

5. تَقَرَّأَ *He devoted himself to religious exercises [and particularly to the reading, or reciting, of the Qur-án]*; (S, K;) as also قَرَأَ; (O, TA;) and اقْرأ: (K, TA:) and i. q. تَفَقَّهَ [i. e. *he learned knowledge, or science; or particularly the science of the law*. (K.)

8: see 1, former half. [After the mention of اقترأ as syn. with قَرَأَ, it is added in the TA, يقال اقترأت في الشعر, in which اقترأت is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is misplaced.]

10. استقرأ الاشياء (Mgh,) or استقرأ الأشياء, (TA in art. قرو,) [both probably correct, as dial. vars.,] *He investigated the أقراء [or modes, or manners of being, (pl. of قُرء or قُرء, and of قُرءو,) of the things, for acquiring a knowledge of their conditions and properties*. (Mgh in this art., and TA in art. قرو.) [And one says also, استقرأ الكتاب, meaning *He investigated the book to find some particular thing*.] — And استقرأ الجمَلُ الناقة *The he-camel left the she-camel (تاركها) [in the CK and in my MS. copy of the K باركها] in order that he might see whether she had conceived or not*: (S, K:) [or whether she were in her state of desire: for SM adds, after stating that this is from AO,] as long as the وديق [i. e. وديق, an epithet which seems to be properly applied to a female solid-hoofed animal, but here app. applied to a she-camel,] is in her وديق [a mistranscription for وداق or a noun cognate therewith], one says of her, اقْرأتها *and هي في قُرْوَتِهَا*. (TA. [See also 1, first quarter; and see قُرء الغرس.]) — And استقرأه signifies *He desired, or demanded, of him that he should read, or recite*. (MA, TA.)

قُرء (S, Mgh, O, Mgh, K, &c.) and قُرء (Mgh, Mgh, K,) or the latter is a simple subst. and the former is an inf. n., (Mgh,) *A menstruation: and a state of purity from the menstrual discharge*: (S, Mgh, O, Mgh, K, &c.) thus having two contr. meanings: (S, O, K:) said by IATH to have the latter meaning accord. to Esh-Sháfi'ee and the people of El-Hijáz, and the former mean-

ing accord. to Aboo-Haneefeh and the people of El-'Irák: (TA:) and a time; (AA, S, Mgh, O, K;) and so قَارَى; (S, Mgh, O;) as in the sayings, مَبَّتِ الرِّيحُ بِقُرْوَتِهَا and لَبَّارَتْهَا *The wind blew at its time*; (Kt, Mgh;) and this is the primary signification (IATH, Mgh, O) accord. to AA [and some others]; (Mgh;) whence [accord. to them] the first and second of the meanings mentioned above: (Kt, S, IATH, Mgh, O:) and قُرء signifies also the *termination of a menstruation*: and some say, the *period between two menstruations*: (S:) accord. to Zj, it means the *collecting of the blood in the womb*; which is only in the case of becoming pure from menstruation: (TA:) the pl. is اقْرأه and قُرْو and اقْرؤ (S, O, Mgh, K,) the last of which [as also properly the first] is a pl. of pauc.; (S, O, Mgh;) or when قُرء or قُرءو has the first of the meanings assigned to it above the pl. is اقْرأه, and when it has the second thereof the pl. is قُرْو: (K:) respecting the phrase ثَلَاثَةُ قُرْو in the Kur [ii. 228], As says, it should by rule be ثَلَاثَةُ اقْرؤ: (Mgh, TA:) the grammarians say that it is for ثَلَاثَةَ اقْرؤ من القُرْو; thus in the L: (TA:) or they say that it is for ثَلَاثَةُ اقْرؤ من القُرْو: but some of them say that it is allowable to use a pl. of mult. in relation to three and more as far as ten [inclusively] without [the necessity of] rendering the phrase otherwise in grammatical analysis. (Mgh.) — [Hence,] *A rhyme*: (Z, K, TA:) اقْرأه (Z, O, TA) and قُرْو (O) signifying the *rhymes of verses*; (Z, O, TA;) which terminate like as do the اقراء of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and اقْرأ الشعر signifies also the *several modes, or manners, or species, (IATH, O, K, TA,) and metres, (IATH, TA,) and scopes, (K,* TA,) of verse, or poetry*: (IATH, O, K, TA:) the sing. is قُرء (O, TA) and قُرء, and some say قُرءو also, and قُرء and قُرءو, and some say that it is قُرءو [q. v.] with و: and the pl. of قُرءو is اقْرؤ [a pl. of pauc.]. (TA.) One says, هَذَا الشَّعْرُ عَلَى قُرْوِ هَذَا الشَّعْرِ i. e. *This poetry is according to the mode, or manner, &c., of this poetry*. (O.) See also 10, first sentence. — Also *A periodical festival*; syn. عِيدٌ. (TA.) — And *A fever [app. an intermittent, or a periodically-recurrent, fever]*. (TA.) — And i. q. غَائِبٌ [app. meaning *A thing becoming absent, or unapparent, or setting, like a star*: see 4]. (TA.) — And اقْرأ الغرس means *The days of the mare's desiring the stallion*: or, *of her being covered*: one says اقْرأتها *and هي في قُرْوَتِهَا* [She is in her days of desiring &c.]. (TA.) See also 1, first quarter; and see 10, third sentence.

قُرء: see the next preceding paragraph, in two places.

قُرء: see قُرء, last quarter: — and see also the paragraph here following.

قِرَاءَة The **وَبَاء** [by which is here meant the common, or general, disease] (Aṣ, Ṣ, O, K) of a country; (Ṣ, O;) of which it is said that when a person has come to that country and remained in it fifteen nights [or days, accord. to one of my copies of the Ṣ,] the **قِرَاءَة** thereof quits him; or, as the people of El-Hijáz say, its **قِرَة**; meaning that if he be affected with a malady after that, it will not be from the **وَبَاء** [or **قِرَاءَة**] of the country: (Aṣ, Ṣ, O;) and it is also termed **قِرَة**. (TA.) [But I think it not improbable that this last word may have originated in a mistranscription of **قِرَة**.] — See also 4, second sentence.

الْقُرْآن is said by some of the erudite to be originally an inf. n. of **قَرَأْتُ الشَّيْءَ** meaning "I collected together the thing," or of **قَرَأْتُ الْكِتَابَ** meaning "I read, or recited, the book, or Scripture;" and then conventionally applied to signify *The Book of God that was revealed to Moḥammad*: (Kull:) it is [also expl. as signifying] *the revelation*, (K, TA,) meaning that which is termed **الْعَزِيز** [the mighty, or inimitable, &c.], which is read, or recited, and written in books, or volumes: (TA:) used as a subst., and unrestrictedly, it is applied in the language of the law to the substance itself [whereof the *Kur-án* consists], and lexically to the alphabetical letters [in which it is written] for these are what are read; as when one says, **كَتَبْتُ الْقُرْآنَ** [I wrote the *Kur-án*], and **مَسَسْتُهُ** [I touched it]: (Mṣb:) [and without the article **ال**, it is applied to any portion of the *Kur-án*:] accord. to AO, (Ṣ,) and Zj, (TA,) it is thus called because it collects and comprises the **سُور** [or chapters]: (Ṣ, O, TA:) and IATH says that the original meaning of the word is *the collection*; and that the **قُرْآن** is so called because it has collected the histories [of the prophets &c.], and commands and prohibitions, and promises and threats, [and the like is said in the O,] and the **آيَات** [i. e. verses, or signs], and the **سُور** [or chapters]: but Ismá'eel Ibn-Kustan-teen, to whom, as a disciple to his preceptor, Esh-Sháfi'ee read, or recited, the *Kur-án*, is related on the latter's authority to have said that **الْقُرْآن** is a subst., and with hemz, and not taken from **قَرَأْتُ**, but is a name for *the Book of God*, like **الْتَّوْرَة** [the Book of the Law revealed to Moses] and **الْإِنْجِيل** [the Gospel]: and it is related that Abou-'Amr Ibn-El-'Alá used to pronounce **القرآن** without hemz [like many others, but it is, and always has been, pronounced by most with hemz]. (TA.) — It is also applied to *The divinely appointed act of prayer (الصَّلَاة)* because it comprises recitation [of words of the *Kur-án*]. (IATH, TA.)

قَرِيء: see **قَرِيء**, last quarter.

قَرِيء A good reader or reciter [of the *Kur-án*]: pl. **قَرَاوُونَ**: it has no broken pl. (K, TA.)

قَرِيء (Ṣ, O, K,) an epithet applied to a man and to a woman, (Fr, TA,) and **قَرِيءِي** and **مُتَقَرِّئِي** (K,) A devotee; or one who devotes

himself [and in the case of the first of these epithets herself] to religious exercises [and particularly to the reading, or reciting, of the *Kur-án*]: (Ṣ, O, K:) pl. **قَرَاوُونَ** (Ṣ, K) and **قَرَارِي**, (K, TA,) [in the **قَرَارِي** and] in a MS copy of the **قَرَارِي**, which might be a pl. of **قَارِي**; and in the L **قَرَارِي**. (TA.) And **قَرَاء** is sometimes a pl. of **قَارِي**. (Ṣ.)

قَارِي as an epithet applied to a she-camel; pl. **قَوَارِي**: see 1, former half. — Also *Reading, or reciting, the Kur-án* [&c.]; or a reader, or reciter, thereof: (K, TA:) and sometimes the **ا** is suppressed, so that one says **قَار**: (TA:) pl. **قَارُونَ** and **قَرَاء** (Ṣ, O, Mṣb, K) and **قَارُون**. (Mṣb, K.) — And *syn. with قَرَاء*, q. v. (K.) — See also **قَرَاء**, first quarter, in two places. — **هَذَا وَقْتُ قَارِي الرِّيح** means *This is the time of the blowing of the wind*. (TA.) — It is also said to signify *The top, or upper part, of a قصر* [or pavilion, &c.]. (O.)

أَقْرَأُكُمْ, occurring in a trad., may mean *He, of you, who reads, or recites, [the Kur-án] most*: or it may mean, *who is most sound in his knowledge of the Kur-án, and who retains it most in his memory*. (Ibn-Ketheer, TA.)

مُفَرِّئ [thus without **ة**] *Menstruating*: (Ṣ, Mṣb:) and also *being pure from the menstrual discharge*. (Mṣb.) — And *One who makes, or teaches, another or others to read, or recite*, (Ṣ, TA,) the *Kur-án* [&c.]. (Ṣ.)

مُقَرَّرَة One whose termination of her menstruations is waited for, or awaited (K.) [See the verb.]

صَحِيفَة مَقْرُوءَة (K, TA,) the only form of the latter word allowed by Ks and Fr, (TA,) and **مَقْرُوءَة** and **مَقْرُوءَة** (K, TA,) which are extr., except in the dial. of those who say **قَرِئْتُ** [for **قَرَأْتُ**], (TA,) [A writing read.]

قَرَاءَة: see **قَرَاءَة**.

قرب

1. **قُرْب**, aor. **قَرَّبَ**, inf. n. **قُرْب** (Ṣ, Mgh, O, Mṣb*) and **قُرْبِي** and **قَرَابَة** and **قُرْبِي** (Mgh, Mṣb) and **مَقْرَبَة**, (Mgh,) [to which may be added some other syns. mentioned below with **قُرْب** and **قَرَابَة**,] *It, and he, was, or became, near*; (Ṣ, Mgh, O;) *syn. دَنَا*; (Ṣ, O;) *contr. of بَعَدَ*: (Mgh:) or **قُرْب** is *in place*, and **قُرْبَة** is *in station, or grade, or rank*, and **قَرَابَة** and **قُرْبِي** are *in الرَّحِم* [meaning relationship, or relationship by the female side]; (Mgh, Mṣb, TA;) or, accord. to the T, **قَرَابَة** is *in النَّسَب* [app. relationship in a general sense], and **قُرْبِي** is *in الرَّحِم* [app. as meaning relationship by the female side]: (TA:) You say, **قُرْب**, (A, MA, Mṣb, K,) and **إِنِّه**; (A;) and

قُرْبِي, (Ṣ, MA, O, K,) aor. **قَرَّبَ**; (Ṣ, K;) inf. n. (of the former verb, Mṣb) **قُرْب**, (Mṣb, K,) or **قُرْب** and **قُرْبَة** &c. as above, (Mṣb,) or **قُرْب** and **مَقْرَبَة** and **مَقْرَبَة**; (MA;) and (of the latter verb, Ṣ, MA, O) **قُرْبَان** (Ṣ, MA, O, K) and **قُرْبَان**; (K;) *he (a man, Ṣ, O) was, or became, near to it*; (Ṣ, A, MA, O, K;) *syn. دَنَا*: (Ṣ, A, O, K;) or the former verb means thus; but when one says **لَا تَقْرُبْ كَذَا** with *fet-ḥ* to the **ر**, the meaning is, *occupy not thyself with doing such a thing*: (MF, TA, &c.) or **قَرِئْتُ الأَمْرَ**, aor. **قَرِئْتُ**, and **قَرِئْتُه**, aor. **قَرِئْتُه**, i. e., like **نَعَبَ** and like **قَتَلَ**, inf. n. **قُرْبَان**, signifies *I did the thing, or affair*; or *I was, or became, near, or I approached, to it, or to doing it* [or to doing something with it or to it]: an ex. of the former meaning is the saying [in the *Kur* xvii. 34], **لَا تَقْرُبُوا آيَاتَنَا** [Commit not ye fornication, or adultery; or, accord. to some, this is an ex. of the latter meaning]; and hence one says, **قَرِئْتُ الْمَرْأَة**, inf. n. **قُرْبَان**, a metonymical phrase, meaning *I compressed the woman*: and an ex. of the latter meaning is the saying, **لَا تَدْخُلُوا مِنْهُ** i. e. **لَا تَقْرُبُوا الْحِمَى** [meaning Approach not ye to doing, or to entering upon, the thing, or place, that is prohibited, or interdicted]. (Mṣb.) And the Arabs say, of a man, when a thing has disquieted, or disturbed, and grieved, him, **أَخَذَهُ مَا قُرْبَ وَمَا بَعْدَ**, as though meaning *† He became, or has become, disquieted by reason of near and remote circumstances of his case*: (O:) or recent and old griefs took hold upon him. (Mgh in art. **قَدَم**. [See art. **بَعْد**].) **دَنَا مِنِّي وَقُرْب** is expl. by Zj as meaning *He drew near to me and drew nearer*. (T in art. **دَلُو**: see 5 in that art.) [And several other verbs belonging to this art. are syn., or nearly so, with **قُرْب** or with **قُرْب** in senses expl. above. Thus **اقرب** is *syn. with قُرْب* in the first of the senses expl. above, like as **أَدْنَى** is with **دَنَا**, for its inf. n.] **اقترب**, also, is *syn. with قُرْب* in the first of the senses expl. above; (MA;) [i. e.] it is *syn. with دَنَا*: (Mṣb:) or it is *syn. with تقارب*, (Ṣ, O, K, TA,) signifying *he, or it, drew near*; (TA;) thus **واقترب** [in the *Kur* xxi. 97] signifies *تقارب* [meaning And the fulfilment of the promise shall draw near]: (Ṣ, O, TA:) and you say, **اقترب مِنِّي** [meaning *He drew near to me*]: (A:) it is also said that it has a more particular signification than **قُرْب**; for it denotes intensiveness in the **قُرْب**; thus says Ibn-'Arāfeh; probably meaning that it denotes labour and difficulty in the accomplishment of the act. (MF, TA.) **تقرب** [like-wise] is *syn. with قُرْب*, i. e. **دَنَا**, in the phrase **تقرب منه**: (O: [see **قُرْب منه**]:) or it signifies *he drew near, or approached, by little and little, (تَدَدَّى) to a thing*. (TA.) And **قارب الشيء** (ISd, TA,) or **الأمر**, (Mṣb,) [like **قُرْب** in many instances,] signifies *He was, or became, near, or he approached, to the thing, or affair, or to doing*

(TA.) — اقرب الإبل *He made the camels to journey by night in order to arrive at the water on the morrow*: (O, *K, TA:) or اقربوا إبلهم *They, after pasturing them in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened their camels.* (Lth, TA.) — And اقرب القوم *The people, or party, became persons whose camels were performing a journey such as is termed قَرَب*: the part. n. is [said to be] قارب, not مَقْرَب: (Aḡ, S, O:) the former of these is said by A'Obeyd to be anomalous: (S, O:) [but see قَرَب, which is expl. as having almost exactly the same meaning as that which is in this instance assigned to اقرب. And it is also mentioned in the TA, app. on the authority of AA, that the same phrase and the same anomalous part. n. are used when the people's camels are مَقَارِبَة (which means *few*, or *near together*): but I think that this word is a mistake of a copyist, for قَوَارِب: see قَارِب.] — See also 1, last quarter, in six places.

5: see 1, near the middle of the paragraph. — [Hence] one says to his companion, urging him, تَقَرَّب, meaning † *Advance thou, or come forward*: (A, TA:) or تَقَرَّبْ يَا رَجُلُ, meaning *hasten, O man.* (Aḡ, O, L, K, TA.) Only the imperative mood in this sense is said to be used. (MF, TA.) — And [hence, also,] تَقَرَّب signifies *He rendered himself near, or allied himself, [drew near, or ingratiated himself,] by affection and friendship.* (TA, voce تَنَسَّب. [In this sense it is trans. by means of مِنْ.]) And *He applied himself with gentleness, or courtesy, to obtain access, or nearness, to a man, by means of some act performed for that purpose, or by right.* (TA. [In this sense it is trans. by means of إِلَى.]) And one says, تَقَرَّبَ مِنَ اللَّهِ [He drew near unto God] by prayer or the like, and righteous actions: and تَقَرَّبَ اللَّهُ مِنْهُ [God drew near unto him] by beneficence towards him. (TA.) And تَقَرَّبَ بِهِ إِلَى اللَّهِ, (S, A, O, Mḡb, K,*) inf. n. تَقَرَّبَ and تَقَرَّبَ, (O, K,) the latter [of a rare form] like تَحَمَّلَ and تَكَلَّمَ and تَمَلَّقَ, (O,) *He sought thereby nearness, to bring himself near, to draw near, or to approach, unto God; or to advance himself in the favour of God*: (S, K, *TA:) and فَعَلَهُ تَقَرُّبًا إِلَيْهِ [He did it by way of seeking nearness, &c., to Him]. (A.) — تَقَرَّبَ also signifies *He (a man, O) put his hand upon his قَرَب (O, K, TA) i. e. his flank, (O, TA,) in walking; or, as some say, hastening, or going quickly.* (TA.)

6. تَقَارَبُوا *They were, or became, or drew, near, one to another*: (S, *A, *Mḡb:) you say تَقَارَبُوا and اقترَبوا [both app. signifying the same, like تَخَاصَبُوا and تَخَاصَبُوا, and تَخَالَطُوا and تَخَالَطُوا, and تَشَارَكُوا and تَشَارَكُوا, &c.]. (A.) — See also 1, second quarter, — اقربت إبله

means † *His camels became few*, [because drawing near together,] (A, O, K, TA,) and (as is also said of other things, TA) declined, or became reduced to a bad state. (O, *K, *TA.) — And [for the like reason, because of its becoming dense,] تَقَارَب is said of seed-produce, or standing corn or the like, meaning † *It became nearly ripe.* (O, K, TA.) — And hence [accord. to some], إِذَا تَقَارَبَ الزَّمَانُ † [When the time becomes contracted], occurring in a trad., expl. in art. زَمَن, q. v. (TA.)

8: see 1, second quarter, in two places: — and see also 6.

10. استقربه [contr. of استبعده]. One says, هُوَ يَسْتَقْرِِبُ الْبَعِيدَ [He reckons near that which is remote]. (A, Mḡb.)

قَرَب [mentioned in the first sentence of this art. as an inf. n.] is the contr. of بَعُد: (S, O:) [used as a simple subst., it signifies *Nearness*, and] it is said to be [properly, or primarily,] in respect of place; [i. e. vicinity;] as distinguished from قُرْبَة &c. (Mḡb, TA.) You say, إِنَّ قَرَبَكَ زَيْدًا [Verily Zeyd is in thy vicinity; i. e., near thee in respect of place]; but not إِنَّ بَعْدَكَ زَيْدًا; because قَرَب is more capable of being used as an adv. n. of place than بَعْد: in like manner they said also هُوَ قَرَابَتَكَ, meaning [He is in thy vicinity; i. e.,] near thee in respect of place. (Sb, TA. [See also قَرِيب.] [And قَرَبٌ مِنْهُ is a phrase of frequent occurrence, meaning *In the vicinity of, or near in respect of place to, him, or it.*] And one says, تَنَاوَلَهُ مِنْ قَرَبٍ and تَنَاوَلَهُ مِنْ قَرِيبٍ [He took it, or took it with his hand, from a near place or spot]. (A, Mḡb.) And قَرَبٌ مِنْ قَرَبٍ [and قَرِيبٌ مِنْ قَرِيبٍ I saw him, or it, from a near place or spot, or from within a short distance]. (S in art. اَمَر; &c.) — It is also syn. with قَرَاب [signifying *Nearness in respect of time*] as used in the saying اِفْعَلْ ذَلِكَ بِقَرَابٍ [i. e. Do thou that soon; like as one says, عَنْ قَرِيب]: (K, TA:) accord. to the K, the word قَرَاب in this case is like سَحَاب: but it is said in a prov., الْفَرَارُ بِقَرَابٍ أَكْبَسَ, thus in the S, or, as some relate it, بِقَرَابٍ; and IB says, J has cited this prov. [next] after the قَرَاب of the sword, but should have said that الْقَرَاب is also syn. with الْقَرَب, and should then have adduced the prov. as an ex. meaning *The fleeing soon in eagerness of desire for safety [is more, or most, shrewd]*: (TA:) [this rendering, however, requires consideration; for, accord. to Meyd, who gives only the reading بِقَرَاب, the meaning of the prov. is, that he who flees with the قَرَاب (by which is meant the scabbard) when the sword has passed away from his possession is more shrewd than he who causes, or suffers, the قَرَاب also to pass away from him: in Freytag's Arab Prov. ii. 210, both of these explanations are given; but قَرِيب is there erroneously put for

قَرَب.] — See also قَرَابَة. — It is also a pl. of قَرِيب [q. v.]. (TA in art. زَلَف.) — قَرَب also, and قَرَب, (S, O, K,) the former of which is the original, (TA,) signify *The خَاصِرَة [or flank]: (O, K:) or [the part] from the شَاكِلَة [which is syn., or nearly so, with خَاصِرَة,] to the مَرَاق [or soft parts] of the belly*: (S, O, K:) and likewise *from the رُفَع [generally meaning groin] to the armpit, on each side*: (TA:) [properly used in relation to a horse:] sometimes metaphorically used in relation to a she-camel, and to an ass [meaning a wild ass, and also to a man: see 5, last sentence]: (TA:) pl. أَقْرَاب; (T, S, O, K;) which is also used in the place of the dual. (T, TA.)

قَرَب [mentioned in the latter half of the first paragraph of this art. as an inf. n.] is [said to be] a subst., signifying *A journey to water when it is a night's journey distant*: or, as Aḡ said, on the authority of an Arab of the desert, (S, O,) *a journey by night in order to arrive at the water on the morrow*; (S, O, K;) and so قَرَابَة [which is also mentioned as an inf. n. in the latter half of the first paragraph of this art.]; (K;) a journey by night in order to arrive at the water on the second following day being called طَلَق: (S, O:) and the seeking water by night: or, when it is not more than a night's journey distant: or the first day in which one journeys to water when it is two days distant; the second day being called طَلَق: (K: [but the converse seems to be the truth, being asserted by several of the highest authorities, and agreeable with the derivation of each of the two words: see طَلَق:] or the night after which, in the morning, one arrives at the water: (TA:) and لَيْلَةُ الْقَرَب is the night in which people with their camels hasten to the water in a journey such as is termed قَرَبٌ بِضَبَاصٍ; this latter term being applied to signify a people's letting their camels pasture while they are journeying towards water; and when there remains an evening between them and the water, hastening towards it: (S, O:) or, as is said on the authority of Aḡ, لَيْلَةُ الْقَرَب is the second night after the pastor has turned the faces of his camels towards the water, and so left them to pasture; this second night being the night of hard driving; and the first night being called لَيْلَةُ الطَّلَق: accord. to AA, [the journey called] الْقَرَب is [the journey to water] during three days, or more. (TA.) And [hence] الْقَرَب is used to signify *What is a night's journey distant.* (S in art. نَوْب, in explanation of a verse cited in that art. [Or, accord. to IAḡ, قَرَب there signifies *near*, so as to be visited repeatedly: or, as AA says, at such a distance as to be visited once in three days.]) [See also a saying mentioned voce حَوْز.] — Also *A well of which the water is near [to the mouth]*. (O, K.)

قَرَب; see قَرَب, last sentence.

قَرَبَة an inf. n. of **قَرَبَ** [q. v. : and used as a simple subst. signifying *Nearness*]; like **قَرَب** : or the former is in station, or grade, or rank. (Mgh, Msh.) You say, **طَلَبْتُ مِنْهُ الْقَرَبَةَ** [I sought of him nearness of station, &c. : or admission into favour]. (A.) — See also **قَرَابَة**. — Also, (A, O, Msh,) and **قُرْبَة**, (Msh,) A thing [such as prayer, or any righteous deed or work,] whereby one seeks nearness, to bring himself near, to draw near, or to approach, unto God; or to advance himself in the favour of God; (A,* O, Msh;) as also **قُرْبَان** : (S, O, Msh, K:) pl. of the first and second **قَرَب** and **قُرْبَات** and **قُرْبَات**. (Msh.)

قَرَبَة A kind of **سَقَاء** [or skin], (S,* O,* TA,) used for water : (S, O:) or a **وُطْب** [or skin] that is used for milk, and sometimes for water : (ISd, K:) or such as is sewed on one side : (K:) [the modern **قَرَبَة**, which is seldom, if ever, used for anything but water, is (if I may judge from my own observations and the accounts of others) always made of the skin of a goat about one year old or upwards : it consists of nearly the whole skin; only the skin of the head, and a small portion of that of each leg, being cut off: it has a seam extending from the upper part of the throat nearly to the belly, and sometimes a corresponding seam at the hinder part, but more commonly only a patch of leather over the fundament and navel: over the seam, or over each seam, is sewed a narrow strip of leather; and a mouth of leather is added in the place of the head: it is carried on the back, by means of a strap, or cord, &c., one end of which is generally attached to a cord connecting the two fore-legs; and the other, to the right hind leg:] the pl. (of pauc., S, O) is **قُرْبَات**, and **قُرْبَات**, and **قُرْبَات**, and (of mult., S, O) **قَرَب**. (S, O, Msh, K.)

قَرَبَة and **قَرَابَة** are said of a vessel that is nearly filled [meaning *In it is a quantity that nearly fills it*]. (K, TA.) [See also **قَرَاب**.]

قَرَابَة : see **قَرَبَة** : — and see also **قَرَابَة**.

قُرْبَى [mentioned in the first sentence of this art. as an inf. n. : and used as a simple subst.]: see **قَرَابَة**, in five places: and see also **قُرْبَى**, latter half.

A vessel nearly full : fem. **قُرْبَى** : (S, O, K:) and pl. **قُرْبَات** : (S, O:) you say **قَدَحَ قُرْبَان** i.e. [A drinking vessel] nearly full of water : and the **ق** in **قُرْبَان** is [said to be] sometimes changed into **ك** : (TA:) so accord. to Yaşkoob; but ISd denies this. (TA in art. **كرب**.) — See also the paragraph here following.

قُرْبَان : see **قَرَبَة** : [it may often be rendered *An offering, or oblation* : and hence it sometimes means a sacrifice, as in the Kur iii. 179:] pl. **قُرْبَانِهِمْ** (Msh.) **قُرْبَانُهُمْ دِمَاؤُهُمْ** [Their offering to God is their blood, lit. bloods,] occurs in a trad. as cited from the Book of the Law revealed

to Moses, and as referring to the Arabs; meaning, they seek to bring themselves near unto God by shedding their blood in fighting in the cause of religion; whereas the **قُرْبَان** of preceding peoples consisted in the slaughtering of oxen or cows, and sheep or goats, and camels. (TA.) And it is said in another trad., **الصَّلَاةُ قُرْبَانُ كُلِّ** [The divinely-appointed act of prayer is the offering to God of every pious person]; meaning, that whereby the pious seek to bring themselves near unto God. (TA.) — Also, (S, A, O, K,) and **قُرْبَان**, (K,) but this latter is by some disapproved, (TA,) [A near associate; or] a particular, or special, (A, K,) associate or companion (A) or consessor; (K;) or a consessor; and a particular, or special, associate or companion; (S, ISd, O;) [or a familiar, or favourite;] of a king, (S, ISd, A, O, K,) or of a governor, or prince; (S, O;) [or of any person who is either a superior or an equal;] so called because of his nearness : (TA:) pl. **قُرَابِين** : (S, A, O, K:) and one says also, **فُلَانٌ مِنْ قُرْبَانِ الْأَمِيرِ** [Such a one is of the near associates, &c., of the governor, or prince]; (S, O;) [for] **قُرْبَان** is [said to be originally] an inf. n., and [therefore, as an epithet,] the same as sing. and dual and pl. : (so in a marginal note in one of my copies of the S:) or, in a phrase of this kind, it is a pl. of **قُرْبَى**. (A in art. **بعد**.)

قَرَاب : see **قُرْبَى**, former half.

قَرَاب : see **قُرْبَى**, last quarter, in two places : — and **قُرْبَى**, near the middle : — and **قُرَاب**, former half : — and **قَرَابَة**.

قَرَاب [an inf. n. of **قَرَبَ**. And hence **قَرَاب** as an adv. n. of time]. You say, **أَتَيْتُهُ قَرَابَ الْعِشَاءِ** I came to him near nightfall : and **قَرَابَ اللَّيْلِ** near night. (Lth, TA.) And 'Oweyf El-Kawáfée says, describing she-camels, (so in the TA and in one of my copies of the S,) or 'Oweyf El-Fezáree, (so in the O,) **هُوَ ابْنُ مَنْصَجَاتٍ كُنَّ قَدَمَا**

يَزِدْنَ عَلَى الْعَدِيدِ قَرَابَ شَهْرٍ

يَزِدْنَ عَلَى الْعَدِيدِ قَرَابَ شَهْرٍ

(O, TA) i. e. He is the offspring of [one of the] she-camels that went beyond the usual time of bringing forth, that used formerly to exceed the computed [time] near a month : J give a different reading of this verse, **يَزِدْنَ عَلَى الْغَدِيرِ**; but the correct reading is that given above. (IB, TA.) — See also **قُرْبَى**, near the middle. — **قَرَابَة** and **قُرَابَة** and **قُرَابَة** signify *What is nearly the equal in quantity, or amount, or nearly the equivalent, of the thing*. (K.) One says, **مَعَهُ أَلْفٌ دِرْهَمٍ أَوْ قَرَابَهُ** He has with him a thousand dirhems, or nearly the equal thereof : and **مَعَهُ مِلْدٌ قَدَحٌ أَوْ قَرَابَهُ** He has with him a cupful of water, or nearly the equal thereof. (Lth, TA.) And a poet says, (S,) namely, El-'Ambar, (so in the O and TA,) or Es-Sinnabr,

(so in the Mz, 49th نوع,) Ibn-'Amr, Ibn-Temeem, (O, TA,*)

إِلَّا تَجِيءُ مَلَأَى يَجِيءُ قَرَابَهَا

[If a full bucket (دَلْو) being understood, as is indicated in the S and O and TA,) come not, what will be nearly the equal thereof will come]. (S, O, TA.) One says also, **تَوَاتُ لِي قَرَابَ هَذَا** i. e. [If there belonged to me] the quantity nearly sufficient for the filling of this [of gold] : and **تَوَجَّأَ بِقَرَابِ الْأَرْضِ** i. e. [If he brought] that which would be nearly the equal in quantity of the earth. (Msh.) And **الرُّكْبَتَيْنِ قَرَابَةُ** [The water is such as is nearly the equal in height of the two knees]. (A.) [See also **قَرَبَة**.] — Also The **غِمْد** [i. e. scabbard, or sheath,] of a sword, (K, TA,) or of a knife : (TA:) or the **جَفْن** [i. e. case, or receptacle,] of the **غِمْد**; (K, TA;) the **جَفْن**, which is a case, or receptacle, wherein is the sword together with its scabbard (**بَغْمِدِهِ**) and its suspensory belt or cord : (S, O, TA:) it is like a **جَرَاب** of leather, into which the rider, or rider upon a camel, puts his sword with its **جَفْن** [here meaning scabbard], and his whip, and his staff, or stick, and his utensils : (Az, TA:) or like the **جَرَاب**, into which one puts his sword with its scabbard (**بَغْمِدِهِ**), and his whip, and sometimes his travelling-provisions of dates &c. : (IAth, TA:) the pl. of the **قَرَاب** of the sword is **قُرْبَى** [a pl. of mult.] (Msh, TA) and **أَقْرَبَة** [a pl. of pauc.], like **خُمَر** and **أُخْمِرَة** pls. of **خَمَار**. (Msh.) See also **قُرْبَى**, latter half.

قُرْبَى Near in respect of place : (S, O, Msh, K,* &c. :) in this sense used alike as sing. and pl. (Kh, ISk, T, O, Msh, K*) and dual, (ISk, TA,) and as masc. and fem., (AA, Kh, Fr, ISk, T, S, O, Msh,) as is also **بَعِيد** in the contr. sense : (Kh, ISk, TA:) the Arabs say **هُوَ قُرْبَى** and **هِيَ قُرْبَى** (ISk, O,* TA,) and **هُمَا قُرْبَى** and **هُنَّ قُرْبَى** (ISk, TA,) and **هِيَ قُرْبَى** and **هُنَّ قُرْبَى**, &c., meaning **قُرْبَى** [in a place near, to me, or little removed from me:] (ISk, O, TA:) or when you say **هَذَا قُرْبَى مِنْكَ** it is as though you said **هَذَا مَوْضِعًا قُرْبَى مِنْكَ** [Hind, her place is near to thee:] (AA, Msh:) hence, [in the Kur vii. 54,] **إِنَّ رَحْمَةَ اللَّهِ قُرْبَى مِنَ الْمُحْسِنِينَ** [Verily the mercy of God is near unto the well-doers] : (AA, ISk, O, Msh:) but it is allowable to say **قُرْبَى**, as also **بَعِيدَة** : (ISk, O, Msh, TA:) or (accord. to Zj, TA) **قُرْبَى** is here without **ة** because **رحمة** is not really [but only conventionally] of the fem. gender : (S, O, TA:) [but this reason is not satisfactory, because it does not apply to other cases mentioned above:] and it is also said that it is without **ة** because it is assimilated to an epithet of the measure **فَعُول**, which does not receive the fem. affix **ة**. (TA.) [Hence the phrase **قُرْبَى** : see **قُرْبَى**, former half, in two places. And [hence also] you say, **قُرْبَى**,

مُقَرَّب A horse that is brought [or kept] near [to the tent, or dwelling], and treated generously, and not left to seek for pasture: fem. with ة:] or this is done only with mares, lest a stallion of low race should cover them: (IDrd, S, O, K:) or **مُقَرَّبَةٌ خَيْلٌ** signifies horses that are [kept] near at hand, and prepared [for riding]: (El-Aḥmar, TA:) or horses that have been prepared by scant food (**صَبْرَتْ**) for riding: (Sh, TA:) or horses of generous race, that are not confined in the pasturage, but are confined near to the tents, or dwellings, prepared for running. (R, TA.) And **إِبِلٌ مُقَرَّبَةٌ** Camels girded for riding: (Sh, O, K:) or camels upon which are saddles (**رِجَالٌ**) cased with leather, whereon kings ride: but this explanation has been disallowed. (Abou-Sa'eed [i. e. Aḡ], TA.) [See also **مُكْرَبَاتٌ**.]

مُقَرَّب A woman, and a mare, and a ewe or goat, (S, O,) and an ass, (Lth, TA,) near to bringing forth: (S, O, K, TA:) [said to be] not used in relation to a camel; (S, O, TA:) the epithet used in this case being **مُدْنٍ**: (TA:) [but see the verb:] the pl. is **مُقَرَّبَاتٌ**; (S, O, K, TA:) as though they had imagined the sing. to be **مُقَرَّبَةٌ**. (TA.)

مُقَرَّبَةٌ: see **قَرَابَةٌ**: — and see also **مُقَرَّبٌ**.

مُقَرَّبَةٌ: see **قَرَابَةٌ**; and see also **قَرِيبٌ**, latter half.

مُقَرَّبَةٌ: see **قَرَابَةٌ**.

المُقَرَّبُونَ: see **الْمُقَرَّبُونَ**. — See also what here follows, in two places.

هَلْ مِنْ مُقَرَّبَةٍ خَيْرٍ and **مُقَرَّبٌ** and **شَاؤُ مُقَرَّبٍ** and **مُقَرَّبَةٌ** occur thus written, probably by mistake, the ق being thus put in the place of غ: see **مُقَرَّبٌ** in art. **غَرَبَ**. (TA.)

مُقَرَّبٌ: see the next paragraph, in two places.

مُقَرَّبٌ شَيْءٌ, with kesr to the ر, † A thing of a middling sort, between the good and the bad: (S, O, K:) and also a cheap thing: (S, O:) and **ثَوْبٌ مُقَرَّبٌ** a garment that is not good: (Mḡb:) you should not say **مُقَرَّبٌ**, (ISk, S, O, Mḡb,) with fet-ḥ: (ISk, Mḡb:) you say also **رَجُلٌ مُقَرَّبٌ** [a man of a middling sort]: and **مَتَاعٌ مُقَرَّبٌ** [a commodity, or commodities, &c., of a middling sort, or cheap]: (TA:) or you say **دِينٌ مُقَرَّبٌ** with kesr, [meaning a religion of a middling sort], and **مَتَاعٌ مُقَرَّبٌ** with fet-ḥ, (K, TA,) meaning [a commodity, &c.,] not precious. (TA.)

مُقَرَّبٌ A short man: because his extremities are near together. (O.) — And **الْمُقَرَّبُ** is the name of The fifteenth metre of verse; (O:) the metre composed of **فَعُولُنْ** eight times; (O, K:) and [one species of] **فَعُولُنْ فَعُولُنْ** twice: Bk. I.

(K:) so called because its **أَوْتَادُ** are near together; there being between every two of them one **سَبَبٌ**. (O, K:*)

قربس

قَرَبُوسٌ and **قَرَبُوسٌ**, but the latter is only used in poetry, (S,) by poetic license, (K,) because **فَعُولُنْ** is not one of the measures of Arabic words, (S,) or, accord. to AZ, is a dial. form, and, as such, is said by MF, to be written **قَرَبُوسٌ**, with damm to the ق and with the ر quiescent, but this is a mistake; (TA:) [A thing] pertaining to the saddle of a horse; (S:) each of the two curved pieces of wood of the saddle of a horse, (IDrd, K,) which form its fore part and its hinder part; [one answering to the pommel of our saddle, and the other being the trousssequin;] together corresponding to the **شُرْخَانِ** of the [camel's saddle called] **رَحْلٌ**: in the **قَرَبُوسِ** are the **عَضْدَانِ**, which are its two legs, that lie against, or upon, the **دَقَّتَانِ**, which are [the two boards that form] the inner sides of the **عَضْدَانِ**: each of the two **قَرَبُوسِ** has two legs (**عَضْدَانِ**) and what are termed **دَقَّتَانِ**: then come the **دَقَّتَانِ**, which are the two things against which comes the **بَازِ** of the horse; and in the **دَقَّتَانِ** are the **عِرْقَانِ**, which are the two edges of the **دَقَّتَانِ**, at the fore part of the saddle and its hinder part: (IDrd:) the pl. is **قَرَبَائِسُ**. (K.) Some of the people of Syria pronounce the word with tesh-deed, [**قَرَبُوسٌ**], which is wrong; and make its pl. **قَرَبَائِسِ**, which is more wrong. (O.)

قرث

1. **قَرِثَ**, aor. ʿ, (O, K,) inf. n. **قَرِثٌ**, (TA,) He toiled; and gained or earned, or sought gain or sustenance. (O, K.) — **قَرِثَهُ الْأَمْرُ** i. q. **كَرِثَهُ**. (K.) You say, **قَرِثْنِي الْأَمْرُ** and **كَرِثْنِي**, meaning The affair, or event, grieved me; and burdened me heavily, or overburdened me. (Aḡ, O.)

8. **اِفْتَرَثَتِ الْبُسْرَتَانِ**, and **الثَّلَاثُ**, The two unripe dates, and the three, grew together, intermingling. ('Eesà Ibn-'Omar, O and TA in art. **سَخَل**.)

قَرِثٌ A small [leathern vessel for water, of the kind called] **رَضْوَةٌ**: (O, K:) mentioned by Th, on the authority of IAḡr: (O:) **قَرِثٌ** is a dial. var. thereof; (TA:) [or] this latter, mentioned by Az, in art. **فَرِث**, is a mistranscription. (O.)

قَرِثِيَّةٌ: see **قَرِثِيَّةٌ**.

قَرِثَاتٌ: see what next follows, in four places.

بُسْرٌ قَرِثِيَّةٌ, (Ks, S, O, K,) with the lengthened alif and without tenween, (Ks, S, O,) and **قَرِثَاتٌ**; (O, K;) and **تَمْرٌ قَرِثِيَّةٌ** and **قَرِثَاتٌ**; (Lḡ, K:) and **نَخْلٌ قَرِثِيَّةٌ**, (Ks, S, O, K,) and **قَرِثِيَّةٌ** is [thus] used as an epithet, **قَرِثَاتٌ**: (K:*)

and it is also used as the complement of a prefixed noun; [so that one says also **بُسْرٌ قَرِثِيَّةٌ**, and app. **قَرِثَاتٌ** likewise, and each in like manner with **تَمْرٌ** and with **نَخْلٌ** prefixed;] and it is dualized and is pluralized; and there is no word like it in form, except **كَرِثِيَّةٌ**, in which the ك is app. a substitute [for ق]; (ISd, L;) and which is said by AZ to be syn. with **قَرِثِيَّةٌ** as applied to **بُسْرٌ**: (L:) [but **كَرِثِيَّةٌ** should be added as a word of the same form; and perhaps there are other instances:] and accord. to Abu-l-Jarrāh, one says **تَمْرٌ قَرِثِيَّةٌ**, (S, O,) not with the lengthened alif, (S,) i. e. with the shortened alif: (O:) the meaning is, A species of dates, (S, K,) of (K) the sweetest, or best, thereof, in the state in which they are termed **بُسْرٌ**; (S, O, K:) a species of dates, which are black, and of which the skin quickly falls off from the **لَحْمَةٌ** [or flesh] thereof when they become ripe; as AḤn says, they are the best of dates in the state in which they are termed **بُسْرٌ**; and he adds, the dried thereof are black: (L, TA:) [and palm trees that produce such dates:] some say that the word [قَرِثِيَّةٌ] is **أَعْجَبِيٌّ** [i. e. foreign or Pers.]. (TA.)

قَرِثٌ A certain species of fish; (S:) a dial. var. of **جَرِثٌ** [q. v.]. (S, K:*)

قرب

1. **قَرَحَهُ**, (S, A, Mḡh, Mḡb, K,*) aor. ʿ, (Mḡb, K,) inf. n. **قَرَحٌ** (S, A, Mḡh, L, Mḡb) and **قَرَحٌ**, (A,) or the latter is a simple subst., (L, Mḡb,) He wounded him; syn. **جَرَحَهُ**. (S, Mḡh, Mḡb, K:*) — **قَرَحَ بَنْرًا**: see 8. — And **قَرَحَ** said of an arrow: see 8. — **قَرَحَ** said of a camel, He was attacked by the disease termed **قَرَحَةٌ** [q. v.]; as also **قَرَحَ**. (L.) — **قَرَحَهُ بِالْحَقِّ**, (S, A, L, K,) [in some copies of the K **قَرَحَهُ**,] inf. n. **قَرَحٌ**, (S,) † He accused him to his face (**اِسْتَقْبَلَهُ**) with truth: (S, A, L, K:) or [simply] he accused him (**رَمَاهُ**) with truth. (L.) See an ex. voce **قَرَحَانٌ**. [See also 3.] — **قَرَحَ**, (S, A, Mḡb, K,) aor. ʿ, (A, Mḡb, K,) inf. n. **قَرُوحٌ**; (S, A, K;) and **قَرِحَ**, aor. ʿ, inf. n. **قَرِحٌ**; and **اقْرَحَ**; (K:) the last mentioned by Lḡ, but bad, or of weak authority, and rejected; (TA:) said of a horse, (A, K,) or of a solid-hoofed animal, (S, Mḡb,) He finished teething, (S, Mḡb, K,) completing his fifth year: (S, Mḡb:) or became in the state corresponding to that of the camel that is termed **بَازِلٌ**: or shed [his corner-nipper, i. e.] the tooth next after the **رَبَاعِيَّةُ**: (K:) when a horse's nipper that is next to the central pair of nippers falls out, and a new tooth grows in its place, he is termed **رَبَاعٍ**: this is when he has completed his fourth year: and when the time of his **قَرُوحٍ** comes, [the corner-nipper which is] the tooth next after the **رَبَاعِيَّةُ** falls out, and

his ناب grows in its place: [but by the ناب (which more properly means the tusk, and which does protrude at this time,) must be here meant the permanent corner-nipper, corresponding to the ناب of a human being:] this tooth is his قَرَح: no tooth is shed, nor is any bred, after قُرُوح: and when the horse has entered his sixth year, you say of him قَدْ قَرَحَ (IAar, T:) one says أَجْدَعُ أُنْبُتُ, and أَرْبَعُ, and أَرْبَعُ; the last, only, without 1: and of every solid-hoofed animal one says يَقْرَحُ; and of [the camel, or] every animal that has a foot of the kind termed خَفَّ, يَنْزِلُ; and of every animal that has a divided hoof, يَصْلُغُ. (S.) [See also قَارِحَ.] — And قَرَحَ Nab His [here meaning permanent corner-nipper as above] grew forth. (A.) — [Hence] one says also قَرَحَتْ بِنُ الْقَيْبِ † The tooth of the young male child was about, or ready, to grow forth. (A.) — قَرَحَتْ, (S, K, TA,) aor. ʾ, (S, TA,) inf. n. قُرُوح (S, K, TA) and قَرَاخ (TA,) said of a she-camel, She was, or became, in a manifest state of pregnancy: (S, K, TA:) or began to be in a state of pregnancy: or began to show a sign of pregnancy by raising her tail: (TA:) or was in a state in which she was not supposed to be pregnant, and did not give a sign of it with her tail, until her pregnancy became evident in the appearance of her belly. (Lth, TA.) [See also قَارِحَ.] = قَرَحَ, aor. ʾ, (S, A, Mṣb, K,) inf. n. قَرَحَ, (S, A, Mṣb, K, TA, [accord. to the CK, app. قَرَحَ, for the v. is there said to be like سَجَعَ, but this is wrong,]) He, (a man, Mṣb, K,*) or it, (his skin, S, A,) broke out with قُرُوح [i. e. purulent pustules]; (S, A, Mṣb, K;) and [in like manner] قَرَحَ it (his body) broke out, or became affected, therewith. (S.) — And [hence] one says, قَرَحَ قَلْبَ الرَّجُلِ مِنَ الْحُزَنِ † [The heart of the man became as though it were ulcerated by grief]. (L.) — قَرَحَ, aor. ʾ, inf. n. قَرَحَ, said of a horse, He had a white mark in his face, such as is termed قَرْحَة. (IAar, S.)

2. قَرَحَهُ He wounded him much, or in many places. (Mṣb.) — قَرَحَ said of a camel: see 1, near the beginning. — [قَرَحَهُ بِالْحَقِّ in some copies of the K is a mistranscription; the verb in this phrase being without teshdeed.] — قَرَحَ He pricked, or punctured, the وَشْم [or tattoo] with the needle. (A.) — And [the inf. n.] التَّقْرِيعُ signifies التَّشْوِيكُ [by which may be meant The pricking with a thorn: or, as seems to be not improbable from what here follows, it may be from شَوْكُ الزَّرْعِ, q. v.]. (TA.) — قَرَحَ, (A,) inf. n. تَقْرِيعُ, (TA,) said of the [plant called] عَرْقَج, means † It put forth its first growth. (A, TA,*) And قَرَحَ الشَّجَرُ † The trees put forth the heads [or extremities] of their leaves. (A.) Accord. to AHn, التَّقْرِيعُ signifies † The first vegetation of

herbs, or leguminous plants, that grow from grain, or seed: and the growing of the stalk of herbs, or leguminous plants; i. e. the appearing of the stem thereof: IAar uses the phrase يَنْبُتُ [as though meaning the herbs, or leguminous plants, grow putting forth the stem in a hard, or firm, state]; but it should be قَرَحَ, unless قَرَحَ be a dial. var. of قَرَحَ: or it may be that قَرَحَ here means standing up-right upon the stem thereof. (TA.) تَقْرِيعُ الْأَرْضِ signifies The land's beginning to give growth to plants, or herbage. (TA.)

3. قَارَحَهُ, (K,) inf. n. مُقَارَحَةٌ, (S, K,) † He faced him, confronted him, or encountered him. (S, A, K.) You say, لَقِيتُهُ مُقَارَحَةً † I met him face to face. (S, A.)

4. اقْرَحَهُ اللَّهُ God caused his skin to break out with قُرُوح [or purulent pustules]. (S.) — And مَا زِلْتُ أَكُلُ الْوَرَقَ حَتَّى أَقْرَحَ شَفَتِي [app. I ceased not to eat the leaves until my lip broke out with purulent pustules, or sores]. (A. [So accord. to two copies: but perhaps correctly أَقْرِحَ.]) — And اقْرَحُوا They had their cattle attached by [what is termed] الْقَرْحُ [which may here mean purulent pustules, or sores]: (S, L:) or they had their camels attached by the severe and destructive mange or scab termed الْقَرْحُ (K) or الْقُرْحُ. (L. [But see قَرَحَ.]) — See also 1, first quarter.

5: see 1, near the end. — تَقَرَّحَ لَهُ (K, TA) i. q. تَهَيَّأَ [app. He prepared himself for him, or it, with evil intent]: and so تَقَدَّحَ and تَقَدَّحَ [if these be not mistranscriptions]. (TA.)

8. اقْتَرَحَ رَكْبَةً (A) or بَيْتًا, (K,) and قَرَحَهَا, (A, K,) He dug a well (A, K) in a place in which one had not been dug, (A,) or in a place wherein water was not [as yet] found. (K.) — قَرَحَ, said of an arrow, † It was begun to be made. (TA.) — اقْتَرَحَ الْجَمَلَ † He rode the camel before it had been ridden [by any other person]. (S, A, K,*) — And اقْتَرَحَ † He originated, invented, or excogitated, a thing; made it, did it, produced it, or caused it to be or exist, for the first time; (IAar, Mṣb, K, TA;) spontaneously, without his having heard it; (IAar, TA;) or without there having been any precedent. (Mṣb.) † He elicited a thing, without having heard it. (K.) And † He uttered, or composed, a speech, or discourse, or the like, extemporaneously; without premeditation. (S, A, K, TA.) — Also † He chose for himself, took in preference, or selected. (IAar, L, K.) Hence one says, اقْتَرَحَ عَلَيْهِ صَوْتٌ كَذَا وَكَذَا † He desired of him in preference such and such an air, or such and such a tune or song. (IAar, L.) And one says, أَنَا أَوَّلُ مَنْ اقْتَرَحَ مَوَدَّةَ فَلَانٍ † I am the first [who has chosen for himself the love, or affec-

tion, of such a one, or] who has taken such a one as a friend. (A.) — And † He exercised his authority, or judgment, (K, TA,) عَلَيْهِ over him: (TA:) or he demanded some particular thing of some particular person by the exercise of his authority, or judgment, (El-Beyhaḳee, TA, and Har* p. 142,) and with ungentleness, roughness, or severity. (Har ibid.) And اقْتَرَحَ عَلَيْهِ يَكْدًا † He exercised his authority, or judgment, over him, in such a thing, and asked without consideration. (TA.) And اقْتَرَحَ عَلَيْهِ شَيْئًا † He asked of him a thing without consideration. (S, A.) — See also 2, last sentence but one.

قَرَحَ and قُرْحَ A wound; (L;) the bite of a weapon, and of a similar thing that wounds the body: (L, K;) [but in some copies of the K, for عَضَ السِّلَاحِ وَنَحْوَهُ مِمَّا يَجْرَحُ الْبَدَنَ (which is the reading in the CK), we find عَضَ السِّلَاحِ وَنَحْوَهُ, and the L and TA combine the two readings, the latter whereof gives a second signification, which will be found below:] i. q. جَرَحَ [with which جَرَحَ is held by many to be syn.]: (TA:) they are two dial. vars., (S, Mṣb,) like ضَعَفَ and ضَعْفَ, (S,) and جَبَدَ and جَبْدَ, (Fr, Mṣb, TA,) and وَجَدَ and وَجْدَ; (Fr, TA;) the former of the dial. of El-Hijáz: (Mṣb:) or the former is an inf. n. and the latter is a simple subst.: (L, Mṣb:) or the former signifies as above; and the latter signifies its pain: (A:) or the latter seems to bear this latter signification; and the former, to signify wounds themselves: (Yaḳoob, TA:) [and the like is said in the L and K:] [and thus used in a pl. sense, the former is a coll. gen. n.;] and its n. un. is قَرْحَةٌ; and pl. قُرُوح: (L:) one says, بِهِ قَرْحٌ مِنْ قَرْحٍ In him is pain from a wound; (A;) or from wounds. (L.) — قَرَحَ also signifies Pustules, or small swellings, when they have become corrupt; (L, K;) [i. e. purulent pustules; and imposthumes, ulcers, or sores: and so قَرَحَ accord. to the L and some copies of the K, as shown above; but this seems to be of doubtful authority: قَرَحَ in this sense is a coll. gen. n.:] its n. un. is قَرْحَةٌ; and pl. قُرُوح. (S.) Imra-el-Ḳays (the poet, TA) was called ذُو الْقُرُوحِ because the King of the Greeks sent him a poisoned shirt, from the wearing of which his body became affected with purulent pustules, or ulcers, or sores, (تَقَرَّحَ,) and he died: (S, K, TA:) or, as some say, he was called ذُو الْقُرُوحِ, with ف and ج; because he left only daughters. (Es-Suyootee, TA.) — Also, (accord. to the K,) or قَرَحَ, (as in the L,) A severe scab or mange, that destroys young weaned camels; (L, K;) or that attacks young weaned camels, and from which they scarcely ever, or never, recover: so says Lth: Az, however, says that this is a mistake; but that قَرْحَةٌ signifies a certain disease that attacks camels, expl. below. (L.) — See also قَرَحَ.

قَرَح: see the next preceding paragraph, in three places. — See also قَرِيحَة in two places. [Hence] one says, هُوَ فِي قَرَحِ سِنِهِ † *He is in the first part of his age.* (TA.) *أَنَا فِي قَرَحِ الثَّلَاثِينَ* † *I am in the beginning of the thirtieth [year] was said by an Arab of the desert to IʿAqr, who had asked him his age.* (TA.) And القَرَح, (K,) by some written القَرَح [pl. of قَرَحَة], (MF, TA,) signifies *Three nights* (K, TA) *of the first part* (TA) *of the month.* (K, TA.)

قَرَح a subst. signifying *The state* (in a camel) *of having never had the mange, or scab:* and (in a child) *of having never been attacked by the small-pox.* (S.)

قَرَح A man, (Mṣb,) or a man's skin, (S,) *breaking out with قُرُوح* [or *purulent pustules*]. (S, Mṣb.)

قَرَحَة: see قَرَح (of which it is the n. un.) in two places: — and see also قَرَحَة.

قَرَحَة A disease that attacks camels, consisting in قُرُوح [or *purulent pustules*] in the mouth, in consequence of which the lip hangs down; not scab, or mange. (Az, L, TA.) [See also قَرَح, near the end.] — Also غَرَة [meaning *star, or blaze, or white mark,*] in the middle of the forehead of a horse: (T, L:) or *what is less than a غَرَة in the face of a horse:* (S, K:) or it is a *whiteness in the forehead of a horse* (Mgh) *of the size of a dirhem, or smaller than it;* (AO, Mgh, TA;) whereas the غَرَة is larger than a dirhem: (AO, TA:) or *what is like a small dirhem between a horse's eyes:* (En-Nadr, TA:) or *any whiteness, in the face of a horse, which stops short of reaching the place of the halter upon the nose;* differently distinguished in relation to its form, as being round, or triangular, or four-sided, or elongated, or scanty: (L, TA:) [and it is also applied to a white mark upon the face of the common fly: (see قَرُوح):] the pl. is قَرَح, like غَرَر. — [Hence] one says, هُوَ قَرَحَة أَصْحَابِهِ i. e. غَرَّتِهِ [meaning † *He is the noble, or eminent, one of his companions; or the chief, or lord, of them.*] (A.) — And [hence, likewise,] قَرَحَة signifies also † *The first, or commencement, of the [rain called] وَصْبِي* (A;) and of the [season called] رَبِيع; or of the شِتَاء. (K.) — See also قَرَح.

قَرَحَان: see قَرَح, last sentence.

قَرَحَان [(i. e. قَرَحَان or قَرَحَان) with or without tenween, as you please, Sh, TA] A camel that has never been attached by the mange, or scab: (S, K:) and a child, (S, K,) or a man, (A,) that has never been attacked by the small-pox, (T, S, A, K,) nor by the measles, (T, A,) nor by *purulent pustules or the like:* (T:) applied alike to one (S, K) and to two (S) and to a pl. number, (S, A, K,) and expl. as meaning *persons not yet attacked by disease,* (S,) and also applied alike to

the male and to the female: (TA:) قَرَحَانُونَ [as a pl. thereof] is of weak authority, (K,) or disused. (S, A, L.) — [Hence] one says, أَنْتَ أَقْرَحُ i. e. † *Thou art clear [of that whereof thou hast been accused].* (A, TA.) And أَنْتَ قَرَحَانٌ مِنْ هَذَا الْأَمْرِ † *Thou art quit of this affair;* and so قَرَاحِي. (Az, K, TA.) — And قَرَحَان signifies also *One who has not witnessed war;* and so قَرَاحِي: — and *One who has been touched by قُرُوح* [here app. meaning *wounds, and perhaps also purulent pustules*]: thus having contr. significations: (K:) masc. and fem. (TA.) — Also, قَرَحَان, [with tenween,] A species of كَبَاة [or *truffle*], (S, K, TA,) *white, small, and having heads like those of the فُطْر* [or *toadstool*]: (TA:) one of which is called قَرَحَانَة, (S, K,) or أَقْرَح. (K.) [See also قَرَحَانَة.]

قَرَحِيَة: see the next paragraph.

قَرَاَح Clear, pure, or free from admixture; as also قَرِيح. (AHn, K. [And particularly] Water not mixed with anything: (S, A:) or water not mixed with camphor nor with [any of the perfumes called] حَنُوط nor with any other thing: (Mṣb:) or water not mixed (Mgh, K) with aught of سَوِيق, (Mgh,) or with dregs of سَوِيق, (K,) nor any other thing: (Mgh, TA:) such as is drunk after food. (TA.) And Water mixed [thus in the L, and hence in the TA, probably a mistake of a copyist for not mixed] with something to give it a sweet taste, as honey, and dates, and raisins. (L, TA.) — Also, (or أَرْضُ قَرَاَح, A,) A place of seed-produce, having no building upon it, nor any trees in it: (S, Mṣb:) or land (T, K) lying open to view, (T,) containing neither water nor trees, (T, K,) and not intermixed with anything: (T:) or land having in it no herbage nor any places of growth of herbage: (A:) or any piece of land by itself, having in it no trees nor any intermixture of a place exuding water and producing salt: (Mgh:) or any piece of land by itself, in which palm-trees &c. grow: (L:) or land cleared for sowing and planting: (AHn, K:) as also قَرُورَاَح and قَرَبَاَح and قَرَحِيَة, (K:) or قَرُورَاَح signifies land lying open to the sun, not intermixed with anything: (S:) or [a place] exposed to the sky, not concealed from it by anything: (K:) or a wide tract of land: (A:) or a wide, or plain and wide, expanse of land, not having in it any trees, and not intermixed with anything: (IʿAqr:) or a hard and even tract of land, and a plain tract in which the water is not retained, somewhat elevated, but having an even surface, from which the water flows off to the right and left: (IʿSh:) the pl. of قَرَاَح is أَقْرَحَة, (S, Mgh, Mṣb, K,) or, as some say, this is pl. of قَرِيح. (TA.)

قَرِيح Wounded; (S, A, Mgh, L, Mṣb, K;) as also قَرُوح; (A, Mgh, Mṣb;) and قَرَح [an inf. n. used as an epithet and therefore by

rule applicable to a pl. as well as to a sing.]: (L:) pl. of the first قَرَحِي (S, A, L) and قَرَاَحِي. (L.) El-Mutanakhkhil El-Hudhalee says,

• لَا يُسَلِّمُونَ قَرِيحًا حَلًّا وَسَطَهَا •
• يَوْمَ الْبَقَاءِ وَلَا يُشَوُّونَ مَنْ قَرَحُوا •

(S, IB) i. e. *They will not deliver up to the enemy a wounded man who has alighted in the midst of them, on the day of encounter, nor will they hit in a part not vital him whom they wound.* (IB.) — See also قَرُوح, in two places. — And see قَرَاَح, first sentence; and end of last sentence. — Also A cloud when it first rises. (K.) — And The water of a cloud (K, TA) when it descends. (TA.)

قَرِيحَة The first water that is drawn forth, or produced, of a well, (S, A, K, TA,) when it is dug; (TA;) and قَرَح signifies the same. (K.) — And The first of what pours forth, or descends, [for *اصاب* in my original I read صَاب] of the contents of clouds. (A.) — And † The first of a thing; (A;) and so قَرَح; and the former, the first of anything. (K.) — And † A faculty whereby intellectual things are elicited, or excogitated. (MF.) One says, لِفُلَانٍ قَرِيحَة جَيِّدَة i. e. † *Such a one has a good, or an excellent, natural faculty for the elicitation of matters of science:* (S, A:) from قَرِيحَة in the first of the senses expl. above. (S.) — And † The natural, native, or innate, disposition, temper, or other quality, of a person: (K, TA:) and, as some expl. it, the mind, and intellect: (TA:) pl. قَرَاَح. (L.)

قَرَاَحِي: see قَرَحَان, in two places. — Also One who keeps to the town, or village, not going forth into the desert: (K:) or it is a rel. n. from قَرَاَح, a certain town, or village, on the shore of the sea. (T.)

القَرَاَحِيَتَانِ The two flanks. (K.)

قَرِيحَة A certain thing (هَنَة [perhaps a large calculus, which may weigh several pounds,]) that is found in the belly of the horse, like the head of a man: thus in the K, and the like is said in the T and L. (TA.) — And, of the camel, [The ventricle into which it conveys whatever it eats of earth and pebbles;] what is called نَقَاطَة الْحَصَى [and more commonly لَا قِطَة الْحَصَى, q. v.]. (K.)

قَرُوحَة قَرُورَاَح: see قَرَاَح, in two places. — قَرُوحَة A [hill, or mountain, such as is termed] هَضْبَة, that is smooth, bare of herbage, and tall, or long. (TA.) — And نَخْلَة قَرُورَاَح A tall palm-tree: (S, A:) or a tall and smooth palm-tree, (K, TA,) of which the lower parts of the branches are bare and long: (TA:) pl. قَرَاَوِيح, (K,) and (by poetic license, L) قَرَاَوِيح. (S.) — And قَرَاَوِيح, (S, K,) or قَرَاَوِيح الْقَوَائِمِ, (A,) A long-legged she-camel; (S, A, K;) described by an Arab of the

desert to *As* as one that walks as though upon spears [i. e. as though her legs were spears]. (S.) — And *جَمَلٌ قِرْوَانٌ* A camel that dislikes the drinking with the great, or old, ones, but drinks with the small, or young, ones, when they come. (AA, K.)

قِرْوَانٌ: see قَرَانٌ.

قَارِحٌ A solid-hoofed animal finishing teething, completing his fifth year: (S, Mṣb:) or in the state corresponding to that of the camel that is termed *بَابِلٌ*: (K:) [or shedding his corner-nipper: (see قَرَحَ:)] in the first year he is termed *حَوْنِي*; then, *جَدَع*; then, *ثَنِي*; then, *رَبَاع*; and then *قَارِح*: (S:) or in the second year, *فَلُو*; and in the third, *جَدَع*: (TA:) pl. *قَوَارِح* (S, K) and *قَوَارِح* (K) and *مَقَارِح* (S, K,) the last (which occurs in a verse of Aboo-Dhu-eyb, S) anomalous, (K, TA,) as though pl. of *مَقْرَح*: (TA:) fem. *قَارِحَة* and *قَارِحَة* (K,) but the former is the more approved, and the latter is by Az disallowed; (TA:) pl. *قَوَارِح*. (S.) — The tooth by [the growing, or shedding, of] which a horse, or other solid-hoofed animal becomes what is termed *قَارِح*; (K;) the [permanent, or the deciduous, corner-nipper, or] tooth next but one to the central pair of incisors: pl. *قَوَارِح*: the teeth thus called are four. (S.) [See قَرَحَ.] — Also A she-camel becoming in a manifest state of pregnancy: (S, K:) or in the first stage of pregnancy: or showing a sign of pregnancy by raising her tail: (TA:) or not supposed to be pregnant, and not giving a sign of being so by raising her tail, until her pregnancy becomes evident in the appearance of her belly: (Lth:) or not known to have conceived until her pregnancy has become manifest: or whose pregnancy is complete: (TA:) or a she-camel is so termed in the days when she is covered by the stallion; after which, when her pregnancy has become manifest, she is termed *خَلْفَة*, until she enters upon the term called *التَّغْشِير*: (IAṣr:) also a mare that has gone forty days from the commencement of her pregnancy, and more, until it has become known: pl. *قَوَارِح* and *قَرَح*. (TA.) — See also *مَقْرُوح*. — Also A bow having a space between it and its string. (K.) — And *القَارِحَان* signifies *The lion*; as also *القَرَحَان*. (K.)

أَقْرَحٌ A horse having in his face a [star, or blaze, such as is termed] *قَرَحَة*: [fem. *قَرَحَاء*]: (S, A, Mgh:) pl. *قَرَح*. (A.) And it is also an epithet applied [in a similar sense] to every common fly. (A, TA. [See قَدُوحَ.]) — [Hence,] *رَوْضَة قَرَحَاء* [A meadow] in which, (S, K,) or in the middle of which, (TA,) is a white *نَوَّارَة* [or flower]; (S, K, TA;) or in the middle of which are white *نُور* [or flowers]: (A:) and of which the herbage has appeared. (TA.) — And [hence

also] *تَعَرَّى الدَّجَى عَنْ وَجْهِ أَقْرَحَ* [The darkness became stripped] from the dawn, or daybreak. (A, TA.) — See also *قَرَحَان*, last signification. — [أَقْرَحَ in the CK voce قَسَامِي is a mistake for the verb أَقْرَحَ; not an epithet as Freytag has supposed it to be.]

المَقْرَحَة: see مَقْرُوح, in two places. — المَقْرَحَة also signifies *أَوَّلُ الإِرْطَاب*; (so in copies of the K; but in one copy *المَقْرَحَة*; [the right explanation, however, is evidently, I think, *أَوَّلُ الإِرْطَاب*, and the meaning *The first, or earliest, of the ripe dates*; *المَقْرَحَة* being an epithet applied to them;]) this being the case when there appear [upon them] what are like *قُرُوح* [or purulent pustules]. (TA.)

مَقْرَحٌ: see 2, last quarter.

مَقْرُوحٌ: see قَرِيح. — Also *Having قُرُوح* [or purulent pustules]. (K.) — Also A young weaned camel attached by the disease termed *قُرُوح*; [see قَرَحَ:] as also *قَارِح*: or a camel attached by the disease termed *قُرُوح*; as also *قَرِيح* and *مَقْرَح*: (L:) one says *إِبِلٌ مَقْرَحَة*, [accord. to some copies of the K *مَقْرَحَة*, but erroneously, for it is from قَرَحَ,] meaning *camels having قُرُوح* [or purulent pustules] in their mouths, in consequence of which their lips hang down; (K;) and so *إِبِلٌ قَرَحِي* [in which the epithet is pl. of *قَرِيح*]. (L.) — And *طَرِيقٌ مَقْرُوحٌ* + A road in which marks, or tracks, have been made [by the feet of men and of beasts], so that it has been rendered conspicuous. (K, TA.)

مَقَارِحٌ an anomalous pl. of قَارِح, q. v.

مَقْرَحٌ: see 2, last quarter, in two places.

قرد

1. قَرَدٌ, aor. ٤, (S, L, K,) inf. n. قَرَدٌ, (S, L,) It (wool) fell off by degrees from the sheep, and became compacted in lumps, or clotted: (S:) or it (wool, L, and hair, L, K) became contracted together, (L, K,) and knotted in its extremities; (L;) as also *تَقَرَّدَ*. (L, K.) — It (a tanned skin) became worm-eaten. (S, K.) — *He (a man) was, or became, silent by reason of impotence of speech*; (S, K;) as also *قَرَدٌ* and *قَرَدٌ*: (K:) or he was, or became, abject, and humble, or submissive: or, acc. to IAṣr *قَرَدٌ* signifies he (a man) was, or became, silent by reason of abjectness: [see also *خَرَدٌ*:] or, acc. to another, he was, or became, still and abject. (TA.) See *اَقْرَدَ* below. The verbs are used in these senses because, when a raven or crow lights upon a camel and picks off the ticks (*قَرْدَان*), the beast remains still on account of the ease which it occasions him. (TA.) — قَرَدٌ, (L, K,) aor. ٤, (K,)

inf. n. قَرَدٌ, (L,) He collected together, and gained, (L, K,) for his family. (L.) [You say] *قَرَدَ فِي السَّقَاءِ* He collected clarified butter in the skin; (L, K;) as also *قَرَدَ سَمْنًا فِي السَّقَاءِ*: (S, L:) or he collected milk in the skin. (L, K.) See also قَلَدَ.

2. قَرَدَةٌ, inf. n. تَقَرِيدٌ, (K,) He plucked off his (a camel's, S, A) *قَرْدَان* [or ticks]: (S, A, K:) it (a raven, or crow) lighted upon him (a camel), and picked off his *قَرْدَان* [or ticks]. (A.) — [Hence,] *He rendered him (a camel, L,) submissive, or tractable*: (L, K:) because a camel, when he is freed from his ticks (*قَرْدَان*), becomes quiet. (L.) [And, of a camel (?) it is said,] *قَرَدَ*, he became submissive, and tractable. (K.) [And] *قَرَدَهُ*, (A, L, K,) and *نَزَعَ قَرَادَهُ*, (A,) [signify] *He beguiled him* (S, A, L, K) and wheedled, or cajoled, him; (L;) because a man, when he desires to take a refractory camel, first plucks off his ticks (*يَقْرُدُهُ*). (S, L.) See also قَرَدٌ.

4. اَقْرَدَ He (a camel) became still, quiet, or tranquil, in consequence of his having his ticks pulled off. (A.) [And hence] *He (a camel) went at a gentle pace, not shaking, or jolting, his rider*. (A.) — *He was, or became, silent*, (K,) still, or quiet, (S, K,) and submissive, (K,) and feigned himself dead. (S, K. See قَرَد in two places.) — *He (a man) clave to the ground by reason of abjectness, or submissiveness*. (A.) See art. *خَرَدٌ*.

5. تَقَرَّدَ, see قَرَدٌ — It (flour) became heaped up, one part upon another. (L, from a trad.)

قَرْدٌ [The ape; the monkey; and the baboon;] a certain animal, (TA,) well known: (L, K:) fem. with ة: (S, L, Mṣb:) pl. [of pauc., of the masc.,] *أَقْرَدٌ*, (L, Mṣb,) and *أَقْرَادٌ*, (L, K,) and [of mult., of the same,] *قَرْدٌ* and *قَرْدَةٌ*, (S, L, Mṣb, K,) and [quasi-pl. n.] *قَرْدَةٌ*: (K;) and pl. of the fem., (S, L, Mṣb,) *قَرْدٌ*. (S, L, Mṣb, K.) Hence the proverb *أَزْنَى مِنْ قَرْدٍ* [More incontinent than an ape]; because the *قَرْد* is the most incontinent of animals: (K:) such is generally said to be the meaning of this proverb: (TA:) or (accord. to A'Obeid, S, L) by *قَرْد* is here meant a man of the tribe of Hudheyh, named *Kird*, the son of Mo'awiyeh. (S, L, K.) — *ابْنُ الْقَرْدِ* *The حَوْدِل*. (TA in art. *بَنِي*.)

قَرْدٌ [a coll. gen. n.] Refuse of wool; (L, K;) afterwards applied also to soft hair (*وَبَر*), and other hair, and flax: (L:) or soft hair and wool that fall off by degrees from the animals, and become compacted in lumps, or clotted: (L, K:) or refuse of wool, and what falls off by degrees from the sheep, and becomes compacted in lumps, or clotted: (S:) or bad wool: (R:) or the worst of wool and soft hair, and what is picked up thereof from the ground: (Nh:) a piece thereof

is termed **قَرْدَة**. (S.) It is said in a proverb, **عَكَرَتْ، عَكَرَتْ عَلَى الْغَزْلِ بِأَخْرَةٍ فَلَمْ تَدَعْ بِنَجْدِ قَرْدَةٍ** meaning **عَطَفَتْ**, [She returned to spinning at last, and left not in Nejd a piece of refuse of wool]: (S, L:) in the **ك**, **عَكَرَتْ** is put for **عَكَرَتْ**; and both readings are mentioned by the relaters of proverbs: [**عَكَرَتْ عَلَى الْغَزْلِ** app. signifies she applied herself by chance to spinning:] the proverb is applied to him who neglects a needful business when it is possible, and seeks to accomplish it when it is beyond his reach: (K:) its origin is the fact, that a woman neglects spinning while she finds that which she may spin, (of cotton or flax &c., L,) until, when it is beyond her reach, she seeks for refuse of wool among sweepings and rubbish. (L, K.) — Also, **Palmb-branches stripped of their leaves**: n. un. with **ة**. (K.) — Also, **A thing like down, sticking to the [plant called] طُرْتُوث**. (K.) — Also, **Little things, [i. e., little flocks of clouds,] less than [what are termed] سَحَاب** [or clouds in the common acceptation of the term] not conjoined; as also **مُتَقَرِّد**; (K:) in some copies of the **ك** **مُتَقَرِّدَة**. (TA.) See also **قَرْد**. — Also, **A hesitation in speech**; (El-Hejeree, L, K;) because a man who hesitates in his speech is silent respecting somewhat of that which he would say. (L.) See also **قَرْد**.

قَرْد Wool sticking together, and compacted in a lump or lumps: (A:) wool, and hair, contracted together, and knotted in its extremities. (L.) — [Hence,] a cloud, or collection of clouds, dis-sundered, in the tracts of the sky, in parts, or portions, one upon another; cirro-cumulus: (S, L:) or of which the several portions are compacted together, (M, K,) one upon another; likened to soft hair such as is thus termed: (M:) or compacted in lumps, not smooth; as also **مُتَقَرِّد**. (AHn.) See also **قَرْد**. — **قَرْدُ الْخَصِيل** A horse [compact in frame;] not lax. (L, K.) — A camel [&c.] abounding with **قَرْدَان** [or ticks]. (K.) — And **قَرْد** [an epithet used as a subst.] Accumulated foam which the camel casts forth from his mouth. (TA in art. **تَوَج**. See an ex. in that art. voce **مَتَاوَج**.)

قَرْدُ (in which the second **د** is not incorporated into the first because the word is quasi-coordinate to the class of those of the measure **فَعْلَل**, S, L,) **Elevated ground**; (L, K;) as also **قَرْدُودَة**: (K:) or **elevated and rugged ground**; as also **قَرْدُود**: (L:) or a **rugged and elevated place**; (S, L;) as also **قَرْدُود**: (S:) or a **tract similar to what is termed قَف**: (Aq:) or a **prominent portion of ground by the side of a depressed place, or hollow**: (M:) also, **even, or plain, ground**: (L:) pl. **قَرَادِد** and **قَرَادِيد**; (S, L, K;) the latter form being adopted from a dislike to [the concurrence of] the two **d**als: (S, L:) Sb says, that **قَرَادِيد** is a pl. of **قَرْد**; but as one also says **قَرْدُود**, there is no reason for this assertion: (L:) ISh says, that **قَرْدُودَة** signifies **elevated and rugged ground producing little herbage, and all of it gibbous**: and

Sh, that it signifies **an extended strip [of ground]**, like the **قَرْدُودَة** of the back. (TA.)

قَرْدُود: see **قَرْد**, in two places.

قَرْدُودَة: see **قَرْد**. — **قَرْدُودَة الظَّهْرِ** The upper, or highest, part of the back (L, K) of any beast of carriage: (L:) or the withers; syn. **سَيْسَاء**: (Aq, L:) or the elevated portion of the part called the **نَبَج**; (S, L;) also called **قَرْدُودَة النَّبَج**. (L.) — **قَرْدُودَة الشَّتَاء** The severity and sharpness of winter: (K:) or its sterility and severity. (Abou-Malik, L.)

قَرَاد [a coll. gen. n., The tick; or ticks;] a certain insect, (L, K,) well known, (L,) that clings to camels and the like, (Msb,) [and to dogs &c.,] and bites them; (L;) it is, to them, like the louse to man: (Msb:) [see also **حَلَمَة** and **خَمَان**:] n. un. with **ة**: (Msb:) pl. (of pauc., TA,) **أَقْرَدَة**, (L,) and (of mult., L,) **قَرْدَان** (S, L, Msb, K) and **قَرْد**: (L:) **قَرْد** also signifies the same as **قَرَاد**, (K,) or is a contraction of the pl. **قَرْد**. (L.) **أَذَل قَرَاد** [a coll. gen. n., The tick; or ticks;] are proverbial sayings. (TA.) — **الْقَرَاد**, (K,) or **قَرَاد**, (L,) or **قَرَادُ الصَّدْرِ**, (S, A,) † The nipple (**حَلَمَة**) of the breast: (S, A, L, K:) called **قَرَاد** and **حَلَمَة** as being likened to a large tick: (Mgh in art. **حَلَم**:) the nipple of the dug of a mare. (K:) — **أَمْرُ الْقَرْدَانِ** The place between the fetlock and hoof of a horse: (S, L:) also, the part between the phalanges (**سَلَامَات**) of the foot of a camel. (L.) — See also 2.

قَرُود A camel that does not impatiently avoid having his ticks (**قَرْدَان**), plucked off. (L, K.) — [Hence,] † a still, or quiet, man. (A.)

قَرَاد A trainer of the **قَرْد** [or ape, monkey, or baboon]. (K.)

مُتَقَرِّد: see **قَرْد** and **قَرْد**.

قَرْد: see **قَرْد**.

قَرْنَح

قَرْنَح, (AA, S, K,) and **قَرْنُوح**, (TA, and so in one copy of the S.) A certain species of tree: (S, K:) n. un. **قَرْنَحَة**. (TA.) — Also **قَرْنَحَة** A certain herb, or leguminous plant. (Kr, K.) — And A certain small tree, (AHn, K,) curling and contracting, (**جَعْدَة**) and having black **جَب** [i. e. grains, or berries, or the like]. (AHn.)

قرس

1. **قَرَس**, aor. **قَرَسَ**, (S, A, K,) inf. n. **قَرَسَ**, (S,) It (cold) was, or became, intense, or vehement; (S, A, K;) as also **قَرَسَ**, aor. **قَرَسَ**, (S, K,) inf. n. **قَرَسَ**. (S.) — It (water) became congealed, or frozen. (S, K.) — **قَرَس**, inf. n. **قَرَسَ**, [so in the

TA, without any syll. signs,] He (a man) was, or became, cold. (TA.) [The verb and its inf. n. in this sense are probably the same as in the sense here next following.] — **قَرَسَ**, inf. n. **قَرَسَ**;

(TA;) or **قَرَسَ**, [inf. n. **قَرَسَ**;] (JK;) He (a man smitten by cold) became unable to work (JK, TA) with his hands, (JK,) or with his hand, by reason of the intenseness of the cold, or, as in the L, by reason of cold in his extremities. (TA.) — **قَرَسَ قَرَسًا**: see 4. — **قَرَسَ قَرَسًا**, (TA,) or **قَرَسَة**, (accord. to a copy of the A,) He made, or prepared, what is termed **قَرَس**, (A, TA,) i. e., broth with flesh-meat. (A.)

2: see 4, in two places: — and see 1, last signification.

4. **اقرس العود** The branch, or twig, had its sap congealed in it. In the M, instead of **جَمَسَ مَاوُهُ** **جَمَسَ مَاوُهُ** **حَبَسَ فِيهِ مَاوُهُ** [which is probably a mistake of a copyist]. (TA.) — **اقرسه البرد** [The cold] made him cold; as also **قَرَسَ**, inf. n. **قَرَسَ**: (S, K:) [or,] accord. to some, by **البرد** is here meant sleep: (TA:) or the cold made him unable to work with his hand: (JK:) and **اقرس البرد** **اقرسه** the cold made his fingers rigid, by chilness of the extremities, so that he was unable to work. (A, L.) — **اقرس الماء في الشَّيْ** He cooled the water in the old worn-out skin; (A'Obeyd, TA.) as also **قَرَسَ**; (A'Obeyd, S, A;) and **قَرَسَ**, inf. n. **قَرَسَ**. (A'Obeyd, TA.)

قَرَس Intense, or vehement, cold; (S, A, K;) as also **قَارَسَ** and **قَرَسَ**. (K.) You say, **لَيْلَة قَرَس** A night of [intense] cold. (S.) — The densest and coldest hoar-frost or rime: (Lth, JK, K:) or the coldest and most copious hoar-frost or rime; as also **قَرَس**. (M, TA.) — See also **قَارَسَ**.

قَارَسَ: see **قَرَس**: — and **قَارَسَ**.

قَرَسَ: see **قَارَسَ**, in three places: — and **قَرَسَ**. — **سَكَّ قَرَس** **سَكَّ قَرَس** Broth with flesh-meat. (A.) — **سَكَّ قَرَس** Fish that is cooked, and for which a sauce (**صَبَاغ**) is then made, in which it is left until it becomes concreted: (S:) or cooked fish in which a sauce is made, wherein it is left until it becomes concreted, (K, TA,) but neither congealed nor fluid; [being converted into a gelatinous substance;] as also **قَرَسَ**: the former is of the dial. of Keys. (TA.)

قَرَسَ Intense, or vehement, cold; as also **قَرَسَ**: you should not say **قَارَسَ**. (S.) — See also **قَرَسَ**. — In a state of congelation, or freezing; as also **قَرَسَ**; (S;) and **قَرَسَ**: (IAar, ISk, S, K:) the first and second applied to water: (S:) the last, to anything; (IAar;) but this last was unknown to Abu-l-Gheyth. (S.) — Cold; chill; as also **قَرَسَ**, (TA,) and **قَرَسَ**. (K.) You say

يَوْمَ قَارِسٍ [A cold day]. (A, TA.) And لَيْلَةُ قَارِسَةٍ [A cold night]. (TA.)

قرشب

أَقْرَبُ *Advanced in years*: (Aq, S, K:) applied to a man. (S.) — One who is in a bad state, or condition. (IAq, K.) — A man of bad disposition. (Kr, K.) — Having a capacious belly. (K.) — A great eater; voracious. (K.) — A man (TA) corpulent, or bulky, and tall. (K.) — *The lion*. (K.) — Pl. (in each of the above senses, TA) قَرَشِب. (K.) [See also كَرَشِب.]

قرص

1. قَرَصَ (S, M, A, Mṣb,) aor. ʔ, (S, M, Mṣb,) inf. n. قَرَضَ (S, M, Mṣb, Mgh, K,) [He pinched him, or it,] with the two fingers: (S:) or it (a person's skin) with his fingers, so as to pain him: (A:) or he took, or took hold of, it (a man's flesh) with his two fingers, so as to pain him: (K:) or he twisted round two fingers upon it, namely, a thing; or the extremities of the fingers, only: (Mṣb:) or he scratched him, or it, with his nails: and he pressed, or squeezed, or pinched, him, or it, with the fingers, so as to pain: (M:) or he took it with the ends of his fingers: (Mgh, CK: [one of the explanations of the قَرَضَ in the latter being الْقَبَضَ:] or he seized it (so accord. to a MS. copy of the K, [the inf. n. being there rendered by الْقَبَضَ; in the place of which I find in the TA, الْقَرَضَ; but this I think a mistranscription;]) with the two fingers, (so in some copies of the K, and in the TA,) so as to pain. (TA.) You say also, قَرَصَ بظفره He took [or pinched] his skin with his two nails. (Z, Mṣb.) — [Hence,] † It (a flea) bit him: (S, K:) also said of a gnat; (A, TA;) and of a serpent. (TA.) — Also, † [as meaning It pinched him, or pained him,] said of the cold. (A, TA.) — And قَرَصَ, aor. and inf. n. as above, [and قَرُوصَةٌ seems to be another inf. n. of the same,] † It (beverage) bit the tongue. (M.) You say also of [the beverage called] نَبِيذ † In it is a biting quality, affecting the tongue. (A, TA.) — Also, قَرَصَ بلسانه, (M, Mṣb,) inf. n. قَرَضَ (Mṣb,) † He hurt him with his tongue, by saying something which gave pain. (M, Mṣb.) And تَرَضَى مِنْكَ لَا تَزَالُ تَقْرَضُنِي مِنْكَ † [A hurtful saying proceeding from thee does not cease to hurt me]. (A.) — قَرَصَ also signifies He took it, (M, TA,) or cut it in pieces, namely, anything, (TA,) between two things; (M, TA;) as also قَرَصَ (Mṣb:) or the former signifies [simply] he cut it: (K:) and the latter, he cut it in pieces. (A.) Hence, (TA,) أَقْرَصِيهِ (S, Mgh, Mṣb, TA,) or قَرَصِيهِ (S, M, TA,) said in a trad., (S, M, Mṣb,) respecting the menstrual blood, (S, M,) accord. to different relations: (S, TA:) the latter means, Separate

thou its particles [so I here render قَطَعِيهِ] with water; (A'Obeyd, S, TA;) and the former has a similar [but less intensive] meaning: (TA:) or the former means, wash it with the ends of thy fingers; (S, Mṣb;) and remove it with the nail or the like: (Mṣb:) or take it [off] with the ends of the fingers: (Mgh:) or rub it hard with the ends of the fingers and the nails, and pour upon it water, so as to remove it and the mark of it. (Az, in Mṣb, art. حَت; and IAth,* in TA, in the present art.) — You say also, قَرَصَ العَجِين (A,) inf. n. قَرَضَ (K:) or قَرَصَ (M;) He cut the dough to spread it out: (M, A:) or the former, [simply,] he spread out the dough: (K:) or قَرَصَتِ العَجِين, aor. ʔ, inf. n. as above, (S, TA,) she cut the dough, (S,) or spread it out and cut it, (TA,) into pieces, each such as is termed قَرَصَةٌ (S, TA:) and قَرَصَتُهُ (S, Mṣb,) inf. n. تَقْرِضُ (S, K,) she cut it into many pieces, (S, Mṣb, K,) each such as is termed قَرَصَةٌ (S,) or قَرُوصَ (Mṣb.) — قَرَصَ, aor. ʔ, (K,) inf. n. قَرَضَ (TK,) signifies دَامَ عَلَى الْهِنَافَةِ وَالْغِيَةِ [He continued in a course of mutual aversion and defamation]. (K, TA.)

2: see 1, latter half, in four places. — قَرَصَ † He cooled the water; or made it cold; as also with س: (TA:) or he made the water cold so that its coldness pinched, or pained. (A.) — قَرَصَ اللِّبَنَ † He rendered the milk biting to the tongue; or acid. (TA.) See قَارِصٌ.

3. قَرَصَ, inf. n. مُقَارَصَةٌ, originally, He pinched him, being pinched by him. — And hence, † He regarded him with mutual aversion, and mutually defamed him; or exchanged bad words with him; for [الْمُقَارَصَةُ signifies the هِنَافَةُ: (TA:) or the speaking bad words, one to another. (KL.) You say, بَيْنَهُمَا مُقَارَصَاتٌ † [Between them two are mutual aversions and defamations]. (A, TA.) See also 6.

6. رَأَيْتُهُمَا يَتَقَارَصَانِ ثُمَّ رَأَيْتُهُمَا يَتَقَارَصَانِ [I saw them two eulogizing each other: then I saw them two regarding each other with aversion, and defaming each other, or speaking bad words, each to the other]. (A, TA.) See 3.

قَرُوصٌ and قَرَصَةٌ A round cake (K, TA,) of bread; (S, K, TA;) syn. خُبْزَةٌ (K, TA) and رَغِيفٌ: (TA:) or such as is very small: (TA:) [or, accord. to present usage, small, but thick:] the former word is the more common: (TA:) or a [round] piece of dough: (M, A:*) [and any similar thing, small, and of a round, flattened form:] pl., (of the former, S, Mṣb,) أَقْرَاصٌ [a pl. of pauc.] and قَرُوصَةٌ (S, M, Mṣb, K) and قَرَاوِصٌ (M, TA,) [both pls. of mult.;] and (of قَرَصَةٌ, S, TA,) أَقْرَصَةٌ [is a pl. of pauc. of either]. (K, art. بَت.) — Hence, as being likened to the thing above mentioned, (M,) الْقَرُوصُ (M, TA,) or قَرُوصُ الشَّمْسِ (S, A, TA,) or قَرُوصَةُ (K,) The disk (عين) of the sun: (S,

M, K, TA:) and sometimes the sun, as a common, or general, term: (M:) or the disk (عين) of the sun when it is setting: (TA:) you say, غَابَ قَرُوصُ الشَّمْسِ [the disk of the sun set, or disappeared]: (A, TA:) or the عين of the sun is called قَرُوصَةٌ, with ʔ, at the setting. (Lth, TA.) — See also مَقْرُوصٌ — قَرُوصٌ or عَسَلٌ A honey-comb: or the same, and شَهْدٌ قَرُوصَةٌ or عَسَلٌ, a portion of a honey-comb: pl. قَرُوصَةٌ.]

قَرَصَ inf. n. of un. of قَرَصَ; A pinch, or a pinching: &c.: pl. قَرَصَاتٌ. You say, قَرَصَهُمُ الْبَعُوضُ قَرَصَاتٍ رَقَصُوا مِنْهَا رَقَصَاتٍ [The gnats bit them with several bitings, in consequence of which they danced with several dancings.] (A, TA.)

قَرُوصَةٌ: see قَرُوصٌ, in four places.

قَرُوصٌ: see قَرَاوِصٌ, in two places.

قَرِيبٌ A kind of condiment, or seasoning; (Lth, M, K;) called in the dial. of Kays قَرِيبٌ, q. v. (TA.)

قَرَاوِصٌ [an intensive epithet from قَرَصَ; That pinches much: &c.: as also قَرُوصٌ. — And hence,] † A bit that hurts the beast of carriage. (A, TA.)

قَارِصٌ [act. part. n. of قَرَصَ; Pinching: &c. (See an ex. voce مَوْقُوصٌ). — † Biting; applied to a flea, &c. — And hence,] † A certain insect, like the بَقِ [q. v.,] (K,) that bites. (TA.) — [Hence also, † Pinching, or paining:] applied to cold. (A, TA.) — And, applied to milk, (Aq, S, A, K,) and beverage, (M,) or such as is termed نَبِيذ (A, TA,) † That bites the tongue: (Aq, S, M, A, K:) or, when applied to milk, it is to camels' milk in particular, and signifies sour: (M, TA:) in the K is added, or sour milk upon which much fresh is milked so that the acidity goes away: but this is a mistake; for it is an explanation, given by Sgh, of the epithet مَمَحَلٌ, occurring in a verse of Abu-n-Nejm, where it is coupled with قَارِصٌ. (TA.) It is said in a proverb, عَدَا الْقَارِصُ فَحَزَرَ † What was biting to the tongue attained to an excessive degree, so that it became acid: meaning, the affair, or case, became distressing. (S.) — [Hence also,] قَارِصَةٌ [for كَلِمَةٌ قَارِصَةٌ] † A saying that hurts; (S, M, A;) or that pains; (Mṣb;) or that troubles and pains one (K, TA) like the pinching of the body: (TA:) pl. قَرَاوِصٌ. (S, A, K.)

مَقْرُوصَةٌ A receptacle for milk, in which it is rendered biting to the tongue, or acid: (يَقْرُصُ) pl. مَقَارِصٌ. (TA.)

مَقْرُوصٌ Cut in pieces, [by being] taken between two things. (M, TA.) — A woman's ornament round like a قَرُوصٌ: (IF, K:) or set, or adorned, with jewels: (IDrd, M:) such is also called قَرُوصٌ. (TA.) [This latter name is now applied

to *A round convex ornament, generally composed of diamonds set in gold; but sometimes of thin embossed gold, usually with a false emerald set in the centre; worn upon the crown of the head-dress by women.* For further descriptions, and a figured specimen of each kind, see my work on the *Manners and Customs of the Modern Egyptians*, Appendix A.]

قرض

1. قَرَضَ, aor. ٤, (S, M, A, &c.) inf. n. قَرَضَ, (S, M, Mgh, K;) *He cut it*; (S, M, A, Mgh, Mgh, K;) namely a thing, (S, Mgh,) or a garment, or piece of cloth, (A, Mgh,) with the مَقْرَضَ, (A, Mgh, Mgh,) and with the مَقْرَضَانِ; (Mgh;) and in like manner, [or as signifying *he cut it much, or frequently, or repeatedly,*] you say, قَرَضَ, (M, TA,) inf. n. تَقْرِضُ: (TA:) this is the primary signification. (TA.) — Hence, (TA,) said of a rat, or mouse, (A'Obeyd, S, A, Mgh, Mgh,) aor. and inf. n. as above, (S, *Mgh, TA,) *He [cut it with his teeth; gnawed it; or] ate it*; (Mgh;) namely a garment, or piece of cloth, (S, A, Mgh, Mgh, TA,) and bread, &c. (TA.) You say also *He cut it with his canine tooth, or fang.* (A.) And قَرَضَ الْبَعِيرَ جَرَّتَهُ, (M, TA,) aor. as above, (A, TA,) and so the inf. n., (TA,) *The camel chewed his cud*: (M, A, TA:) or *returned it [to his mouth, to be chewed again, or to his stomach]*. (TA.) — [Hence also,] قَرَضَ رِبَاكُهُ, (S, M, A, K,) [lit.] *He cut, or severed, his bond, i. e. the bond of his heart; and consequently,* (TA,) *+ he died*; (IAar, M, K, TA;) as also قَرَضَ alone, (S, [in which the former is not explained] O, Mgh, K,) and قَرَضَ: (IAar, O, K:) or *+ he was at the point of death.* (K.) And you say, جَاءَ وَقَدْ قَرَضَ رِبَاكُهُ, (AZ, Az, S, &c.) *+ He came harassed, or distressed, or fatigued, and at the point of death*: (AZ, Az:) or *+ harassed, or distressed, by thirst, or by fatigue*: (A:) or *+ in a state of intense thirst and hunger*: (M:) said of a man: (S:) mentioned in the S in such a manner as [appears] to indicate that the verb has here the first of the significations mentioned in this art.; but this is not the case [as is shown in the S itself in art. ربط]. (TA.) See also 7. — [Hence also,] قَرَضْتُ الْوَادِيَّ *+ I passed through, or across, the valley.* (Mgh.) It is said in the Kur, [xviii. 16,] وَإِذَا غَرَبَتْ *+ And when it [the sun] set, to leave them behind on the left; to pass by and beyond them, leaving them on its left*: (S, K:) so explained by AO, or by A'Obeyd: (so accord. to different copies of the S,) *to leave them and pass by them on the left; not falling upon them at all*: (Jel:) or *to turn aside, or away, from them, on the left*: (Mgh:) or *to be over against them, on the left*: from قَرَضَهُ, meaning *حَذَوْتُهُ*, i. e. *I was over against him, or it*; as also قَرَضَهُ. (JK.) And a man says to his companion, *Hast thou passed by such and such a place?* and the man asked says ذَاتَ قَرَضَتُهُ

ذَاتَ قَرَضَتُهُ *+ [I passed by it, leaving it behind, on the right, by night]*. (S.) The Arabs say, ذَاتَ الشَّامَالِ, and قَرَضَتُهُ ذَاتَ الشَّامَالِ, and قَبْلًا, and دُبْرًا, *+ I was over against him, or it, on the right, and on the left, and before, and behind.* (Fr.) You say also, قَرَضَ الْمَكَانَ, (M, Mgh, K,) aor. and inf. n. as above, (M,) *+ He turned aside, or away, from the place.* (M, Mgh, K.) And قَرَضَ فِي الْأَرْضِ *+ He traversed the land.* (Z.) And قَرَضَ فِي سَبِيلِهِ, (M, K,) aor. and inf. n. as above, (M,) *+ He turned to the right and left in his going or journeying.* (M, K.) And قَرَضَ, like سَمِعَ, *+ He, or it, passed away from a thing to another thing.* (IAar, Sgh, L, K.) — Hence also, (TA,) قَرَضَ الشَّعْرَ, (S, Mgh, K,) aor. as above, (S, Mgh,) and so the inf. n., (S,) *+ He said, spoke, uttered, or recited, poetry; or he poetized, or versified*; syn. قَالَ الشَّعْرَ: (A'Obeyd, S, K:) or *he composed poetry according to rule*: (Mgh:) because poetry consists of cut feet: or because it is called قَرِيضٌ as being likened to the cud: (A:) or because it is language cut out: (Mgh:) or as being likened to a garment; as though the poet cut it and divided it into portions; although MF denies that this phrase is from قَرَضَ as signifying “he cut:” he has also assigned to قَرَضَ الشَّعْرَ a signification which belongs to تَقْرِضُ, q. v. (TA.) — Hence also, قَرَضَهُ as syn. with قَارَضَهُ, q. v. (TA.)

2: see 1, first signification. — تَقْرِضُ also signifies *+ The art of poetry*: (M, TA:) or the criticism thereof; the picking out the faults thereof; and the discriminating, by consideration, of what is good thereof from what is bad, both expressed and speculative. (TA.) — Also, like تَقْرِضُ; *+ The act of praising: or dispraising*: (S, TA:) or it has both these contr. significations; (K, TA;) relating to good and to evil; whereas تَقْرِضُ relates only to praise and good. (TA.) You say, قَرَضَ صَاحِبَهُ, *+ Such a one praises his companion: or dispraises him.* (S.)

3. قَارَضَ, inf. n. مُقَارَضَةٌ, (M,) [He lent to him, and received from him, a loan: or it signifies, or signifies also,] i. q. أَقْرَضَهُ, q. v. (L, TA.) — قَارَضَ (S, A, Mgh, K) and مُقَارَضَةٌ (S, A, K,) with the people of El-Hijáz, (TA,) also signify i. q. مُضَارَبَةٌ; (S, A, Mgh, Mgh, K;) as though it were a contract for traversing the land [for traffic], (K,) from الْقَرَضُ فِي السَّبْرِ, or, as Z says, from الْقَرَضُ فِي الْأَرْضِ, meaning “the traversing the land,” like as مضاربة is from الضَّرْبُ; (TA;) and the form of the contract is what is shown by the following explanation. (K.) You say, قَارَضْتُهُ, (S, A, Mgh,) or قَارَضْتُهُ مِنَ الْمَالِ, (Mgh,) *I gave to him property* (S, A, Mgh, K*) مُضَارَبَةً, (A, Mgh,) [i. e.] *that he might traffic with it, on the con-*

dition that the gain should be between us, and the loss should fall upon the property. (S, K.) [See also ضَارَبَهُ.] — قَارَضَهُ, (S, K,) inf. n. مُقَارَضَةٌ, (TA,) also signifies *+ He requited him; he compensated him*; (S, K;) and so قَرَضَهُ, (S, K,) inf. n. قَرَضَ. (TA.) Hence the saying of Abul-Wardā, (TA,) *إِنْ قَارَضْتَ النَّاسَ قَارِضُوكَ وَإِنْ قَارَضْتَ النَّاسَ قَارِضُوكَ وَإِنْ قَارَضْتَ النَّاسَ قَارِضُوكَ وَإِنْ قَارَضْتَ النَّاسَ قَارِضُوكَ*: meaning if thou do evil to them, they will do the like thereof to thee; and if thou leave them, thou wilt not be safe from them, for they will not let thee alone; and if thou revile them and injure them, they will revile thee and injure thee: he said this intending thereby to censure them: and it is from the signification of “cutting.” (TA.) [See also قَرَضَ, below.] You say also, قَارَضَ النَّاسَ, inf. n. مُقَارَضَةٌ, *+ Such a one accords, or agrees, with men.* (A.) And قَارَضَتُهُ الزِّيَارَةَ *+ [I interchanged visiting with him]*. (A.)

4. اقْرَضَ *He cut off for him a portion, to be requited, or compensated, for it.* (Sgh, K.) [And hence,] *He gave him, or granted him, a قَرَضَ [or loan, or the like]*; (S, M, A, *Mgh, *K;) and قَارَضَهُ signifies the same as اقْرَضَهُ. (L, TA.) You say also, اقْرَضَ الْمَالَ, (M, Mgh,) *He lent him the property, &c.*; (M,) *he gave him the property, &c., as a قَرَضَ*; (M;) *he gave him the property, [&c.] to demand its return.* (Mgh.) It is said in the Kur, [lxiii. 20,] *وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا* [lit. *And lend ye to God a good loan; meaning + give ye to God good service for which to be requited*]: (S, TA:) it is not here said اقْرَضُوا because the simple subst. [as distinguished from the inf. n.] is what is meant. (TA.) And again, in the same, [ii. 246, and lvii. 11,] *مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا*, meaning, accord. to Abou-Is-hāk the Grammarian, *+ [Who is he who will offer unto God] a good action or gift, or anything for which a requital may be sought? or, as Akh says, + Who will do a good action by following and obeying the command of God?* (TA.) The Arabs say, قَدْ أَقْرَضْتَنِي قَرْضًا حَسَنًا *+ Thou hast done to me a good deed [which I am bound to requite]*. (TA.) And it is said in a trad., *اقْرِضْ عَرَضَكَ لِيَوْمِ قَفَرِكَ* *+ [Lend thou thine honour for the day of thy poverty]*; meaning, when a man defames thee, do not thou requite him, but reserve his recompense undiminished for thee, as a loan for the payment of which he is responsible, that thou mayest receive it from him in the day of thy need thereof: (TA:) [but see عَرَضَ.] — [And hence,] *اقْرَضْنِي الشَّيْءَ* *He gave, or paid, to me the thing.* (M.) — مَا عَلَيْهِ مَا يُقْرِضُ عَنْهُ الْعَيُونُ قَيْسُورَهُ *+ [There is not upon him what will turn aside, or away, from him the eyes, and cover him]*. (Ibn-Abbād, Sgh.) — See also 1, latter half.

6. [تَقَارَضَا] *They lent and received loans, each to and from the other.* [And hence,] هُمَا يَتَقَارَضَانِ الْخَيْرَ وَالشَّرَّ [They two interchanged good and evil, each with the other]; (IKh, S, K:) as also يَتَقَارِضَانِ: (IKh:) [but see the latter in its proper place.] And هُمَا يَتَقَارِضَانِ الْمَدْحَ, (AZ,) or الثَّنَاءَ, (A, Mṣb,) or يَنْهَمِرُ بَيْنَهُمَا, (TA,) [or هُمَا يَتَقَارِضُونَ الثَّنَاءَ بَيْنَهُمَا, (in the M, Mṣb,)] [They praise each other; (AZ, Mṣb;) as also يَتَقَارِضَانِ: (AZ:) or they requite, or compensate, each other with praise. (TA.) And الْقَرْنَانِ يَتَقَارِضَانِ النَّظَرَ + The two opponents, or adversaries, look askance, with anger, each at the other: (S, K:) and يَتَقَارِضُونَ نَظْرًا + They look with enmity and vehement hatred, one at another. (TA.) And هُمَا يَتَقَارِضُونَ الزِّيَارَةَ + [They interchange visiting]. (A.) El-Kumeyt, says,

* يَتَقَارِضُ الْحَسَنَ الْجَمِيلَ مِنَ التَّائِبِ وَالتَّزَاوَرُ * meaning, *Interchanging what is good and comely, of sociable conduct and mutual visiting.* (O.) — El-Hasan El-Baṣree, being asked whether the companions of the Apostle of God used to jest, or joke, answered, (TA,) نَعَمْ وَيَتَقَارِضُونَ, (K, TA,) i. e. *Yes, and they used to recite poetry [one to another]:* (TA:) from قَرِيبُ as signifying "poetry." (K.)

7. انْقَرَضُوا + *They passed away, or perished, [as though cut off,] (S, K,) all of them, (K,) not one of them remaining; (S;) as also قَرَضُوا [perhaps a mistake for قَرَضُوا: see 1]. (TA.)*

8. اقْتَرَضَ He received what is termed قَرْض [a loan, or the like], (S, Mṣb, K,) i. q. اسْتَلَفَ; (A;) + He defamed him, or spoke evil of him, behind his back or in his absence, or otherwise; syn. اغْتَابَهُ: (K:) as though he cut off [somewhat] from his honour. (TA.)

10. اسْتَقْرَضَ, (S, Mṣb,*) or اقْتَرَضَ, (A, Mgh,) He sought, or demanded, of such a one what is termed قَرْض [a loan, or the like]. (S, A,* Mgh,* Mṣb.) — [And hence,] اسْتَقْرَضْتُهُ الشَّيْءَ, I sought, or demanded, of him the gift, or payment [in advance], of the thing. (M.)

قَرْضُ (S, M, A, Mgh, Mṣb, K) and قَرَضُ; (Ks, S, M, K;) or, accord. to Th, the former is an inf. n., and the latter a simple subst., but this [says ISd] does not please me; (M;) or the former is an inf. n. used as a subst.; (Mgh;) or a subst. from اقْرَضْتُ الْبَالَّ; (Mṣb;) [A loan: and the like:] a piece of property which a man cuts off from his [other] articles of property, and which, itself, he receives back; [in rendering the explanation in the Mgh, for the words فَيَقْطَعُهُ عَيْنًا, in my copy of that work; I read فَيَقْضَاهُ عَيْنًا, which makes this agreeable with explanations given in other works;] but what is due to the one from the other as a debt is not so called;

(Mgh, [see دَيْنَ];) what one gives, (S, Mṣb, K,) to another, (Mṣb,) of property, (S, Mṣb,) to receive it back, (S, K,) or to demand it back: (Mṣb:) or a thing that one gives to be requited for it, or to receive it back: (TA in art. قَرْض:) or a thing of which men demand the payment [or restitution], one of another: (M, L:) or a thing which a man gives, or † does, to be requited for it: (Abou-Is-hāk the Grammarian, and TA:) pl. قُرُوضُ. (M, Mṣb.) You say, قَرْضُ عَلَيْهِ [He owes a loan], and قُرُوضُ [loans]. (A.) — Hence, (S, TA,) † What one does, in order to be requited it, of good, and of evil. (S, K, TA.) See three exs. above, under 4. The Arabs also say, قَدْ أَحْسَنْتَ قَرْضِي, meaning † Thou hast done to me a good deed [which I am bound to requite]. (TA.) And قَرْضٌ سَيِّئٌ, لَكَ عِنْدِي قَرْضٌ حَسَنٌ, and قَرْضٌ سَيِّئٌ + I owe thee a good deed, and an evil deed. (Abou-Is-hāk the Grammarian, and TA.)

قَرْضُ: see قَرْضُ.

قَرِيبُ The cud: (Lth, A:) or what the camel returns [to his mouth, to be chewed again, or to his stomach,] of his cud; (S, K;) as also مَقْرُوضٌ: (S:) or it is applied to the cud (جِرَّة) of the camel, and signifies chewed: or, accord. to Kr, this is قَرِيبُ, with ف. (M.) And hence, accord. to some, the saying حَالُ الْجَرِيضِ دُونَ الْقَرِيبِ [explained in art. جَرَضَ]: but accord. to others, the last word in this saying has the signification next but one following. (S.) — The sound, or voice, of a man in dying. (Er-Riyāshee, in TA, art. جَرَضَ.) — † Poetry: (S, M, A, Mṣb, K:) so called for one or another of the reasons mentioned under 1, last sentence but one; (A, Mṣb, TA;) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) El-Aghlab El-'Ijlee distinguishes between it and رَجَزٌ. (IB.)

قَرَاةٌ [Cuttings; clippings; and the like;] what falls by the action termed الْقَرَضُ; (S, A,* Mgh,* K;) as, for instance, of gold, (S, TA,) and of silver; and of a garment, or piece of cloth, which a tailor cuts with his shears; (TA;) and of this last, and of bread, (JK, TA,) &c., (TA,) by the gnawing (قَرْض) of a rat, or mouse: (JK, A, Mgh, TA:) pl. قَرَاةَاتُ. (TA.) — [Hence,] أَخَذَ الْأَمْرَ بِقَرَاةَتِهِ + He took the thing, or affair, in its fresh state. (M, L.) — [Hence also,] قَرَاةُ الْهَالِ + [The refuse, or] what is bad, vile, paltry, or of no account, of property. (TA.) — قَرَاةٌ also relates to an evil action, and an evil saying, which one man directs against another. (TA.) [What is meant by this is not clear to me.]

قَرَاةٌ A certain creeping insect (دُوَيْبَّة) that eats wool. (TA.) — [And hence, app.,] † A man who defames others, or speaks evil of them, behind their backs, or otherwise; syn. مُغْتَابٌ لِلنَّاسِ. (TA.)

ابْنُ مَقْرَضٍ (S, M, A, Mṣb,) [in one copy of the S, ابن مَقْرَضٍ, and in another, ابن مَقْرَضٍ,

like مَقْوَد, (Mṣb,) [A species of weasel;] a certain small beast (دُوَيْبَّة), (S, M, Mṣb,) called in Persian دَلَّة, (S, Mṣb,) or دَلَّة, (as in one copy of the S,) whence the arabicized word دَلِّي, (Mṣb,) which kills pigeons, (S, M, A,) seizing upon their throats, and it is a species of rat; (A;) the long-backed quadruped that kills pigeons: (Lth, O, Mṣb:) this last explanation is given by the author of the Bārī, after saying that it is a small beast (دُوَيْبَّة), like the cat, which is in houses, and, when angry, gnaws clothes: (Mṣb:) accord. to some, i. q. التَّمَسُّ [q. v.]: (Mṣb:) pl. مَقْرَضٍ. (A, Mṣb.)

مَقْرَضَاتُ الْأَسَاقِي A [kind of] small creeping thing (دُوَيْبَّة), which makes holes in, and cuts, skins used for water or milk. (M.)

مَقْرَاضٍ is the sing. of مَقَارِضُ; (S, Mṣb, K;) and a pair thereof is called مَقْرَاضَانِ: (Mṣb, K:) the مَقْرَاضُ is [A single blade of a pair of shears or scissors;] a thing with which one [shears, or clips, or] cuts; and when you speak of the two together, you do not say مَقْرَاضُ, as the vulgar say, but مَقْرَاضَانِ; (Mṣb;) which last is syn. with جَلْمَانِ [a pair of shears]; a word, accord. to the lexicologists having no sing.; but Sb mentions مَقْرَاضُ, thus using the sing. form: (M:) or مَقْرَاضُ and مَقْرَاضَانِ signify the same; [a pair of shears;] like جَلْمٌ and جَلْمَانِ, and قَلْمٌ and قَلْمَانِ: (Mṣb in art. جَلْمٌ:) or مَقْرَاضُ signifies جَلْمٌ صَغِيرٌ [a small pair of shears; i. e. a pair of scissors]: (JK:) Adeel Ibn-Zeyd uses the expression شَفَرَتَا مَقْرَاضٍ [the two blades of a pair of shears or scissors] in a poem; (IB;) and other poets use the sing., مَقْرَاضُ: (TA:) and مَقْرَاضُ, with ف and ص, signifies the same. (IB.) Hence the saying, لِسَانُ فُلَانٍ مَقْرَاضُ الْأَعْرَاضِ [The tongue of such a one is the detractor of reputations]. (TA.)

قَرِيبُ pass. part. n. of قَرَضَ. — See قَرِيبُ.

قَرْضًا

قَرِيبٌ One of the strange species of trees of the desert; (AA, O, K, TA;) a certain plant that attaches itself to trees, and wraps itself about them; (TA;) a species of plant (AḤn, O, TA) the flower of which is yellower than the وَرْسُ, (AḤn, O, K, TA,) and which grows at the base, or on the stem, of the سَلَمُ and سَمُرُ and عَرْقُطُ (O, TA) and the like: (O:) n. un. with ة. (O, K, TA.)

قَرْضِب

Q. 1. قَرَضَبَهُ He cut it; (S, K;) and so قَرَضَبَهُ; (K in art. قَرَضَبَ) but the former is the more approved: (TA in that art.) and [the inf. n.] قَرَضَبَةٌ signifies the cutting vehemently. (TA in the present art.) [See also قَرَضَابٌ below; first

sentence.] — And *He separated it*; or *separated it into several, or many parts*; or *dispersed it*; i. e., a thing. (K.) — And *He collected it together*; namely, flesh-meat in a cooking-pot: thus it has two contr. significations. (K.) — And *He ate it entirely*; namely, flesh-meat: (K:) and in like manner, *قَرَضَبَ الشَّاةَ*, said of the wolf, *he ate entirely the sheep, or goat.* (TA.) And [the inf. n.] *قَرَضَبٌ* is said to signify *The [eating indiscriminately,] not clearing, or freeing, the moist, or tender, from the dry, or tough, by reason of vehement voracity.* (TA.) — And *قَرَضَبَ* said of a man, *He ate a dry, or tough, thing.* (S, O, K.) — And *He (a man) ran in the manner termed عَدُوٌّ*: (K:) or *قَرَضَبٌ* signifies *[a running] such as falls short of what is termed عَدُوٌّ.* (O.)

قَرَضَبٌ The refuse remaining in the sieve, that is thrown away. (O, K, TA.)

قَرَضَبٌ A sharp sword; as also *قَرَضُوبٌ*: (O:) or both signify a very sharp sword; (K:) as also *قَرَضِبٌ*: (TA in art. *قرطب*;) or the first signifies, (S,) or signifies also, (O,) a sharp sword, that cuts bones. (S, O.) Both the first and second of these words are compounded from *قَرَضَ* and *قَضَبَ*, which signify “he cut.” (O.) — And *One who eats much*: (TA:) or, as also *قَرَضُوبٌ* and *قَرَضَابٌ* and *قَرَضِبٌ* and *مَقَرَضِبٌ*, one who leaves nothing uneaten by him. (K, TA.) — And *A man who eats what is dry, or tough.* (Th, S, O, K.) — And *القَرَضَابُ* signifies *The lion.* (O, K.) — And *قَرَضَابٌ* and *قَرَضُوبٌ* signify *A thief, or robber*: pl. *قَرَضَابَةٌ*. (S, O, K.) And both words, (the latter, S, O, K, and the former also, K, TA,) sometimes, (S,) *A poor man*; (S, O, K, TA;) *a pauper*: (TA:) pl. as above. (K, TA.) — *مَا رَزَأْتَهُ قَرَضَابًا* means *I did not get, or obtain, or take, from him, or it, anything.* (O, K.)

قَرَضُوبٌ: see the next preceding paragraph, in three places.

قَرَضَابَةٌ:

قَرَضَابٌ:

مَقَرَضِبٌ:

see *قَرَضَابٌ*; the second in two places.

قرط

2. *قَرَطَ الْجَارِيَةَ*, (S, K,) inf. n. *تَقْرِيطٌ*, (TA,) *He adorned the girl, or young woman with the [ornament called] قَرَطٌ*. (S, K.) A *rājiz* says, addressing his wife, (S, TA,) who had asked him to adorn her with a pair of ornaments of the kind so called, (TA.)

• *قَرَطَكَ اللَّهُ عَلَى الْعَيْنَيْنِ*

• *عَقَارِبًا سَوْدًا وَأَرْقَمِينَ*

+ [May God suspend to thee, upon the two eyes, black scorpions, and two black and white serpents].

Bk. I.

(S, TA.) [See also another tropical usage of the verb voce *شَتَفَ*.] — Hence, (TA,) *قَرَطَ الْفَرَسَ* (لِجَامٍ) upon the horse's head; (S, TA;) this is what is meant by the explanation *أَلْجَمَهَا* in the K: (TA:) or *he placed the horse's reins behind his ears, in putting the bridle on his head*: (Sgh, K:*) or it has the former of the meanings explained above, and also signifies, *he (the rider) stretched forth his hand so as to put it upon the back of the horse's head, upon the place where the عِذَارُ is tied, while the horse was running*: (IDrd:) or *he incited the horse to the most vehement running*; (TA, and so in the CK, excepting that *الْخَيْلُ* is there put in this instance in the place of *الفرس*;) because, when his running is vehement, the rein is extended upon the ear, and so becomes like the *قَرَطُ*: accord. to the A, *قَرَطَ الْفَرَسَ عِنَانَهُ* means *he slackened the horse's rein so that it fell upon, or against, the part behind the ear, the place of the قَرَطُ, in urging him to run.* (TA.) — And hence, (A,) *قَرَطْتُ إِلَيْهِ رَسُولًا*; *I hastened to him a messenger*: (Ibn-Abbād, TA:) or *I dismissed (lit. flung) in haste to him a messenger*: a phrase doubly tropical. (A, TA.) And hence *تَقْرِيطٌ* is used by the vulgar to signify the act of *†notifying*: and *†desiring to hasten*: and *†straitening*: and *†confirming*, or *corroborating*, in an affair or a command: in all which senses it is trebly tropical. (TA.) — *قَرَطَ عَلَيْهِ* *He gave him little*; (K, TA;) or *by little and little*. (TA.) [This is said in the TA to be from *القِرَاطُ*; app. meaning from *القِرَاطُ* as a dial. var. of *القِيرَاطُ*: but IDrd says, that from this phrase is derived *القيراط*.] — [He cut, or clipped, money.]

5. *تَقَرَّطَتِ الْجَارِيَةُ* *The girl adorned herself with the [ornament called] قَرَطٌ*. (S, TA.)

قَرَطٌ [An ear-ring, or ear-drop;] i. q. *شَتَفٌ*: (K:) or the thing that is suspended to the lobe of the ear; (S, Mgh, Mṣb, K, TA;) such as a silver bead fashioned like a pearl, or a pendant of gold; the *شَتَفُ* being that which is in the upper part of the ear: (TA:) pl. [of pauc.] *أَقْرِطَةٌ* (Mgh, Mṣb) and *أَقْرَاطٌ*, (K,) and [of mult.] *قَرِطَةٌ* (S, Mgh, Mṣb, K) and *قَرَاطٌ* (S, K) and *قُرُوطٌ*. (K.) It is said in a proverb, *خُذْهُ وَتَوَّ بِقَرَطِي مَارِيَةَ* [Take thou it, although by means of giving for it the two ear-rings of *Māriyeh*]; (TA, S, K, in art. *مرى*;) i. e., take thou it at all events: (K in art. *مرى*;) this *Māriyeh*, respecting whom authors differ, was the first Arab woman who wore ear-rings, and her ear-rings are said to have been of great value. (TA.) — *القَرَطُ* *The Pleiades* (الثَّرَيَا): so called by way of comparison. (TA.) — *A certain plant, like the رَطْبَةُ* [or رَطْبَةٌ, a species of trefoil, or clover], except that it is superior in size, or quality, to the latter, (AHn, K,) and larger in the leaves, fed upon by horses and the like; (AHn, TA;) in Persian *شَبْدَر* [or شَبْدَر]. (AHn, K.) [See *بَرَسِيم*.]

قِرَاطٌ: } see what next follows.
قِرَاطٌ: }

قِرَاطٌ (S, Mṣb, K) and *قِرَاطٌ* (K, TA,) like *قِرَاطٌ*, (TA,) or *قِرَاطٌ*; (as in some copies of the K) which last is the original form, as is shown by its pl., *قِرَاطِي*, (S, Mṣb,) and by its dim., *قِرَاطِي*, (Mṣb,) the same change being made in this instance as is made in *دِينَارٌ*; (S, Mṣb;) in the ancient Greek language, *κεράτιον*, said to signify *A grain of the خَرْنُوبُ* [or carob-tree]: (Mṣb:) [and hence, the weight thereof; a carat; i. e. four grains;] the half of a *دَانِقٌ*, (S, Mṣb,) accord. to the ancient Greeks: (Mṣb voce *دَانِقٌ*, q. v.) or it is a weight differing in different countries; in *Mekkeh* being the twenty-fourth part of a *deenār*; and in *El-'Irāk*, the twentieth part thereof: (K:) or the twentieth part of a *deenār* in most countries; but accord. to the people of Syria, the twenty-fourth part thereof. (IAth.) As occurring in a trad., (S, TA,) in which it is said, that he who attends a corpse until it is prayed over shall have a *قِرَاطٌ*, and he who attends it until it is buried shall have *قِرَاطَانِ*, (TA,) *قِرَاطٌ* is explained as meaning, *The like of Mount Oḥod*; (S, TA;) [i. e. a very great reward;] and *قِرَاطَانِ* as meaning *the like of two great mountains*. (TA.) — *قِرَاطٌ* is also applied by accountants to *The twenty-fourth part of a thing*; because twenty-four is the first number that has an eighth and a sixth and a fourth and a third and a half without a fraction. (Mṣb.)

قِرَاطٌ dim. of *قِرَاطٌ*. (Mṣb.)

جَارِيَةٌ مَقَرَّطَةٌ *A girl having [or being adorned with] the [ornament called] قَرَطٌ*. (K.)

قرطس

Q. 1. *قَرَطَسَ*, (Mṣb, K,) inf. n. *قَرَطَسَةٌ*, (Mṣb,) *He (an archer) [and it (an arrow)] hit the قَرَطَسُ [or target]*. (Mṣb, K.) It is also allowable to say, *قَرَطَسَتْ الرَّمِيَةُ* *The shot went right to the قَرَطَسُ*. (Mṣb.)

Q. 2. *تَقَرَّطَسَ* *He perished*. (Sgh, K.)

قَرَطَسٌ and *قَرُطَسٌ*: see *قَرَطَسٌ*.

قَرَطَسٌ *Paper*; syn. *كَاغِدٌ*: (K:) or such as is made of the *بَرْدِي* [or papyrus], found in Egypt: (TA:) [and particularly a roll, or scroll, thereof: see also *طُومَارٌ*, and *سُرْفَةٌ*:] what one writes upon: (S, Mṣb:) also written *قَرَطَسٌ*; (S, Mṣb, K;) but the former is the better known, (Mṣb,) or the former only is of established authority, for *El-Jābarde* says the contrary of the latter; (MF;) and *قَرَطَسٌ*; (Lh, ISd, K;) but this is not mentioned by most of the lexicographers; (MF;) and *قَرُطَسٌ* signifies the same; (AZ, S, Mṣb, K;) and so does *قَرُطَسٌ*. (K [app. on the authority of *El-Fārabee* and *Abū-'Alā*]; but the

names are imperfectly written in the TA.) — **قِرْطَاس** also signifies *A writing, or book*, (**صَحِيفَةٌ**) of whatever thing it be: (**ك**;) pl. **قِرْطَاسَات**. (TA.) — Also, *A butt, or target, to shoot at*; (**س**;) *a piece of skin*, (**مِشْبَب**;) or *any skin*, (**ك**;) *set up for persons contending in shooting*. (**مِشْبَب**, **ك**;) — And *A kind of برد* [q. v.] of the fabric of Egypt. (**ك**, TA.) — And *A white, or fair, girl, of tall stature*. (IAqr, **ك**;) — And *A camel such as is termed آدم*. (**ش**gh, **ك**;) — And *A young she-camel*. (IAqr, **ك**;) —

دَابَّةٌ قِرْطَاسِيَّةٌ *A beast of carriage in whose whiteness is no mixture of any other colour*. (**ك**;) —

مُقِرْطِسٌ *An archer* [and in like manner an arrow] *hitting the قِرْطَاس*. (**مِشْبَب**;) And **رَمِيَّةٌ مُقِرْطِسَةٌ** *A shot going right to the قِرْطَاس*. (TA.) —

قرط

1. **قَرَطَهُ**, aor. **رَٔى**, inf. n. **قَرَطَ**, *He tanned it*, (**مِشْبَب**, TA,) namely, a skin, or hide, (**مِشْبَب**;) or a skin for water or milk, (TA,) *with قَرَطَ*, q. v. infra: (**مِشْبَب**, TA;) or *he dyed it therewith*. (TA.) — *He plucked it, or gathered it, from the tree*; namely, what is called **قَرَطٌ**. (**مِشْبَب**;) — **قَرَطَتُهُ** a dial. var. of **قَرَضَتُهُ**, in the phrase **ذَاتَ قَرَطَتِهِ السَّيَالِ**, q. v. (Fr, **ك**;) — And [in like manner as a dial. var. of **قَرَضَتُهُ**,] *I cut it, or made it and cut it according to a measure and pattern*. (Fr.) — **قَرِظَ**, aor. **رَٔى**, *He was, or became, a lord, master, chief, or man of rank or quality, after being in a base or abject state*. (IAqr, O, **ك**; and T in art. قرض.) —

2. **قَرَطَهُ**, inf. n. **تَقْرِيطٌ**, *He took extraordinary pains, or exceeded the usual degree, in tanning it, namely, a skin, or hide, with قَرَطَ*. (Z.) — [And hence, (see 6,)] **† He praised, or eulogized, him, he, the latter, being living**; (**س**, **ك**, TA;) **تَأْيِينٌ** signifying the “doing so when the man is dead;” (**س**;) the former signifies he did so *truly or falsely*. (**ك**;) And **يُقَرِّظُ صَاحِبَهُ**, and **قُلَانٌ يُقَرِّظُ صَاحِبَهُ**, **† Such a one praises his companion, falsely or truly**. (AZ, **س**, TA.) And **يُقَرِّظُنِي بِمَا لَيْسَ فِيَّ** [He praises me for that which is not in me]. (TA, from a trad.) — And *He praised him immoderately: like فَرَطَهُ*. (O in art. فرط.) — Also, [like **قَرَضَهُ**,] **† He dispraised him**: (Kitáb el-Addád, cited by Freytag;) or it relates only to praise and good; but **تَقْرِيطٌ** relates to good and to evil. (TA in art. قرض.) —

6. **هُمَا يَتَقَارِطَانِ الْبَدَحَ** **† They two praise each other**; (**س**, **ك**, TA;) from 2 in the first of the senses assigned to it above; *each embellishing the other like as the قَارِطُ embellishes the skin, or hide*; (Z, TA;) and **يَتَقَارِضَانِ** is like it: (TA;) and you say also, **هُمَا يَتَقَارِطَانِ الْخَيْرَ وَالشَّرَّ** [They two interchange good and evil, each with the other]; as also **يَتَقَارِضَانِ**: (IKh, in TA, art. قرض;) or **تَقَارُضٌ** relates only to praise and good; but **تَقَارُضٌ** to good and evil. (TA.) —

قَرَطَ, accord. to some, (**مِشْبَب**;) *The leaves of the سَلَمُ [mimosa flava], (Lth, **س**, Mgh, **ك**;) with which they tan; (Lth, **س**, Mgh;) but this assertion is [said to be] inaccurate; for the leaves are called خَبَطٌ, and camels are fed with them, and they are not used for tanning: some say, that it is a kind of tree; but this also is inaccurate; for one says, “I plucked, or gathered, قَرَطَ,” and trees are not plucked, or gathered: (**مِشْبَب**;) AHn [contradicts this, however, for he applies this word to a kind of tree, and] says, it is the best of things with which hides are tanned in the land of the Arabs; and these are tanned with its leaves and its fruit: [the pods of the سَنَطُ, which is also called قَرَطَ, are used for tanning;] and in one place he says, it is a large kind of trees, having thick stems (سَوَكُ [app. a mistranscription for شوك, thorns,]) resembling the walnut-tree, [in the Mgh, evidently from the same source, “or, as some say, a large kind of trees, having thick thorns (شوك), resembling the walnut-tree,”] the leaves of which are smaller than those of the apple-tree, and it has grains which are put into balances [for weights, like as are those of the carob-tree]: it grows in the low plains: (TA;) or a kind of tree, whereof the سَنَطُ [mimosa Nilotica, also called acacia Nilotica,] is a species: (M, **ك**, in art. سَنَطُ:) [or,] correctly speaking, it is [the fruit, or seed with its pericarp, of that tree;] a well-known grain, which comes forth in envelopes, like lentils, from the trees called عَصَا; (**مِشْبَب**;) or, [to speak more precisely,] the fruit of the سَنَطُ, whence is expressed أَقَاقِيَا [acacia, i. e. succus acaciæ]; (**ك**;) which is termed عَصَارَةُ الْقَرَطِ, [and when inspissated, رُبُ الْقَرَطِ,] and has an acrid property; the best thereof is that which is sweet in odour, heavy, hard, and green; and it strengthens relaxed members, when cooked in water, and poured upon them: (Ibn-Jezle, TA;) [the last application is that which commonly obtains in the present day: see also 'Abd-el-Lateef, pp. 48—52 of the Arabic text, and De Sacy's translation and notes:] the n. un. is قَرَطَةٌ: (AHn, Mgh, **مِشْبَب**;) and the dim. of this is قَرِيطَةٌ. (AHn, **مِشْبَب**;) Hence الْقَرِيطُ, applied to El-Yemen, because the قَرَطُ grows there [most plentifully]. (**س**;) See also صَمِغٌ.*

قَرِيطٌ The dye (صَبغ [a mistranscription for دَبغ i. e. tan]) of the قَرَطُ. (TA.) — See also **مَقْرُوطٌ**. — **إِبِلٌ قَرِيطِيَّةٌ** *Camels that eat قَرَطَ*. (TA.) — **قَرِيطِيٌّ** *A ram of El-Yemen; because the قَرَطُ grows there [most plentifully]*. (**س**, **ك**;) —

قَرَاظٌ *A seller of قَرَطَ*. (**مِشْبَب**, **ك**;) —

قَارِطٌ *A plucker, or gatherer, of قَرَطَ*. (**س**, **مِشْبَب**, **ك**;) It is said in a proverb, (**س**;) **لَا آتِيكَ أَوْ يُوْبُوبُ** [I will not come to thee unless the gatherer of قَرَطَ, of the tribe of 'Anazeh, return]: (**س**, **ك**, but in the latter the عنزى is omitted:) and Abou-Dhu-eyb says,

وَحَتَّى يُوْبُوبُ الْقَارِطَانِ كِلَاهُمَا

[And until the two gatherers of قَرَطَ return, each of them]: (**س**;) the قَارِطَانِ were two men of the tribe of 'Anazeh, who went forth in search of قَرَطَ, and did not return. (**س**, **ك**;) We also find in the M, **لَا آتِيكَ الْقَارِطُ الْعَنْزِيُّ**, i. e. *I will not come to thee as long as the gatherer of قَرَطَ, of the tribe of 'Anazeh, is absent*: الْقَارِطُ الْعَنْزِيُّ being made to occupy the place of الدَّهْرُ, and being put in the accus. case as an adverbial expression, by an extension of the signification, of which there are parallel instances. (TA.) —

تَقْرِيطٌ: see 2. [Used as a subst., *An encomium, or eulogy, on a living person*: pl. تَقَارِيطٌ and تَقْرِيطَاتٌ.] —

مَقْرُوطٌ: see what next follows.

مَقْرُوطٌ *A skin, or hide, tanned with قَرَطَ*; (**س**, **مِشْبَب**, **ك**;) as also **قَرِطِيٌّ**; and AHn mentions, on the authority of Abou-Mis-hal, **مَقْرُوطٌ**, as though from أَقْرَطَهُ, which, he says, we have not heard: (TA;) or dyed therewith. (**ك**;) —

[قرع

قرف

See Supplement.]

قرنص

Q. 1. **قَرْنَصَةٌ**: see قَرْنَصَا, below.] — **قَرْنَصَةٌ** (JK, TA,) inf. n. **قَرْنَصَةٌ** (JK, **س**, **ك**;) and **قَرْنَاصٌ**, (TA,) *He bound his arms beneath his legs*: (JK, **ك**;) or *he drew him together, (namely, a man,) binding his legs and arms*. (**س**;) — [Hence,] **قَرْنَصَةٌ** also signifies *A certain mode of coitus, in which the woman's extremities are drawn together, so that the man makes fast her arms beneath her legs*: (JK, **ك**;) transmitted by Ibn-'Abbád. (TA.) —

Q. 2. **تَقَرْنَصَتْ** *She (an old woman) wrapped herself up in her clothes*. (JK, **ك**;) —

قَرْنَصِيٌّ and its variations: see what follows.

قَرْنَصَا, with damm, (**ك**;) [in a copy of the **س** written without any vowel-sign to the ف,] or **قَرْنَصَا**, (so in a copy of the **س**) or both, (El-Ash-moonee, in his Expos. of the Alfeeyeh of Ibn-'Akeel,) and **قَرْنَصَا**, with damm to the ق and ر, (IJ, **ك**;) and **قَرْنَصِيٌّ**, (**س**, **ك**;) and **قَرْنَصِيٌّ**, (Fr, **ك**;) and **قَرْنَصِيٌّ**, (**ك**;) of all which the first is the most chaste, (TA,) [all inf. ns., of which the verb, accord. to analogy, is قَرْنَصَ, but I have met with no instance of its occurrence,] *A certain mode of sitting*; (**س**;) *the sitting upon the buttocks, making the thighs cleave to the belly, and putting the arms round the shanks*, (A'Obeyd, **س**, **ك**;) *like as a man binds himself with a piece of cloth round his back and shanks; his arms being in the place of the piece of cloth*: (A'Obeyd, **س**;) or *the sitting upon the knees, bending down*, (مُنْكَبًا, [in the L مَنَكَبًا, which is a mistranscription,]) *making the belly cleave to the thighs, and putting the hands under the arm-pits*; (Abu-l-Mahdee, **س**, **ك**;) *a mode of*

sitting of the Arabs of the desert : (S:) or the sitting upon the legs, putting the knees together, and contracting the arms to the breast. (IAar, TA.) You say, قَعَدَ القَرْفَصَاءَ He sat in the manner above described. (IAar, S.)

[قرق]

قرم

See Supplement.]

قرمد

Q. 1. قَرَمَدَ He plastered a pool, (S, L,) or a tank, or cistern, (L,) with the burnt stones called قَرَمَدَ : (S, L:) or he plastered thickly. (TA, art. كلس.) — He constructed a building with such stones. (L.) — [He smeared a garment with saffron, or perfume. See مَقْرَمَد.]

قَرَمَدَ A kind of stones, (S, L, K,) which have holes, (L, K,) and upon which a fire is lighted and kept up until they are thoroughly burnt, (S, L, K,*) when they are used for plastering pools, (S, L,) and tanks, or cisterns, (L,) and for building; (L, K;) as also قَرَمِيدَ : (L:) or a thing [or substance] like gypsum, with which one plasters : (TA:) and قَرَمَدَ (L, K) or قَرَمِيدَ (Msb) signifies anything (L) with which one plasters, or smears, (L, Msb, K,) for the purpose of ornament, (Az, L, Msb,) as gypsum, and saffron, (L, Msb, K,) and perfume, &c. (Msb.) — Rocks, or masses of stone. (L.) — Baked pottery. (L, K.) — Also قَرَمَدَ (L, K) and قَرَمِيدَ (IAar, As, S, L, Msb, K) [coll. gen. ns.: the n. un. of the latter, قَرَمِيدَة, occurs in the M and TA, voce اِرْدَبَة:] Baked bricks : (S, L, Msb, K:) or the baked bricks of baths; in the dial. of Syria : (As, L:) or large baked bricks : (S, voce اِرْدَبَة:) or the large baked bricks of houses : (IAar, L:) or a thing resembling baked brick : (TA:) originally Greek, [κεραμεικός,] (L, Msb,) used by the Arabs in ancient times : (L:) pl. of the latter, قَرَامِيد : (IAar, As, S, L:) which is the word in common use. (TA.) — Also قَرَمِيدَ i. q. اِرْدَبَة, (K,) i. e., A [cover for a] wide sink-hole (بَالُوْعَة) made of baked clay : (TA:) [but see اِرْدَبَة].

قَرَمُوْدَ The male mountain-goat : (L, K:) or a mountain-kid : pl. قَرَامِيد, (AO, Az, S, L,) with which قَرَامِيد is syn. (Az, L) — The fruit of the غَضَاة : (L, K:) or a species thereof; as also قَرَمُوْدَ. (T, L.)

قَرَمِيدَ : see قَرَمَدَ, in four places. — The female mountain-goat, اُرْوِيَّة, or this word is corruptly written [for اِرْدَبَة]. (K.)

مَقْرَمَدَ : see the verb, of which it is the pass. part. n. — A building constructed with baked bricks (اَجَر [or قَرَمِيد]) or (in the K, and) with stones : (S, L, Msb, K:) or lofty, or high. (K.) — A building thickly plastered. (TA, art. كلس.) — Narrow : (TA:) or made narrow. (L.) — A garment smeared with saffron and perfume:

(L, Msb:) or smeared with the like of saffron. (K.) [in the CK, for بَشْبَه الزعفران is put بَشْبَه الزعفران.]

قرمز

قَرَمَزُ, a Persian word, arabicized; (TA;) [The insect called coccus: and particularly the coccus baphica, or coccus ilicis; commonly called by us, from the Persian and Arabic, kermes: and also applied to that species which is the true cochineal:] a certain Armenian dye, (Lth, K,) of a red colour, (Lth, TA,) obtained from the expressed fluid of a kind of worm found in the woods of Armenia : (Lth, K:) such is said to be the case: and in some of the correct copies of the K we find the following addition: it is said to be red like the lentil, in the form of grains: it falls upon a species of بلوط, [or oak,] in the month of آذار, [or March, O.S.,] and if not gathered, it becomes a flying thing, and flies: it is used as a dye for animal substances, such as wool and silk, but not cotton. (TA.)

قَرَمَزِي Dyed with قَرَمَز: or resembling the colour of that dye: (the book entitled ما لا يسع الطبيب by Ibn-El-Kutbee; cited by Golius:) [in the present day, crimson; or of a deep red colour.]

قرمط

Q. 1. قَرَمَطَ, (TA,) [or, as is implied in the S, قَرَمَطَ فِي الْخَطِّ, or قَرَمَطَ فِي الْخَطِّ, inf. n. قَرَمَطَة, (S, K,) He made the lines near together in writing : (S:) or he made the characters fine, or slender, or minute, (K, TA,) and the letters and lines near together. (TA.) — قَرَمَطَ فِي خَطِّهِ, (TA,) [or, as implied in the S, قَرَمَطَ فِي خَطِّهِ, or قَرَمَطَ فِي خَطِّهِ, inf. n. as above, (S, K,) He (a man, TA) contracted his steps in walking or going : (S, K, TA:) and in the same sense قَرَمَط is said of a camel. (TA.)

Q. 3. اِقْرَمَطَ, (S,) or اِقْرَمَطَ, (K,) [the former being the original form,] It (skin, S, TA) became contracted, or shrivelled : (K, TA:) or became drawn together, one part to another. (S, TA.) — He (a man, AA) became angry. (AA, K.)

قَرَمَطِي One of the قَرَامِطَة [or Karmathians]; (S, K;) i. e. of the people [or sect] thus called. (K.) [See De Sacy's Chrest. Arabe, 2nd ed., ii. 97.]

قَرَمَطِي One who contracts his steps in walking or going. (K, TA.)

قَرَمَطِي : see القَرَامِطَة.

[قرن]

See Supplement.]

قرب

قَرَبَ The jerboa; or a rat, or mouse; syn. قَرَبَة : or the young one generated between it and a jerboa : (K:) and قَرَب [i. e. قَرَب, with kear,]

is a dial. var. thereof. (So in the TA. [But I incline to think that قَرَب is a mistranscription for قَرَب.]

قَرَبَ The flank: (IAar, O, K:) or a flabby flank. (TA.)

قَرَبِي An insect resembling the [beetle called] خَنْفَسَاء, or somewhat larger than the latter, with long hind-legs: (As, T, TA:) or an insect with long hind-legs, resembling the خَنْفَسَاء, (S, O, Meyd,) but somewhat larger, (S, O,) having a speckled back. (Meyd.) It is said in a prov., عَيْنُ أُمِّهَا حَسَنَةٌ [The karemba in the eye of its mother is beautiful]. (S, O, Meyd. [Mentioned in the S and O, in art. قَرَب.] [See القَرَبِيَّة, in art. فسو.]

قربط

قَرَبَطَ : see قَرَبَط, in art. قَبَط.

قرنس

قَرَنَسَ : see قَرَنَس.

قرنص

Q. 1. قَرَنَصَ الْبَايَ He acquired for himself, permanently, for the chase, the hawk, or falcon, (S, K, TA,) by tying it up in order that its feathers might drop off. (TA.) — قَرَنَصَ الْبَايَ The hawk, or falcon, became a permanent acquisition for the chase: the verb being intrans. as well as trans. (K.) Lth mentions it as being written with س [i. e. قَرَنَس]. (TA.)

قَرَنَصَ A hawk, or falcon, permanently acquired for the chase, (S, TA,) by the means mentioned above. (TA.)

قري and قرو

See Supplement.]

قر

1. قَرَّ, [sec. pers., app., قَرَزَتْ,] aor. 2, inf. n. قَرَّارَةً, He felt, or had a sense of, or was moved with, shame, or pudency; his soul shrank from foul things : (M:) and [in like manner] تَقَرَّرَ he was scrupulous in shunning, or avoiding, unclean things, or impurities; (S, M;) he removed himself far from such things; (S, Mgh, K;) and قَرَّ [an inf. n. of قَرَّ] signifies the same as تَقَرَّرَ. (K, TA.) You say also, قَرَّ مِنَ الدَّنَسِ, inf. n. قَرَّ, He removed himself far from what was unclean. (TK.) And قَرَّتْ نَفْسِي عَنِ الشَّيْءِ, and قَرَّتَهُ, with and without a prep., (M, TA,) inf. n. قَرَّ, (M, K,) My soul, or mind, refused the thing, or rejected it; (M, K, TA;) a meaning said by IKt to be of the dial. of El-Yemen : (TA:) and it loathed the thing; which latter is the more common signification : (M, TA:) and [in like manner] تَقَرَّرَ عَنِ الشَّيْءِ he did not eat the thing, nor drink it, willingly : (M, TA:) and تَقَرَّرَ مِنْ أَكْلِ الصَّبِّ وَغَيْرِهِ [he loathed, or shunned, or

avoided, the eating of the lizard called **قَرَح** &c.]. (S, Mgh, TA.)

5: see 1, in three places.

قَرَح A quality, or thing, that is to be loathed, or shunned, or avoided, for its uncleanness, in food; as also **قَرَح** and **قَرَحَة**. (M, TA.) See also 1. — A man who feels, or has a sense of, or is moved with, shame, or pudency; whose soul shrinks from foul things: (M, TA:) and, as also **قَرَح** and **قَرَح**, a man scrupulous in shunning, or avoiding, unclean things, or impurities; (S;) who removes himself far from such things; (S, K;) who does not eat nor drink a thing willingly: (M:) and the same three epithets, (TA,) and **قَرَح** (K) and **قَرَح**, (IAar, K,) a man well-bred, or polite, (**قَرَح**), who guards against vices or faults, and shuns acts of disobedience and afflictions, not through pride: (K, TA:) fem. **قَرَحَة** and **قَرَحَة**: (M, K:*) the pl. of **قَرَح** is **أَقْرَاح**, which is anomalous. (M, TA.) — **قَرَح** **إِبْرِسَم** [Silk: or raw silk:] (K:) or a kind thereof: (S:) or that whereof **إِبْرِسَم** is made; (Lth, Az, Mgh, TA:) wherefore some say, that **قَرَح** and **إِبْرِسَم** are like wheat and flour: (Mgh:) a Persian word, [originally **قَرَح**] (M, TA,) arabicized: (S, M, Mgh:) pl. **قَرُوح**. (M, TA.) — [Hence, **قَرُوح** **دُود** **القَرَح** The silk-worm.]

قَرَح:
قَرَح:
قَرَح:
 } see **قَرَح**; the first in three places, and the second in two.

قَرَحَة: see **قَرَح**, and see also 1.

قَرَح A seller of **قَرَح**, q. v. (K.)

قَرَح: see **قَرَح**.

قَرَح

1. **قَرَح** **القَدَر**: see 2. — **قَرَحَتِ الْقَدَر**, [aor. ٤,] inf. n. **قَرَحَان** and **قَرَحَان**, The cooking-pot made what came forth [or overflowed] from it to drip, or fall in drops. (AZ, K, TA.) — And **قَرَح** **بَنُوْلَه**, (S, A, Mgh, K,) and **قَرَح** **بِه**, (A, Mgh, K,) aor. of each ٤, (K,) inf. n. **قَرَح** (S, K) and **قَرُوح**; (K;) and **قَرَح** **بِه**, inf. n. **تَقَرَّح**; (A;) said of a dog, (S, A, Mgh, K,) He ejected his urine, (S, Mgh, TA,) and sprinkled it: (S:) or raised his hind leg, and emitted his urine: (TA:) or ejected his urine with an impetus, or in several discharges. (K, accord. to different copies; as is said in the TA.) — **قَرَح** **أَصْلُ الشَّجَرَة**: see 2. — **قَرَح** also signifies It (a thing, TA) was or became, high, or elevated. (K, TA.) — And **قَرَحَت**, said of a plant or tree [**نَبْتَة** or **شَجَرَة**], It had, or produced, what is termed a **تَقَرَّح** [q. v.]. (TA.)

2. **قَرَح** **القَدَر**, (S, A, Mgh, Mgh, K,) inf. n. **تَقَرَّح**; (S;) and **قَرَحَا**, (Mgh, Mgh, K,) aor. ٤, (K,) [inf. n. **تَقَرَّح**, as indicated in the K;] [He put into the cooking-pot seeds for seasoning, (S, A, Mgh, Mgh, K,) called **قَرَح**. (Mgh, K.) — [Hence,] **قَرَح** **كَلَامَة** † He seasoned [meaning he embellished] his speech, or language; syn. **تَقَرَّح** **الْحَدِيث** (TA in art. **تَبَل**). **تَقَرَّح** means † The embellishing of discourse (K, TA) without lying therein. (TA.) — **قَرَح** **أَصْلُ الشَّجَرَة**, in copies of the K incorrectly **قَرَح**, without tesh-deed, (TA,) He made water upon (**بَوَل**) the root, or stem, of the tree: (K, TA:) or he put urine at the root of the tree to render its fruit abundant. (JK.) — See also 1.

5. **قَرَح** **النَّجَر**, (K, TA,) and **قَرَح** **النَّجَر**, (TA,) The herbage, and the trees, branched forth into many branches. (K, TA.)

قَرَح: see **قَرَح**. — Also The urine of the dog. (K.)

قَرَح (IAar, S, Mgh, K) and **قَرَح** (IAar, K) Seeds that are used in cooking, for seasoning food; syn. **نَابَل**; (S, K;) or **أَبْرَار**; (Mgh:) that are put into the cooking-pot; such as cumin-seeds and coriander-seeds: pl. **أَقْرَاح**: (TA:) and **تَقَرَّح** (a pl. that has no sing., TA) signifies the same as [**أَقْرَاح**, i. e.] **أَبْرَار**. (S, K, TA.) — And the former (**قَرَح**) signifies also Onion-seed: (K, TA:) so in the dial. of Syria. (TA.) — And The dung of the serpent: (K, TA:) pl. **أَقْرَاح**, as above. (TA.)

قَرَح **قَوْس**, (S, Mgh, K, &c.) which is [an appellation applied to The rainbow] in the sky, (S,) i. e. certain streaks of an arched form appearing in the sky in the days of the [season called] **رَبِيع**, after rain, red and yellow and green, (TA,) is imperfectly decl. [accord. to general usage], (S,) [that is to say,] it is a compound of two words whereof the latter is inseparable from the former, so that one may not say **قَرَح** **قَوْس** [Consider thou **Qūzah**, for how plain is his bow!], (TA,) and the latter word is said to be the name of a certain devil, as such, imperfectly decl., (TA, Mgh,) assigned to the same class as **زُحَل**, which, as Mbr says, is imperfectly decl. as being a proper name and deviating from its original form: (TA:) it is said in a trad., Say not ye **قَوْس** **قَرَح**, for **قَرَح** is the name of a devil, but say **قَوْس** **الله**: (Mgh, TA:) or **قَرَح** is the name of a certain angel who is charged with the management of the clouds: or the name of a certain king of the 'Ajam [i. e. Persians or foreigners]: (K: [but SM remarks upon this last saying as being very strange, deemed improbable by his sheykh (MF), and not found by himself in any book except the K:]) or **قَرَح** is the name of a mountain in **El-Muzdelifeh**, and the word **قَوْس** was prefixed to it because this was

the first place over which the **قَوْس** thus called appeared in the Time of Ignorance: (TA:) or **قَرَح** thus used is from **قَرَحَة**, (Mgh, K, TA,) of which **قَرَح** is pl., (Mgh,) and which signifies a streak of yellow and of red and of green, (Mgh, K, TA,) which are the colours that are in the [said] **قَوْس**; (TA:) and if so, it is perfectly decl. [i. e. one says **قَوْس** **قَرَح**]: (Mgh:) or it is from **قَرَح** signifying it was, or became, high, or elevated: (K, TA:) Dmr strangely asserts that **قَوْس** **قَرَح** is a mistake, and that it is correctly **قَوْس** **قَرَح**, from **قَرَح** signifying "clouds." (MF, TA.)

قَرَحَة A streak of yellow and of red and of green: (Mgh, K:) pl. **قَرَح**. (Mgh.)

قَرَح A certain disease that attacks sheep or goats. (K.)

قَرَح **مَلِيح** [Seasoned with salt and with the seeds called **قَرَح**;] two epithets applied to food: (A:) accord. to the K, the latter is an imitative sequent: but, correctly, each has its own proper meaning: as is said in the L, the former is from **الْبَلِيح**; and the latter, from **الْقَرَح**. (TA.)

قَرَح One who sells the seeds called **قَرَح**, that are used in cooking, for seasoning food. (K.)

قَرَح A hard penis: (K, TA:) an epithet in which the quality of a subst. predominates. (TA.) — **قَرَح** **قَرَح** † A dear [or high] current price. (K. [For **قَرَح**, Freytag appears to have read **شَعِير**].)

قَرَح **قَوَائِح** The bubbles of water, (K, TA,) that become inflated, and pass away. (TA.)

قَرَح A thing upon the head of a plant or tree, (K, TA,) that divides into several divisions, (K, TA,) like the paw of the dog: (K, TA:) a subst. like **تَمِين** and **تَنْبِيْط**. (TA.)

قَرَح (a pl. that has no sing., TA): see **قَرَح**.

قَرَحَة (S, K,) and accord. to some **مَقَرَحَة** also is allowable, (MF,) [A vessel, or other receptacle, for the kind of seeds called **قَرَح**, that are used in cooking, for seasoning food;] a thing like a **مَلْحَة**. (S, K.)

قَرَح A species of trees (**شَجَر**) resembling the fig, (K, TA,) of the strange trees of the desert, having short branches, (Mgh, TA,) at the heads of which are what resemble the paw of the dog: so says IAar. (Mgh.) **الشَّجَرَة الْمَقَرَحَة**, behind which it is forbidden, in a trad., to perform prayer, (TA,) or the performing of prayer towards which is said in a trad. to be disapproved, is said to be A tree of the sort above-mentioned: so says Az. (Mgh:) or, as some

say, a tree that branches forth into many branches: (TA: [see 5:]) or a tree at which the dogs and the beasts of prey have emitted their urine may be meant thereby. (Mgh, TA.)

قَرَج

قَزَل

قَزَر

See Supplement.]

قَس

1. قَسَ, aor. ٢, (M,) inf. n. قَس (S, M, A, K) and قَس and قَس (A, K) and قَس (M, [in which this and the first only are mentioned, accord. to a copy of a portion in my possession,]) *He sought after, or pursued, it: and he did so repeatedly, or by degrees, and leisurely, or repeatedly and by degrees and leisurely:* (S, M, A, K:) as also قَسَّ. (A, * K.) [See also قَسَّ, which, accord. to the TA, is a dial. form of قَسَ.] You say, قَسَّ [He sought after, or sought after repeatedly, &c., news, or tidings]. (A.)—[Hence, app.,] قَس signifies *Calumniation; or malicious and mischievous misrepresentation;* (S, M, K;) as also قَس and قَس; (K;) and the spreading, or publishing, of discourse, and speaking evil of men behind their backs, or in their absence: (TA:) [probably inf. ns., of which the verb is قَس; perhaps a trans. verb; for] قَسَّ signifies *He hurt them, or annoyed them, by foul speech;* (K;) as though he sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after that which would hurt them, or annoy them. (TA.)—[Hence also,] قَسَّ مِنَ اللَّحْمِ, (A, K,) قَسَّ مَا عَلَى الْعَظْمِ, (A,) aor. ٢, inf. n. قَس; (TA;) and قَسَّ قَسَّ, (K;) or قَسَّ قَسَّ, of the dial. of El-Yemen; (M;) *He sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after the meat that was upon the bone, so as not to leave any of it:* (A:) or *he ate the flesh that was upon the bone, and extracted its marrow:* (M, K;) and قَسَّ مَا عَلَى الْمَائِدَةِ, (M,) *He ate what was upon the table.* (M.)—قَس, [of which the sec. pers. is app. قَسْت, and the aor. ٢,] (TK,) inf. n. قَسَّ and قَسَّ, accord. to all the copies of the K, [so says SM, in the TA, but in the CK قَسَّ and قَسَّ, and in a MS copy of the K I find the latter written قَسَّ] but correctly قَسَّ, as written by Lth, (TA,) *He became a قَس* [or قَسيس]: (K, * TK:) or قَسَّ and قَسَّ [so in a copy of the M, but in a copy of the A قَسَّ and قَسَّ, which I hold to be the correct forms of these two words, the former from the pl. of قَس and the latter from قَسيس,] are simple substs., (M,) and you say, [using them as such,] الْقَسَّيَّةُ and الْقَسَّوِيَّةُ

To him belongs the rank, or office, of قَس or قَسيس. (A.)

5: see قَسَّ, in two places. — تَقَسَّ أَصْوَاتَهُمْ, (S, M, A, K,) or تَقَسَّ الصَّوْتُ, (S, A,) or تَقَسَّ, (S, M, A, K,) *He listened to, or endeavoured to hear,* (S, M, A, K,) *their voices,* (S, M, A, K,) or *the voice,* (K,) *by night, or in the night.* (S, M, A.)

8. اَقْتَسَ *He (a lion) sought what he might eat.* (M.)

R. Q. 1. قَسَّ, inf. n. قَسَّ, *He asked, or inquired, respecting the affairs of others.* (M: but only the inf. n. is there mentioned.)—See also 1, in two places.

R. Q. 2: see 5.

قَس and قَسيس, (S, M, A, Mgh, K,) and sometimes the latter is without teshdeed in the sing., [i.e., قَسيس, vulgo قَسيس,] though the pl. is with teshdeed, like as the Arabs sometimes make صَم صَمِمًا, (Fr,) [Syr. صَمِمًا, a consenuit, (Golius,)] *The head, or chief, of the Christians, in knowledge, or science:* (A, K:) or *one of the heads, or chiefs, of the Christians,* (S, M,) *in religion and knowledge or science:* (S:) or *the learned man of the Christians:* (Mgh:) or *an intelligent, an ingenious, or a clever, and a learned, man:* (M:) [in the present day applied to a Christian presbyter, or priest: see جَائِلِيّ pl. (of the first, Mgh) قَسَّوِي, (Mgh, K,) and (of the second, M, Mgh) قَسَّوِي (Fr, M, Mgh, K) and قَسَّوِي, (Fr, and so in some copies of the K,) contr. to rule, (TA,) or قَسَّوِي, (M, Sgh, and so in some copies of the K,) contr. to rule, (M,) one of the seens [in the original form, which is قَسَّوِي,] being changed into wāw. (CK [but in the copies of the K which have قَسَّوِي, we find added “and the seens being many,” meaning, in the original form قَسَّوِي, or in قَسَّوِي, “they change one of them into wāw.”])—قَس also signifies *Hoar-frost, or rime.* (A, K.) See قَسَّوِي.

قَس and قَسيس: see قَسَّوِي.

قَسَّوِي and قَسَّوِي: }
قَسَّوِي and قَسَّوِي: } see قَسَّوِي.
قَسَّوِي:
قَسَّوِي:

قَسَّوِي, (S, A, Mgh,) coll. n. قَسَّوِي, (M, Mgh, K,) also pronounced with kesr to the ق, [قَسَّوِي and قَسَّوِي,] (K,) in the latter manner by the relaters of traditions, but by the people of Egypt with fet-h, (A'Obeyd, S,) *A kind of cloths, or garments,* (S, M, A, Mgh, K,) *of flax* (A, TA) *mixed with silk, brought from Egypt,* (S, M, A,) *and forbidden to be worn [by the Muslims]:* (S, M, Mgh:) so called in relation to a district, (A'Obeyd, S,) or place, (M, K,) or

town or village, upon the shore of the sea, (A,) called الْقَسَّوِي, (A'Obeyd, S, M, K,) or قَسَّوِي, (M, A, Mgh,) between El-'Areesh and El-Faramā, (K,) in Egypt, (A'Obeyd, S, Mgh,) seen by A'Obeyd, but not known to As: (S:) or so called in relation to قَسَّوِي, meaning “hoar-frost,” or “rime;” because of the pure whiteness thereof: (A:) or [originally] قَزَّوِي, (A,) and قَزَّوِي, (Sh, K,) from قَزَّ, meaning “a kind of silk;” (TA;) the ز being changed into س: (Sh, K:) it was said to 'Alee, *What are قَسَّوِي?* and he answered, *Cloths, or garments, that come to us from Syria, or from Egypt, ribbed, that is, figured after the form of ribs, and having in them what resemble citrons.* (Mgh.)

قَسَّوِي A calumniator; a slanderer: (M:) or one who inquires respecting news, and then makes it known, divulges it, or tells it, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like, (TA, voce قَسَّوِي.)

قَس: see قَسَّوِي.

قَسَّوِي: }
قَسَّوِي: } see قَسَّوِي.
قَسَّوِي:

قَسَّوِي: see قَسَّوِي.

قَسَّوِي A seeker, or one who seeks repeatedly or leisurely, without inadvertence; as also قَسَّوِي. (TA.)—One who inquires respecting the affairs of others. (M.)

قَسَب

1. قَسَبَ, aor. ٢, *It (water) ran, or flowed:* (S, O, K:) or *it ran, or flowed, with a sound, beneath trees or leaves.* (So accord. to different copies of the A.)—And قَسَبَتِ الشَّمْسُ *The sun began to set.* (K.)—قَسَبَ, aor. ٢, inf. n. قَسَبُ, (A, O, K) and قَسَبُ, (K,) *It was, or became, hard:* (O, K:) or *hard, and dry, or tough:* you say, قَسَبَ التَّمْرُ *The dates were, or became, hard, and dry, or tough.* (A, TA.)

إِنَّهُ لَقَسَبٌ *Hard.* (S, O, K.) You say, إِنَّهُ لَقَسَبٌ الْعَبْدُ *Verily he is hard in respect of the tendon, or sinew, of the neck.* (TA.)—And *Hard, and dry, or tough:* (TA;) and so قَسَبٌ. (A, TA.) قَسَبٌ تَمْرٌ signifies *Hard, and dry, or tough, dates,* (S, Mgh, * O, K,) *that crumble in the mouth and have hard stones:* (S, Mgh, O:) [see an ex. in a verse cited in art. رَمَى, conj. 4:] or [simply] *dry, or tough, dates:* n. un. with ة: (Mgh:) or *bad dates,* (A,) or so قَسَابَةٌ. (K.)—See also قَسَبٌ.

قَسَبٌ A خُفٌ [or boot]; (IAar, O, K;) accord. to IAar, i. q. قَسَبٌ [expl. by him as meaning a short boot] and نَحَافٌ [expl. by him as syn. with خُفٌ]. (TA.) [See also قَسَبٌ.]

قَسِبَ *A current, or flow, of water:* (ISk, S, O:) or its *current, or flow, with a sound:* (K:) or its *current, or flow, beneath trees:* (A, TA:) or its *sound beneath leaves* (T, A) or *rubbish.* (T, TA.) — See also قَسَب.

قَسَبَ: see قَسَبَة.

قَسِبَ *Long, and hard, or strong;* (S, O, K, TA;) as applied to anything; and so قَسِبَ (TA.) — And *A tall man.* (TA.)

قَسُوبَ *Boots:* a word having no [proper] singular. (ISd, K.) [The word used in the sing. sense is قَسُوب, without teshdeed.]

قَاسِبَ [or ذَكَرٌ قَاسِبٌ?] i. q. غَرْمُولٌ مُتَمَبِّلٌ (O, K, [الْمُتَمَبِّل in the CK is a mistake for الْمُتَمَبِّل,] i. e. ذَكَرٌ صُلْبٌ [Penis durus]. (TA.)

قَسِبَ *A species of شَجَر [meaning plants];* (IDrd, O, K;*) of the [kind termed] حَبِض; (K;) said by AHn to be the اصل [app. أصل, and, if not a mistranscription, meaning best sort,] of the حَبِض; (TA;) or, as he says, (O, TA,) in one place, (TA,) on the authority of certain of the Arabs of the desert, of 'Oman, (O,) the قَسِبَة is a plant (شَجِيرَة, O, or شَجَرَة, TA) which grows in the manner of slender stalks, from one root or stem, and rises to the measure of a cubit, (O, TA,) having a leaf intensely green, round, and somewhat long, (O,) the flower of which is like that of the violet, (O, TA,) exactly; (O;) and it serves as fuel in its fresh, or moist, state, like as does the dry. (TA.)

ذَكَرٌ قَسِبَانٌ [in the CK قَسِبَانٌ] *Penis durus et crassus.* (K.)

مُقَسَّبٌ said by Freytag to occur in the Deewán of Jereer as an epithet applied to poison, signifying *Having things whereby its potency is augmented mixed with it*, is evidently a mistranscription for مُقَسَّبٌ.]

قح

1. قَحَّ, aor. ٢, inf. n. قَسَاةٌ and قُسُوحَةٌ, *It was, or became, hard, firm, or tough.* (S, [in two copies belonging to me, but omitted in a third,] K.) — And قَحَّ *He twisted a rope.* (K.) — Also, aor. as above, inf. n. قُسُوحٌ, (TA,) and قَحَّ (in some copies of the K قَحَّ, TA,) *He (a man) was much, or frequently, excited by vehement lust:* (S, [in two copies belonging to me, but omitted in a third,] K;) or *was excited by vehement lust.* (TA.)

3. قَاسَحَهُ *He treated him with dryness and hardness, or niggardliness;* syn. يَابَسَهُ. (L, K.)

4: see 1.

8: see 1.

قَحَّ, (K,) and قُسُوحٌ, and قَسَاةٌ, (TA.)

Dryness, syn. يَبَسٌ; — or the remains of vehement lust, (K,) or its continuance, or its intensity. (L.)

قَاسِحٌ *A hard and strong spear.* (TA.) — *A thick or coarse garment, syn. غَلِيظٌ.* (K.) — Also, and قَسَاةٌ, and قُسُوحٌ, *A man in a state of excitement, or frequently in a state of excitement, by vehement lust.* ISd knows no way of accounting for the last of these epithets but by supposing it to be used for the act. part. n., like آتِيًا in the Kur, xix, 62, for آتِيًا. (TA.)

قَسَاةٌ: see قَسَاةٌ.

إِنَّهُ لَقَسَاةٌ [You say also] قَاسِحٌ: see قَاسِحٌ. (TA.) Verily he is dry or hard. (TA.)

قُسُوحٌ: see قُسُوحٌ.

قَسَاةٌ and قَاسِحٌ: see قَسَاةٌ.

قسر

1. قَسَرَهُ عَلَى الْأَمْرِ, (S, K,) aor. ٢, (M, S, TA,) inf. n. قَسْرٌ; (S, TA;) and اقْتَسَرَهُ عَلَيْهِ; (S, K;) *He made him to do the thing against his will;* (S;) *he forced him to do the thing:* (S, K;) or قَسَرَهُ عَلَى الْأَمْرِ has the former of these two significations; (TA;) and قَسَرَهُ and اقْتَسَرَهُ signify *he overcame him; he overpowered, subdued, or oppressed, him;* (M, TA;) and قَسَرَهُ signifies the same as اقْتَسَرَهُ. (TA.)

5 and 8: see 1.

قُسُورٌ (S, TA) and قُسُورَةٌ (K, TA,) the former a coll. gen. n., and the latter the n. un., (M,) *A certain plant, (S, M, K,) which grows in plain, or soft, land;* (M, K;) *a sour plant, of the kind called نَجِيل, which is like the جَمَّة [or full and long hair of the head] of a man, and becomes tall and large, of which camels are greedily fond, (AHn, M,) and which fattens them, and makes them plentiful in milk.* (Az, TA.) Lth is in error in saying that the former signifies a huntsman, or hunter; for it signifies a plant, as IAar and AHn and others have said. — See also قُسُورَةٌ, in two places.

قُسُورَةٌ *Mighty;* (M, K;) *that overpowers, or subdues, others:* (M, TA;) also *strong;* applied to a man: and *courageous:* (TA;) pl. قُسُورٌ. (M.) — *A lion;* as also قُسُورٌ; (S, M, K;) because he overcomes and overpowers. (TA.) So in the Kur, [lxxiv, 51,] كَاتِبُهُمْ حُمُرٌ مُسْتَنْفِرَةٌ [As though they were asses taking fright and running away at random that have fled from a lion]. (S, M.) Or it has here the signification next following. (S.) — *Hunters that shoot, or cast:* (S, K;) sing. قُسُورٌ; (K;) accord. to Lth.; [and in the M it is said that قُسُورٌ signifies a shooter, or caster: or, accord. to some, a hunter:] but this is a mistake; for قُسُورَةٌ

is a coll. n., having no sing.; and Fr says, that in the verse of the Kur cited above, it means *shooters, or casters of missile weapons:* it is also related of 'Ikrimah, that it was said to him that قُسُورَةٌ signifies, in the Abyssinian language, a lion; but he said that its signification is that given above on the authority of Fr, and that the lion in the Abyssinian language is called عُنْبَسَة: and Ibn-'Arafah says قُسُورَةٌ is of the measure قُسُورَةٌ from الْقُسْرُ; and that the meaning [in the Kur] is, as though they were asses made to take fright and run away by shooting or hunting &c. (TA.) Or, accord. to I'Ab, in the passage above cited, it has the signification here next following. (IKt, TA.) — *The sound of men, (IKt, K, TA,) and their voices, or cries.* (IKt, TA.)

قُسُورَةٌ and قُسُورَةٌ dial. forms of قُسُورَةٌ and قُسُورَةٌ, which see. (M, K.)

قسط

1. قَسَطَ, (S, M, &c.,) aor. ٢, (S, Mgh, K,) inf. n. قُسُوطٌ (S, M, Mgh, Mgh, K) and قَسَطَ, (Mgh, Mgh, K,) *He declined, or deviated, from the right course; acted unjustly, wrongfully, injuriously, or tyrannically.* (S, M, Mgh, Mgh, K.) — See also 4, in two places: — and see 2.

2. قَسَطَهُ, (IAar, M, TA,) inf. n. قَسِيطٌ, (IAar, TA,) *He distributed it; or dispersed it.* (IAar, M, TA.) It is implied in the K that the verb in this sense is قَسَطَ, of three letters [only, without teshdeed]. (TA.) You say, قَسَطَ الْبَالُ بَيْنَهُمْ *He distributed the property among them.* (TA.) And قَسَطَ الْخَرَاجَ عَلَيْهِمْ *He assigned the several portions which each one of them should pay of the [tax called] خَرَاج:* (TA:) or قَسَطَ, inf. n. as above, signifies *he assessed, or apportioned, the خَرَاج (Mgh, Mgh) with equity and equality, (Mgh,) to be paid at certain times.* (Mgh.) — قَسَطَ عَلَى عِيَالِهِ الْتَفَقَّةَ, (TA,) inf. n. as above, (K,) *He was niggardly, or parsimonious, towards his household in expenditure.* (K, TA.)

4. اقْسَطَ, (S, M, Mgh, Mgh,) inf. n. اقْسَاطٌ, (Mgh, K,) *He acted equitably, or justly, (S, M, Mgh, Mgh, K,) in his judgment or the like;* (M, TA;) as also, (Mgh, K,) accord. to IKt, (Mgh,) قَسَطَ, aor. ٢, (Mgh, K) and ٢, (K,) but the former of these aors., as well as the former verb, is the more known, (TA,) inf. n. قَسَطَ, (Mgh, TA,) or قَسَطَ [q. v. infra]; (M, K;) or اقْسَاطٌ is only in division: (TA:) thus the latter of these two verbs is made to have two contr. significations: (Mgh, TA:) in the former of them, accord. to some, the ا has a privative effect, [so that the verb properly signifies *he did away with, or put away, injustice, or the like,*] as [it has in اشكاه] in the phrase شَكَى إِلَيْهِ فَأَشْكَاهُ [he complained to him and he made his complaint to cease]. (TA.) It is said in the Kur,

[iv. 3,] **وَأِنْ خِفْتُمْ أَلَّا تُقْسُطُوا فِي الْيَتَامَى** [And if ye fear lest ye should not act equitably with respect to the orphans]: (Mgh:) or, accord. to one reading, **تُقْسُطُوا**, with damm to the س. (TA.) And you say also, **أَقْسَطْتُ بَيْنَهُمْ** [I acted equitably between them], and **إِلَيْهِمْ** [towards them]. (TA.)

5. **تَقْسُطُوا الشَّيْءَ بَيْنَهُمْ** They divided the thing among themselves (Lth, S, M [in which last **بَيْنَهُمْ** is omitted] and O, L, K) equitably, (M, O,) or equitably and equally, (L,) or with equality. (Lth, K.) You say also, **إِقْسَطُوا** **الْأَمَالَ بَيْنَهُمْ** They divided the property among themselves; (TK:) being syn. with **إِقْسَامًا**. (K.)

8: see 5.

قُسْطٌ a dial. var. of **كُسْطٌ**, or, accord. to Yaḥkoob, the ق is a substitute [for ك]; (M;) said by IF to be Arabic; (Mḡb;) [*Costus*; so in the present day;] a certain substance, (AA, Mḡb,) or perfume, (Mgh,) or wood, (M,) or a certain Indian wood, and also Arabian, (K,) with which one fumigates; (AA, M, Mgh, Mḡb;) well known; (Mḡb;) also called **كُسْطٌ** and **كُسْتُ** (AA) and **قُسْتُ** (TA in art. **قُسْتُ**); or a wood which is brought from India, and which is put into the substances used for fumigating, and into medicine: (Lth:) or a certain drug of the sea: (S:) [it is said in the S and TA, voce **جَنْزَاب**, that the carrot of the (جَنْزَابُ الْبَحْرِ) is called **قُسْتُ** in a trad., **قُسْتُ الْبَحْرِ** [or **قُسْتُ** of the sea] is mentioned as one of the best of remedies: and in another trad., **قُسْتُ** is coupled by the conjunction و with **أُظْفَارٌ**, or, accord. to one relation thereof, is prefixed to the latter word, governing it in the gen. case: and I Ath says, that it is a sort of perfume: but some say that it is aloes-wood (**عُود**, q. v.): [see also **ظَفَارِي**] and others, a well-known drug, of sweet odour, with which women and infants are fumigated: (TA:) it is diuretic, beneficial to the liver in a high degree, and for the colic, and for worms, and the quartan fever, as a beverage; and for rheum, and defluxions, and pestilence, when the patient is fumigated therewith; and for the [leprous-like disorder called] **بَهَق**, and the [discolouration of the face termed] **كَلَف**, when applied as a liniment; (K;) and it confines the bowels, expels wind, strengthens the stomach and heart, occasions pleasurable sensation, is an ingredient in many sorts of perfume, and is the best of perfumes in odour when one fumigates therewith. (TA.)

قُسْطٌ Equity; justice: (S, M, Mgh, Mḡb, K:*) [an inf. n. having no proper verb, or] a subst. from **أَقْسَطَ**. (Mgh, Mḡb.) = *Equitable; just*: (S, M, K:) an inf. n. used as an epithet, like its syn. **عَدْلٌ**; (M, K;) and [therefore] applied alike to a sing. n. [and to a dual] and to a pl.: (K:) you say **مِيزَانٌ قُسْطٌ** an equitable, or a just, balance; and **مِيزَانَانِ قُسْطٌ**; and, agreeably with the usage of the Kṣur, xxi. 48, **مَوَازِينُ قُسْطٌ**.

(M.) = *A portion, share, or lot*; (S, M, Mḡb, K;) of a thing; (K;) and pertaining to a person: (TA:) pl. **أَقْسَاطٌ**. (Mḡb.) You say, **وَقَاهُ قِسْطَهُ** He gave him in full his portion, share, or lot. (TA.) And **أَخَذَ كُلُّ مِنَ الشَّرَكَاءِ قِسْطَهُ** Every one of the partners took his portion, or share. (TA.) — *A portion, or piece*. (So accord. to an explanation of the pl., **أَقْسَاطٌ**, in the TA.) — *The means of subsistence*: (K:) or the portion thereof which is the share of every created being. (TA.) **يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ**, said of God, in a trad., has been explained as meaning *He maketh the portion of the means of subsistence which is the share of any created being little, and maketh it much*. (TA.) [See, below, another meaning which is assigned to it in this instance; and see also art. **خَفَضَ**.] — *A quantity*, (K, TA,) of water only; or any quantity, of water and of other things. (TA.) — *A measure with which corn is measured*, (S, Mgh, K,) which holds (K) half of a **صَاعٌ**; (S, Mgh, K;) six thereof making a **فَرْقٌ**: (S:) accord. to Mbr, four hundred and eighty-one dirhems. (TA.) Sometimes it is used for performing the ablution termed **وُضُوءٌ**: and hence it is said in a trad., **إِنَّ النِّسَاءَ مِنْ أَسْفَهِ الشُّفَاءِ**; (K;) the **قِسْطُ** being here the vessel in which the **وُضُوءُ** is performed; (TA;) the meaning app. being, [Women are of the most lightwitted of the lightwitted,] except she who serves her husband, and assists him to perform the **وُضُوءُ**, [so I render **تَوَضَّعَتْ**], and takes care of the vessel which he uses for that purpose, and stands at his head with the lamp: (K:) or who performs his affairs with respect to his **وُضُوءُ** and his lamp. (Nh.) — *A [mug of the kind called] كُوزٌ*; (M, K;) so called by the people of the great towns: (M:) now applied to one with which olive-oil is measured. (TA.) — *A balance, or weighing-instrument*. (K.) Some say that this is its meaning in the phrase mentioned above, **يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ** He depresseth the balance, and raiseth it: alluding to the means of subsistence which He decrees. (TA.)

قَاسِطٌ Declining, or deviating, from the right course; acting unjustly, wrongfully, injuriously, or tyrannically: pl. **قَاسِطُونَ** (S, M, Mgh, TA) and **قَسَاطٌ**. (TA.) You say, **هُوَ قَاسِطٌ غَيْرُ مُقْسِطٍ** He is declining, or deviating, from the right course; &c.: not acting equitably, or justly. (TA.) And it is said in the Kṣur, [lxvii. 15,] **أَمَّا الْقَاسِطُونَ** **فَكَانُوا لِحَبَرٍ حَطْبًا** [As for the deviators from the right course, they shall be fuel for hell]. (S, M, Mgh.) [See also **عَادِلٌ**.] — **الْقَاسِطُونَ** is also specially applied to *The party of Mo'āniyeh*; (Mgh;) the people of *Siffen*. (TA.) — [And it has the contr. meaning, i. e. *Acting equitably, or justly*. See, again, **عَادِلٌ**.]

أَقْسَطَ More [and most] equitable, just, or right: occurring in the Kṣur, ii. 282, and xxxiii. 5:

(TA:) formed from the trilateral verb **قَسَطَ**, not from the quadrilateral **أَقْسَطَ**, as some assert it to be, holding it anomalous. (MF.)

تَقْسِيطٌ The register in which is written a man's portion, or share, (**قِسْطٌ**) of property &c.: a subst., like **تَمْتِيزٌ**. (TA.)

مُقْسِطٌ Acting equitably, or justly. (S, M.) It is said in the Kṣur, [v. 46, and xlix. 9, and lx. 8,] **إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ** [God loveth those who act equitably, or justly]. (S, M.) — **الْمُقْسِطُ** is one of the names of God, meaning *The Equitable*. (TA.)

قسطس

قُسْطَاسٌ and **قُسْطَاسٌ** A balance, or instrument for weighing: (S, Mḡb, K; and Bḡ in xvii. 37:) or the most even and most just kind thereof: or such as is just, of whatever kind it be: (K:) or i. q. **قَبَانٌ** [a steelyard]: or, as Lth thinks, the iron of the **قَبَانِ**: or i. q. **شَاهِينٌ** [the beam of a balance]: (TA:) or i. q. **فَرْسَطُونٌ** [an arabicized Persian word, signifying a public standard of weights or measures]: (Zj, TA:) also written **قسطاس**: (K:) said to be Arabic, from **القِسْطُ**, meaning "justice:" (Mḡb:) or a Greek word arabicized; (IDrd, Mḡb, K;) and its being so does not impugn the truth of the Kṣur-ān's being [altogether] Arabic; for when a foreign word is used by the Arabs, and made by them conformable with their language in respect of desinential syntax and determinateness and indeterminateness and the like, it becomes Arabic: (Bḡ, ubi supra:) pl. **قُسَاطِيسٌ**. (Mḡb.)

قسر

قسن

قسو

قش

See Supplement.]

قشب

1. **قَشَبٌ** signifies The act of mixing. (S, Mgh, O, K.) You say, **قَشَبَ**, aor. -, inf. n. **قَشِبٌ** He mixed. (K.) And **قَشِبَ**, said of anything, *It was mixed*. (M.) — And **قَشَبَهُ**, aor. and inf. n. as above, *He corrupted, or vitiated, it*: (K, TA:) or he mixed it (i. e. anything) with a thing that corrupted, or vitiated, it. (TA.) — [Hence,] **قَشَبَ الطَّعَامَ** (S, M,) aor. and inf. n. as above, (M,) *He poisoned the food*; (S;) *he mixed the food with poison*; as also **قَشَبَهُ**: (M, TA:) or **قَشَبٌ** signifies *he mixed poison, and so prepared it that it should take effect upon the body*. (IAgr, TA.) — And **قَشَبَهُ**, (S, O, K,) aor. as above, (K,) and so the inf. n., *He gave him poison to drink*; (S, O, K;) and (TA) so **لَهُ قَشَبٌ**. (M, TA.) And **قَشَبَ النَّسْرَ** He put poison on flesh-

meat for the vulture, that he might eat it and die, and he might take his feathers. (AA, TA.) — And [hence] قَشْبِي رِبْحُهُ; (K, TA;) and (TA) رِبْحُهُ قَشْبِي, inf. n. قَشْبِي; (S, TA;) His, or its, odour annoyed me: (S, K, TA:) as though meaning it poisoned me. (S, TA.) قَشْبُهُ and قَشْبُهُ both signify He, or it, annoyed him. (Mgh.) And قَشْبُهُ الدُّخَانُ means The smoke annoyed him by its odour; and oppressed, or overpowered, him. (O.) قَشْبٌ [in a case of this kind], (O, K,) as inf. n. of قَشَب, aor. -, (K,) means The affecting [a person] with what is displeasing, or hateful, and with what is deemed unclean, or filthy: (O, K:) [in the former القَشْبُ is expl. by the words وَالْأَصَابَةُ بِمَا يُكَرُّهُ وَيُسْتَقْدَرُ; which, as well as what here follows, shows that an assertion in the TK (copied from the TA, and adopted by Freytag) respecting the explanation in the K, is erroneous:] and hence the saying of 'Omar, when he perceived the odour of perfume from Mo'awiyeh when the latter was a pilgrim, مَنْ قَشَبْنَا [i. e. Who has affected us with what is displeasing &c. ?]; likening the odour of perfume in this case to a stink. (O.) — قَشْبٌ also signifies The depriving [one] of reason; (K, TA;) from the same word as signifying the act of "corrupting," or "vitiatng:" (TA:) and its verb is قَشَب, aor. -. (K, TA.) 'Omar said to one of his sons, قَشَبَكَ الْمَالُ (M, O, TA) i. e. Wealth has deprived thee of thy reason: (M:) or has corrupted, or vitiated, thee, and deprived thee of thy reason. (O, TA.) — And قَشَبُهُ (S, M, O, K,) aor. as above, (K,) and so the inf. n., (M, K,) + He spoke evil of him: (S, O:) † he aspersed him, or upbraided him, (M, K, TA,) قَشَبُهُ with a thing; (K, TA;) and so قَشَبُهُ, inf. n. قَشَبِي: (accord. to some copies of the K, and said in the TA to be agreeable with usage:) and † he reproached him with disgraceful conduct. (M, K, TA.) You say, قَشَبُهُ بَعْجِجٍ † He charged, or upbraided, him with something bad, evil, abominable, or foul. (S, O, TA.) And قَشَبُهُ بَشْرٍ † He cast upon him an evil imputation that was a mark whereby he should, or would, be known. (M, TA.) And قَشَبُهُ بَعْجِجٍ نَفْسِهِ † He imputed to him, or charged him with, his own vice, or fault. (IAar, TA.) And قَشَبْنَا † He reproached, or upbraided, us with, or accused us of, a thing that was not in us: (O:) [or] he commanded us to forbear from a thing that was not in us. (TA.) And قَشَب, aor. and inf. n. as above, † He forged, or fabricated, a lie, or falsehood. (K, TA.) — قَشَبُ السَّيْفِ, (O, K,) aor. and inf. n. as above, (K,) He polished the sword; (O, K;) removed its قَشَب [i. e. rust]. (O.) — And قَشَب, (S, M, K,) aor. and inf. n. as above; (M, K;) or قَشَب, with kesr; (O, as on the authority of Fr;) He (a man, S, M, O) gained, or acquired, praise or blame; (Fr, S, M, O, K;) as also قَشَب. (S, M, K.) — قَشَب, (Th, M, K,) aor. -, inf. n. قَشَابَةٌ, (K,) It (a garment, Th, M, TA) was new and clean: (Th, M, TA:) or it was white and clean. (K, TA.) — And قَشَب, (thus written in

my copy of the TA,) or قَشَب, (thus in a copy of the M,) It (a thing) was, or became, unclean, dirty, or filthy. (M, TA.)

2. قَشَب: see the preceding paragraph, in five places. — Also, He rendered a thing unclean, dirty, or filthy. (M, TA.)

4. مَا أَقْشَبَ بَيْتَهُمْ How unclean, dirty, or filthy, is their tent or house! (O,) or, what surrounds their tent or house, by reason of the human excrement, or ordure! (TA.)

8: see 1, last sentence but two.

10. اسْتَقْشَبَ He deemed it (i. e. a thing) unclean, dirty, or filthy. (M, TA.)

قَشَب inf. n. of قَشَب [q. v.] — [The explanations of this word by Golius and Freytag, by the former as an epithet applied in two contr. senses to a sword, and by the latter as a subst. (from a misstatement in the TK mentioned above), are erroneous.]

قَشَب Poison; (S, M, Mgh, O, K;) because consisting of things mixed together; (Mgh;) as also قَشَب: (M, K:) pl. of the former أَقْشَاب. (S, M.) — And [hence, app.] A certain plant, (M, O, K,) resembling the مَقَر, (M, [which is generally said to mean the aloe, and by AHn to be a certain plant consisting of leaves without branches, agreeably with what follows, in the O and K resembling the مَقَر,]) from the middle whereof there rises a stalk, which, when it grows tall, bends down its top by reason of its succulence, or suppleness; having upon its head a fruit (ثَمَرَةٌ), M, O, [in the TA عقدة,]) with which birds of prey are killed, (M, O,) being poisoned therewith by its being put into flesh and thrown where they alight: he who prepares it stops up his nose; if he do not, it injures him; and people fear to pasture their cattle near to the places of its growth lest the animals should come in contact with it and should break it or bruise it and it should exhale its odour upon them and kill them: thus says AHn, on the authority of some one or more of the Arabs of the desert, of the Saráh (السَّرَاة). (O.) — And Anything unclean, dirty, or filthy; as also قَشَب: (M, TA:) or anything that is deemed unclean, dirty, or filthy. (Mgh.) — Rust (K, TA) upon iron: (TA:) or dirt upon a sword. (A, TA.) — The refuse, that is thrown away, as being of no good, of طَعَام [i. e. wheat, or other food]. (M, TA.) — See also [the pl.] أَقْشَاب, voce قَشَب. — Also, i. e. قَشَب A man in whom is no good; (K, TA;) and (TA) so قَشَب خَشَب; (S, M, O, TA;) or this means with whom is no good: the latter word is an imitative sequent. (TA in art. خَشَب.) [See also قَشَبَةٌ.] — And Dry, or tough, and hard. (M, TA.) [Like قَشَب.] — And القَشَب signifies The نفس [here meaning جَسَد, i. e. body, as is shown below, voce قَشَب]. (O, K.)

قَشَب: see قَشَب, in two places.

قَشَب: see قَشَب.

قَشَبَةٌ A low, vile, ignoble, or mean, man, (IDrd, M, O, K, TA,) possessing no good: (TA:) of the dial. of El-Yemen. (IDrd, M, O, TA.) [See also قَشَب, last quarter.] — And The young one of the ape, or of the monkey: (M, O, K:) so, IDrd says, some assert; (O;) but he doubted its correctness; (M, O, TA;) and the right word is قَشَبَةٌ. (M, TA.)

قَشَب Food mixed with poison: (M, TA:) and anything poisoned; as also مَقْشَب. (Nh, TA.) [Hence,] نَسْرُ قَشَبٍ A vulture for which poison is mixed in flesh-meat, which he eats, and which kills him; and then his feathers are taken: (S, O:) a vulture killed by means of غُلْتِي [q. v.]. (M, TA.) — And White, (O, K,) and clean. (K.) — And, (S, M, O, K,) as also قَشَب, (M,) New: (S, M, O, K:) — and Old, and worn-out: (M, O, K:) thus having two contr. meanings: (O, K:) the former used alike as masc. and fem.; applied to a garment; and its pl. is قَشَب [and by contraction قَشَب, mentioned by Golius on the authority of Meyd]. (M.) — And the former, applied to a sword, (S, O, K,) Polished: (K:) or recently polished: (S, O:) — and, (O, K,) so applied, (A, O, K,) Rusty: (O, K:) or dirty: (A:) thus, again, having two contr. meanings. (O, K.)

قَشَبَانِيَان (occurring in a trad., O) Two old and worn-out [garments of the kind called burdehs (بُرْدَتَان): (O, K, TA:) or, as some say, new: (Nh, TA:) the assertion that قَشَبَانِيَان is a pl. of قَشَب, and that قَشَبَانِيَان is a rel. n. from this pl., is one upon which no reliance is to be placed, (O, K,) for a rel. n. is not formed from a pl. [unless from a pl. of the class of أَنْصَار]: it is an innovated form of rel. n. (O.)

قَشَب [act. part. n. of قَشَب; Mixing: &c.]. — One who imputes to others, or charges them with, vices, or faults, that are in himself. (IAar, TA.) — And A tailor (O, K) who ejects his أَقْشَاب, i. e. the knots of the threads, [meaning who spits them out,] when he ejects them. (O.) — And [A man] weak in respect of the body (ضَعِيف) قَشَب (النَّفْس); (K, TA;) i. e. (TA) one whose قَشَب [meaning body] is weak, or emaciated; (O, TA;) by his قَشَب being meant his نَفْس [as syn. with جَسَد]. (O.)

مَقْشَب Poison with which medicaments [or drugs] are mixed to render it potent. (Ham p. 331.) See also قَشَب, first sentence. — And, (M, K,) or مَقْشَبُ الْحَسَب, (S,) † A man whose grounds of pretension to respect are mixed (S, M, K, TA) with ignobleness. (M, TA.)

قَشَد

1. كَشَطَهُ q. قَشَدَهُ. (K.)

8. اقْتَشَدَ He collected clarified butter. (L.)

قَشْرَة The dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat (سَوِيْق) to be made into clarified butter: (S, M, L:) or the dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat (سَوِيْق) and with dates; as also **قَشَادَة**: (K:) or the dregs, or sediment, of clarified butter: (Ks, L:) or (in the K, and) thin fresh butter: (L, K:) it is also called **قَلْدَة**, and **كُدَادَة**, (Ks, L,) and **إِثْر**, and **الْأَقَة**, and **خَلَاَصَة**; and remains at the bottom of the cooking-pot, after the butter has been clarified, mixed with hairs and pieces of wood &c. (AHeyth, L.) — Also, A certain herb, abounding with milk (L, K) and grease. (L.)

قَشَادَة: see **قَشْدَة**.

قشر

1. **قَشَرَة**, aor. َ and ُ, inf. n. **قَشَر**; and **قَشَرَة**, (S, M, Mṣb, K,) inf. n. **تَقْشِير**: (S;) He divested or stripped it off, or stripped off or removed from it, namely a branch, (S, Mṣb,) or other thing, (S,) its **قَشَر** [i. e. peel, rind, bark, coat, covering, husk, shale or shell, crust, scab, skin, or outer integument, or superficial part; he, or it, pared, peeled, rinded, barked, decorticated, hushed, shelled, scaled, flayed, skinned, or excoriated, it; he, or it, stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part]; (S, Mṣb;) but the latter verb has an intensive signification; (Mṣb;) [or denotes frequency, or repetition, of the action, or its application to many objects, as well as muchness;] he pared off, or removed, its peel, rind, bark, or the like, (لِحَاء), or its skin: (M, K:) [and he pared, peeled, stripped, scraped, or rubbed, it off; namely, anything superficial, and generally a thing adhering to the surface of another thing, as, for instance, peel and the like, and a scab, and skin, and mud. One says of a fruit, or the like, **يُقْشَرُ عَنْ حَبَّة**, Its covering, being removed, shells off from a grain or the like.] — **قَشَرَهُ بِالسَّوْطِ** [He excoriated him with the whip]. (TA, art. حَمْر) — **قَشَرَهُ بِاللِّسَانِ** + [He galled him, as though he flayed him, with the tongue; i. e., with reproof, &c.]. (TA, ibid.) — **قَشَر**, aor. َ, It (a date) had a thick skin. (TA.) — **قَشَر**, (TA,) [aor. َ,] inf. n. **قَشَر**, (S, TA,) He had his nose excoriated by intense heat: or † he was intensely red, as though he were flayed, (M,) or as though his scarf-skin were peeled off. (TA.)

2: see 1.

5: see 7.

7. **قَشَرَهُ** and **تَقْشَرُ** quasi-passives of **قَشَر** and **قَشَرَة**, respectively; [It became divested, or stripped, of its peel, rind, bark, coat, covering, husk, shale or shell, crust, scab, skin, or superficial part; it became pared, peeled, rinded, barked, decorticated, hushed, shelled, scaled,

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flayed, skinned, or excoriated; its superficial part became stripped off, scraped off, rubbed off, abraded, or otherwise removed: and it peeled off; it scaled off, or exfoliated:] (S, M, K:) both signify the same: (S:) [or the latter, as quasi-pass. of **قَشَرَهُ**, has an intensive signification; or denotes frequency, or repetition, of the action, or its application to many subjects, as well as muchness: and the same also signifies it became divested, or stripped, of its peel, &c. part after part: and it peeled off, or scaled off, part after part.]

قَشَرَان [dual], with damm, (K,) or **القَشْرَان**, (so written in a copy of the M,) The two wings, (K,) or the two thin wings, (M,) of the locust. (M, K.)

قَشَر The covering of a thing, whether natural or accidental; (M, K;) i. e., of anything; (M;) [the exterior part, peel, rind, bark, coat, crust, integument, skin, or covering, of a branch, plant, fruit, or the like; a coat such as one of those of an onion or other bulbous root, as is shown in the K, voce **مَصَانَح**; a case, husk, shale, shard, or shell, such as covers a seed or seeds or an egg; a crust, a scab, a substance consisting of scales or laminæ, and any similar thing, that peels off from the skin &c.; the skin of fruits &c.;] of a branch [and the like], the part which is like the skin of a human being; and hence the **قَشَر** of a melon and the like: (Mṣb:) pl. **قَشَرَات**. (S, M, Mṣb, K.) **قَشَرَة** is a more particular term [signifying A piece, or particle, of peel, rind, bark, &c.]: (S:) and likewise signifies the skin of a **هَبْرَة** [or piece of flesh-meat] which remains when its liquor has been sucked; as also **قَشَرَة**. (M.) **قَشَار** also signifies the same as **قَشَر**: and likewise the skin [or slough] of a serpent. (TA.) — [Hence,] **قَشَر** also signifies † The dress, or apparel, of a man; (S;) any dress, or apparel: (M, K:) and a garment; (TA;) as also **قَشَرَة**: (M, TA:) and the pl. is **قَشَرَات**. (M, K.) You say, **عَلَيْهِ قَشَرٌ حَسَنٌ**. (M, K.) And in a trad. of Keyleh it is said, **كُنْتُ إِذَا رَأَيْتُ رَجُلًا ذَا رَوَا، وَذَا قَشَرٍ طَمَحَ** † [Upon him is goodly apparel]. And **خَرَجَ بَيْنَ قَشَرَتَيْنِ نَظِيفَتَيْنِ** † He went forth in two clean garments. (TA.) And in a trad. of Keyleh it is said, **كُنْتُ إِذَا رَأَيْتُ رَجُلًا ذَا رَوَا، وَذَا قَشَرٍ طَمَحَ** † [I used, when I saw a man of goodly aspect, and of apparel, to raise my eyes towards him]. (S.) — [Hence, also,] **قَشَار** signifies † The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAar, in TA, arts. **بَشَر** and **خَشَر**.) See also **قَشَارَة**. — And see **قَشَر**.

قَشَر Dates, or dried dates, having much **قَشَر** [or skin]; (S, M, K;) as also **قَشِير**. (TA.) See **قَشَر**.

قَشَرَة: see **قَشَر**: — and see **قَشَارَة**.

قَشَرَة: see **قَشَر**, in two places.

قَشَرَة: see **قَشَارَة**.

قَشَار: see **قَشَر**, in two places.

قَشُور A medicine with which the face is peeled, in order that it may become clear (M, K) in complexion. (M.) See **قَاشِرَة**.

قَشِير: see **قَشَر**.

قَشَارَة Peel, rind, bark, or the like, (لِحَاء,) or skin, pared off, or removed, from a thing; (M, K;) [parings, or bits, or particles, of a thing, that fall off, or are pared off.]

قَاشِرَة [A شَجَة (or wound upon the head) which merely peels off the external skin; also termed **حَارِصَة**; (see **شَجَة**);] the first **شَجَة**, (S, K,) because it peels off the skin, (S,) or which peels off the skin. (K.) — A woman who peels her face, (K,) i. e., the external skin of her face, with medicine [called **قَشُور**], in order that her complexion may become clear; (K, TA;) and who rubs her face, or the face of another, with [the kind of liniment called] **غُمَرَة**; (TA;) as also **مَقْشُورَة**: (K:) which latter [also] signifies a woman to whom this is done. (TA.) The **قَاشِرَة** and the **مَقْشُورَة** are cursed in a trad. (M, K.) — **مَطَرَة قَاشِرَة**, (S,) and **قَشَرَة**, and **قَشَرَة**, (M, K, TA,) A rain that pares, or strips, the surface of the earth, (S, M, K, TA, [in the K, **يَقْشَرُ** is put in the place of **تَقْشَرُ**, in the M]) and removes the pebbles from the ground, being a rain that falls with vehemence. (TA.) — **سَنَة قَاشِرَة**, (TA,) and **قَاشُورَة**, (S, M, K,) and **قَاشُور**, (M, K,) † A year that strips, or strips off, everything: (M, K:) or that strips, or strips off, men; and camels or the like: (M:) a year of sterility, drought, or dearth. (S.) See also **أَقْشَر**.

قَاشِرَة: see **قَاشُورَة** and **قَاشُور**.

أَقْشَر A thing having its peel, rind, bark, or the like, pared off. (M, K.) — One whose nose is excoriated by intense heat: (M, K:*) or (so accord. to the M; but in the K, and) † one intensely red, (S, M, K,) as though he were flayed, (M,) or as though his scarf-skin were peeled off. (TA.) — Ground partly bare of herbage and partly producing herbage: and ground bare of herbage. (TA.) — **شَجَرَة قَشْرَاء** A tree peeled, or barked: (M:) or as though part of it were peeled, or barked, (M, K,) and part not. (M.) — **حَيَّة قَشْرَاء** A serpent casting off its slough, or having its slough cast off; syn. **سَالِح**: (M, K:) or as though having part of its slough cast off, and part not. (TA.) — **عَامٌ أَقْشَر** A severe year. (TA.) See also **قَاشِرَة**.

مَقْشَر A thing having its peel, rind, bark, or the like, pared off, or removed; peeled, rinded, barked, &c. (TA.) See 1. — **فُسْتَقْ مَقْشَر** Shelled pistachio-nuts; (S, TA;) and so **مَقْشَر** alone, by predominant usage. (Z, TA.)

مَقْشُورَة: see **قَاشِرَة**.

مُقْتَشِرٌ †Naked. (K, TA.) — †An aged man : because he finds his garments heavy to him, and throws them from him. (TA.)

قشط

1. قَشَطَ (M, Mṣb, TA.) aor. قَشَطَ, (Mṣb,) inf. n. قَشَطٌ, (M, Mṣb, K,) i. q. كَشَطَ, (M, K,*) said (M, Mṣb,) by Yaḥkoob, (M,) to be a dial. var. of the latter; (M, Mṣb;) of the dial. of Temeem and Asad; the latter being of the dial. of Keys; the ق not being a substitute for the ك; (M;) He removed, put off, took off, or stripped off, (M, Mṣb, * K,) a thing; (M, Mṣb;) as, for instance, the housing, or covering, from (عَنْ) a horse; (M;) and a roof [from a chamber or the like]. (TA.) And قَشَطٌ, [inf. n. of the pass. form قُشِطَ, It was, or became, removed, &c.,] is syn. with, (K,) being a dial. var. of, (M,) كَشَطٌ, (M, K,) in the sense of اِنْكَشَفَ. (TA.) It is said in the Kṣur, [lxxx. 11,] accord. to the reading of 'Abd-Allah Ibn-Mes'ood, وَإِذَا السَّمَاءُ قُشِطَتْ, with ق, (M,) meaning the same as كُشِطَتْ, i. e. And when the heaven shall be removed from its place, like as a roof is removed from its place. (Zj.) You say also, قَشَطَ الدَّابَّةَ [He removed the housing, or covering, from the beast of carriage]; the verb thus used, also, being a dial. var. of كَشَطَ; and قَشِطَ, inf. n. تَقَشِطُ, signifies the same. (TA.) And الرَّجُلُ قَشَطٌ The man was spoiled, despoiled, or plundered. (TA.) — قَشَطٌ also signifies The act of beating, [app. so as to excoriate,] with a staff, or stick. (Yaḥkoob, K.)

2: see 1, in two places.

5: see 7.

7. انْقَشَطَتِ السَّمَاءُ, and تَقَشَّطَتْ, †The sky became clear; became free from clouds or mists. (K, * TA.)

قَشَطٌ a dial. var. of قُشَطٌ, q. v. (TA.)

قَشَطَةٌ a dial. var. of قَنْدَةٌ [app. meaning Sugar-candy]. (TA.) — [In the present day, applied to Cream.]

قَشَاطٌ A great spoiler, despoiler, or plunderer; one who spoils, despoils, or plunders, much, or frequently; syn. سَلَابٌ. (TA.)

مَقَشُوطٌ: see مَقَشُوطٌ, in two places.

مَقَشُوطٌ عَنْهَا الْجُلُّ [for دَابَّةٌ مَقَشُوطَةٌ عَنْهَا] and مَقَشُوطٌ [A beast of carriage having its housing, or covering, removed from it]. (TA.) You say also, رَجُلٌ مَقَشُوطٌ, meaning A man spoiled, despoiled, or plundered. (TA.)

قشر

Q. 4. اِنْتَشَرَ, said of the skin, (S, K,) It quaked; shuddered; was, or became, affected by a tremor, quaking, or quivering. (K.) [And in like manner said of a man, (see the part. n., below,) i. e. He quaked, or shuddered.] — It (the skin) dried up

(قَشَبٌ) by reason of mange, or scab. (TA.) — اِنْتَشَرَتِ الْأَرْضُ The earth became of a colour inclining to that of dust, or ashes, (اِبْتَدَتْ) and contracted, by reason of drought. (TA.) — اِنْتَشَرَتِ السَّنَةُ †The year became one of drought. (K, * TA.)

أَخَذَتْهُ قَشَعْرِيرَةٌ (S, K) A tremor, quaking, or quivering, of the skin seized him. (K.)

قَشَاعَرٌ Rough to the touch; خَشِنَ الْمَسَّ (K, accord. to the TA.) or rough, and advanced in years; خَشِنَ مَسْنً, with the art. الْخَشِنُ الْمَسْنُ. (CK, and a MS. copy of the K.)

مُقَشَّعَرٌ, applied to a man, [Having a quaking or shuddering of the skin,] has for its pl. قَشَاعَرٌ, without the م because it is augmentative. (S.)

قش

قشر

قشو

See Supplement.]

قص

1. قَصَّ (S, M, A, Mṣb, K,) aor. قَصَّ, inf. n. قَصٌّ, (M, Mṣb,) He cut it; (S, Mṣb;) or he clipped it, or shorn it, or cut off from it; (A, K;) namely, hair, (S, M, A, K,) and wool, (M,) and plumage, (A,) and a nail of a finger or toe; (M, K;) with the مَقَصٌّ, q. v.: (A, K;) as also قَصَّاهُ, (M, A,) and, by permutation, قَصَّاهُ: (M;) or these two forms have an intensive signification: or you say, قَصَّيْتُ الظُّفْرَ وَنَحْوَهُ, meaning, I pared the nail and the like. (Mṣb.) — Also, He (a weaver) cut off from it, namely, a garment, or piece of cloth, its unweaved end, or extremity, consisting of warp without woof. (M.) — And He cut off the extremities of his ears. (IAḥr, M.) قَصِيهِ occurs in a trad., as meaning, Take thou from the extremities of his ears. (TA.) [But this may be from the root قَصَو, q. v.] — And [hence,] قَصَّ اللَّهُ خَطَايَاهُ †God diminished, or took or deducted from, [the account of] his sins. (TA, from a trad.) — قَصَّ أَثَرَهُ (S, M, A, Mṣb, K,) aor. قَصَّ, (M, TA,) inf. n. قَصَصٌ, (S, M, A, O, L, K,) in [some of] the copies of the K قَصِيصٌ, but the former is the right, (TA,) and قَصَّ (T, M, K,) He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; (S, M, A, Mṣb, K, &c.) or he did so by degrees: (TA:) or by night: or at any time: (M, TA:) which last is the correct explanation: (TA:) and قَصَّه signifies the same, (A, TA,) and so اقْتَصَّ أَثَرَهُ (S, K,) and تَقَصَّصَ أَثَرَهُ (S, M, K:) and قَشَّ is a dial. form of the same. (TA.) You say, خَرَجَ فُلَانٌ قَصَصًا فِي أَثَرِ فُلَانٍ Such a one went forth following, or following after, the footsteps of such a one, in pursuit. (TA.) And it is said in the Kṣur, [xviii. 63,] (S,) فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا (S, K)

And they both returned by the way by which they had come, retracing their footsteps. (K, TA.) — [And hence,] قَصَّ عَلَيْهِ الْخَبْرَ (S, M, Mṣb, * K, *) and الْحَدِيثَ, and الرُّوْيَا, (A,) aor. قَصَّ, (M, TA,) inf. n. قَصَصٌ, (M, TA,) or this is a subst. put in the place of the inf. n. so that it has become predominant over it, (S,) and قَصَّ (M, TA,) or the latter only is the inf. n., and the former is [only] a subst., (Mṣb,) He related to him the piece of news, or information, (S, M, Mṣb,) and the tradition, or story, and the dream, (A,) in its proper manner (عَلَى وَجْهِهِ): (S, Mṣb:) or he made it known [to him]: (K:) and اقْتَصَّ الْحَدِيثَ †he related the tradition, or story, in its proper manner (عَلَى وَجْهِهِ); (S, K, TA;) as though he followed its traces, in pursuit, and related it accordingly: (TA:) [i. e., he pursued the course of the tradition, or story:] and تَقَصَّصَ الْخَبْرَ †he pursued, or sought after, the particulars of the news, or information, gradually, and deliberately. (M.) قَصَّ is also said to signify He recited, or delivered, a [discourse such as is termed] خُطْبَةٌ. (TA.) And it is said in the Kṣur, [xii. 3,] نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ We explain unto thee with the best explanation: (K, TA:) or, as some say, قَصَّ is the inf. n. of the verb used in this sense, and قَصَصٌ is a subst. [syn. with قَصَّةٌ, q. v.]. (TA.) And in a trad. respecting the Children of Israel it is said, لَبَّا هَلَكُوا قَصًّا: or لَبَّا قَصًّا هَلَكُوا: accord. to different relations: meaning, When they relied upon words, and neglected works, they perished: or when they perished, by neglecting works, they inclined to, and relied upon, stories. (TA.) — قَصَّه عَلَى الْمَوْتِ, and قَصَّه عَلَى الْمَوْتِ: see 4.

2. قَصَّاهُ and قَصَّاهُ: see 1, first signification. — قَصَصٌ (S,) inf. n. تَقَصِّصٌ, (A, K,) He plastered, or built, (TA,) a house, (S, K, TA,) and a tomb, which it is forbidden to do, (A, TA,) with gypsum; (TA;) syn. جَصَصٌ: (S, K:) of the dial. of El-Hijáz. (TA, art. جص.)

3. قَصَّاهُ (Mṣb,) inf. n. مَقَاصَّةٌ (A, Mgh, Mṣb) and قَصَّاصٌ (S, A, Mgh, Mṣb, K,) [which latter is the more common,] He (the relation of a slain man, A, Mgh, TA, or one who has been wounded, Mgh, [or mutilated,]) retaliated upon him by slaying him, or wounding him, (S, * Mgh, Mṣb, K,) or mutilating him, (S, * Mṣb, K, *) so as to make him quit, or even, with him. (Mgh.) See also 8. — Hence, (A, Mgh,) †He made him quit, or even, with himself: used in a general way. (Mgh.) You say, قَاصَّ صَاحِبَهُ (S, Mgh, Mṣb, * K,) inf. ns. as above, (Mṣb,) †He made his fellow quit, or even, with him, (Mgh,) in a reckoning, (S, Mgh, K,) or other thing, (S, K,) by withholding from him the like of what the latter owed to him; (Mgh;) he made a debt which his fellow owed him to be as a requital of a like debt which he owed his fellow: [but Fei adds,] this is taken from اِقْتِصَاصُ الْأَثَرِ: and hence the former signification, relating to retaliation of slaughter and

wounding and mutilation, which, however, is the predominant signification. (Msb.) You say also, **قَصَصْتُهُ بِمَا كَانَ لِي قَبْلَهُ**, [or, more probably, **قَبْلَهُ**, or perhaps **عَلَيْهِ**], *I withheld from him the like of what he owed me.* (A, TA.) ISd says, (TA.) The phrase **قُوصَ زَيْدٌ مَا عَلَيْهِ** has been mentioned; and means, in my opinion, *†Zeyd was reckoned with for what he owed: though made trans. without a particle, as implying the meaning of أَغْرِمَ and the like.* (M, TA.)

4. **اقْصَهُ**, inf. n. **اِقْصَاصٌ**, *He retaliated for him;* (M;) as also **اِقْتَصَهُ**; (A; [so in a copy of that work; but I think it is a mistake for **اقْصَهُ**, or for **اِقْتَصَ لَهُ**, q. v.]) or **اِقْتَصَ مِنْهُ**. (TA [but this seems to be a mistake for **اِقْتَصَ لَهُ**].) You say, **اقْصَ فُلَانًا مِنْ فُلَانٍ** *He (a governor, or prince,) retaliated for such a one upon such a one,* (S, K,) *by wounding the latter like as he had wounded the former,* (S, Msb, K,) *or by slaying the latter for the slaughter of the former;* (S, K;) *and the like.* (TA.) — **اقْصَ الرَّجُلُ مِنْ نَفْسِهِ** *The man gave power, or authority, to retaliate upon himself,* (K, TA,) *by doing to him the like of that which he had done, whether it be slaughter or mutilation or beating or wounding.* (TA.) [Whence the saying,] **أَقْصَصْتُكَ الْجَرْحَةَ** *†I authorize thee to adduce anything whereby to invalidate the testimony.* (A,* TA, art. جرح.) = **ضَرَبَهُ حَتَّى أَقْصَهُ** = **ضَرَبَهُ عَلَى الْمَوْتِ** (S, K,) *and* **ضَرَبَهُ عَلَى الْمَوْتِ** (K,) *He beat him until he made him to be near to death:* (S, K;) and Fr used to say, **ضَرَبَهُ حَتَّى أَقْصَهُ** [meaning as above]. (S.) You say [also], **أَقْصَصْتُهُ عَلَى الْمَوْتِ** [I made him to be near to death]. (M.) And a poet says,

* **فَقَدْ أَقْصَصْتَ أُمَّكَ بِالْهَزَالِ** *

meaning, *Thou hast made thy mother to be near to death.* (TA.) — Fr also said, (S,) **قَصَّهُ الْمَوْتُ** and **قَصَّهُ مِنَ الْمَوْتِ** [in the L and TA **قَصَّهُ مِنَ الْمَوْتِ** and **أَقْصَهُ مِنْهُ**, which seems to be a mistranscription,] both signifying *Death became near to him:* (S, K;) *or he became at the point of death, and then escaped;* (TA;) and so **أَقْصَتْهُ شُعُوبٌ**: (M:) and **أَقْصَ عَلَى الْمَوْتِ** *he became at the point of death.* (M.)

5. **تَقَصَّصَ** and **تَقَصَّى**: see 8. = **تَقَصَّصَ أَمْرَهُ**: **قَصَّ عَلَيْهِ**: see 8. **تَقَصَّصَ الْخَبَرَ**: **قَصَّ أَمْرَهُ**. *He preserved in his memory his speech, or discourse.* (AZ, M, K.)

6. **تَقَاَصَوْا** *They made themselves quits, or even, one with another, by retaliation,* (M, TA,) *slaying for slaying, or wounding for wounding.* (M.) A poet says,

* **فَرُمْنَا الْقِصَاصَ وَكَانَ التَّقَاصُ** *

* **صُ حُكْمًا وَعَدْلًا عَلَى الْمُسْلِمِينَ** *

[And we sought retaliation so as to make a party

quit, or even, with us; for people's making themselves quits, or even, one with another, by retaliation, is a statute, and an act of justice, appointed to the Muslims]: in which **التَّقَاصُ** is an instance of a deviation from a general rule, as it presents two quiescent letters together in poetry; wherefore some relate it differently, saying, **القِصَاصُ**: and there is no other instance of the kind excepting one verse cited by Akh:

* **وَلَوْلَا خِدَاشٌ أَخَذَتْ دَوَابَ** *

* **بَ سَعْدٍ وَلَمْ تُرَأِ عَطِيبًا مَا عَلَيْهَا** *

but Aboo-Is-hāk thinks, that, if this verse be genuine, the right reading is **دَوَابِّ سَعْدٍ**, as the making the duplication of a letter distinct is allowable in poetry; or **دَوَابِلَ سَعْدٍ**. (M, TA.) This is the primary signification of the verb. (TA.) — And hence, (A,* Mgh,* TA,) [or, accord. to Fei, the reverse is the case, (see 3,)] *†They made themselves quits, or even, one with another, in a reckoning,* (S, A, Mgh, K,) *or other thing* (S, A, K,) *one withholding from another the like of what the latter owed him.* (Mgh.)

8. **اِقْتَصَ** *It (hair [or the like]) was, or became, cut, or clipped, or shorn,* (M, TA,) *with the مقص;* (TA;) as also **تَقَصَّصَ** and **تَقَصَّى**. (M, TA.) = **اِقْتَصَ أَمْرَهُ**: see 8. **اِقْتَصَ الْخَبَرَ**: **قَصَّ عَلَيْهِ**. = *He retaliated, slaying for slaying, or wounding for wounding.* (M.) You say, **اِقْتَصَ فُلَانًا مِنْ فُلَانٍ** (S, A, K,) *He retaliated for such a one upon such a one, by wounding the latter like as he had wounded the former, or by slaying the latter for the slaughter of the former,* (S, K, TA,) *and the like;* (TA;) as also **اِقْتَصَ مِنْهُ**. (S, K.) [See the latter verb, first signification.] And **اِقْتَصَ**, inf. n. **اِقْصَاصٌ**, signifies [also] *He (the Sultān) slew him in retaliation.* (Msb.) — **اِقْتَصَاصٌ**, as a subst., [i. e., having no verb corresponding to the signification here following, though I do not see how this can be asserted, for one may certainly say **اِقْتَصَّ مِنْهُ**,] also signifies *The being done to like as one has done, whether it be slaughter or mutilation or beating or wounding.* (TA.) — See also 10.

10. **اسْتَقَصَّ** *He sought, or demanded, retaliation, i. e., slaying for slaying, or wounding for wounding.* (M.) — **اسْتَقَصَّ** *He asked of him to retaliate for him:* (S, A, Msb, K;) and **اِقْتَصَّ** signifies the same accord. to the K; but the author has been misled into saying this by misunderstanding the following passage in the O; **تَقَصَّصَ** *اِمْرَهُ*, in **اِمْرَهُ** *مثل قَصِّهَ وَاِسْتَقَصَّهَ سَأَلَهُ أَنْ يَقَصَّهَ*, in which **وَاِسْتَقَصَّهَ** terminates a clause. (TA.)

قَصَّ (M, K) and **قَصَّصَ** (M, TA) *What is cut, or clipped, or shorn, of the wool of a sheep.* (M, K, TA.) See also **قِصَاصَةٌ**. = Also, both words, (S, M, A, K,) and **قَصَّصَ** (M, TA) *The breast* (M, A, K) *of anything:* (M;) *or the head thereof,* (S, K,) *called in Persian سوسینه [i. e.,*

سُوسِيْنَه, applied to the pit at the head of the breast]; and such is the **قَصَص** of the sheep or goat, &c.: (S;) *or the middle thereof:* (M, K;) *or the bone thereof,* (M, K,) *of a man or other animal;* (TA;) [i. e. the sternum;] *the soft bone into which are set the cartilaginous ends of the [seven upper pairs of the] ribs, in the middle of the breast:* (Lth, TA:) pl. **قِصَاصٌ** [a reg. pl. of the first]. (K.) Hence the saying, **هُوَ أَزْمَرُ لَكَ مِنْ شَعْبَاتٍ قِصَصٌ** (S,) *or* **هُوَ أَزْمَرُ بِكَ مِنْ شَعْبَاتٍ** (S,) *or* **قِصَصٌ**, (M, TA,) [He is more closely adherent to thee than the little hairs, or the hairs, of thy breast, &c.:] because as often as they are cut they grow [afresh]: (A, TA:) meaning, he will not separate himself from thee, nor canst thou cast him from thee: applied to him who denies his relation: and also to him who denies a due that is incumbent on him. (Sgh, TA.) — Also, the same three words, (the first and †second accord. to the TA, and the †third accord. to the K) and **قِصِصٌ** (K,) *The place of growth of the hair of the breast.* (K, TA.) = **قَصَّ**, (JK, and so in one place in a copy of the M, and in the TA,) *or* **قِصَصٌ**, (so in one place in a copy of the M) and **جِصَّ**, (so in one place in a copy of the M) and **جِصَّ**, (JK,) *or* **جِصَّ**, (M,) [i. e. Gypsum;] **قِصَصٌ** is syn. with **جِصَّ** (S, Msb) in the dial. of El-Hijāz: (S;) *or* **قِصَصٌ** and **قِصَصٌ** (K,) the latter on the authority of IDrd, (TA,) and said by Aboo-Bekr to be with kesr, but by others said to be with fet-ḥ, (Seer, TA,) are syn. with **جِصَّةً** [and **جِصَّةً**, ns. un. of **جِصَّ** and **جِصَّ**]: (K;) *or signify stones of جِصَّ [or gypsum]:* (TA:) pl. **قِصَاصٌ** [reg. as pl. of **قِصَصٌ**]: (K;) and **قِصَاصٌ** is a dial. form of **قَصَّ** [app. as syn. with **جِصَّ** and **جِصَّ**], a subst., like **جَبَّارٌ** [which is nearly, if not exactly, syn. with **جَبَرٌ** and **جَبَّ**]. (M, L.) In a trad. of Zeyneb, occurs this expression: **يَا قِصَصٌ عَلَى مَلْحُودَةٍ** [O gypsum upon buried corpses!] by which she likens the bodies of the persons addressed to tombs made of **جِصَّ**, and their souls to the corpses contained in the tombs. (TA.)

قِصَصٌ: } see **قَصَّ**, last signification; the latter
قِصَصٌ: } in three places.

قِصَصَةٌ *The hair over the forehead; syn. نَاصِيَةٌ*, (M, A,) *or* **شَعْرُ النَّاصِيَةِ**; (S, K;) accord. to some, (TA,) *of a horse:* (M, TA:) *or what comes forward, thereof, over the face:* (M, TA:) and the نَاصِيَةِ of a woman: (M;) *or the طَرَّةُ, i. e., the نَاصِيَةِ, [or front hair of the head,] which is cut over (lit. over against, حَذَاءُ,) the forehead:* (Mgh, Msb;) *or what a woman makes, in the fore part of her head, by cutting the hair of that part, excepting over her temples:* (TA:) *or it signifies, as some say, (Mgh,) or signifies also, (M, A,) any lock of hair:* (M, A, Mgh:) pl. **قِصَصٌ** (M, Msb, K) and **قِصَاصٌ**. (M, K.) See also **قِصَاصٌ**.

قَصَّة *A story; a narrative*: (S, M, TA:) and *what is written*: (S, K:) and *an affair; or a case*: (S, Mgh, K:) and **قَصَصَ** is syn. therewith, in the first of the above senses; (S, *M, A, *Mgh, *TA;) and signifies *a story, or narrative, related*: (M, TA:) and **قَصِيصَة** also is syn. with **قَصَّة** [in the first of the above senses], (A, K,) and so is **قَصِيص**: (A:) the pl. of **قَصَّة** is **قَصَص**, (S, Mgh, K,) and **أَقَاصِيص** is a pl. pl.: (A, *TA:) and the pl. of **قَصِيصَة** is **قَصَائِص**. (A, *TA.) You say, **لَهُ قَصَّةٌ عَجِيبَةٌ** and **قَصَصَ** &c. [*He has, or to him, or it, relates, a wonderful story*]. (A.) And **فِي رَأْسِهِ قَصَّةٌ** *In his head is a speech; or the like*. (TA.) And **مَا قَصَّتْكَ** *What is thine affair? or thy case?* (Mgh.) And **رَفَعَ قَصَّةً إِلَى السُّلْطَانِ** [*He referred an affair, or a case, to the Sul[an]*]. (A.) — See also **قَصَّ**, last signification.

قَصَصَ: see **قَصَّ**, first signification. — See also **قَصَّة**. — See also **قَصَّ**, again, second and third significations.

قَصَاص: see **قَصَاص**.

قَصَاصُ الشَّعْرِ and **قَصَاصُهُ** and **قَصَاصُهُ**, (S, M, A, Mgh, K,) of which three forms the first is the most common, (S,) *The part where the growth of the hair terminates*, (A, S, M, A, *Mgh, K,) in the fore part and the hind part (A, S, M) of the head; (M;) or in the fore part or the hind part; (K;) or in the fore part of the head and around it; (A;) or in the fore part of the head or around it; (Mgh;) or in the middle of the head: (TA:) or the extremity of the back of the neck: (M, TA:) or the whole circuit [of the hair], behind and before and around; and one says also **قَصَاصُهُ الشَّعْرِ**: (TA:) and **مَقَصُّ الشَّعْرِ**, of which the pl. is **مَقَاصُ**, signifies the same as **قَصَاصُهُ**; (A, S, TA;) or the part where it is taken with the scissors: (TA:) **القَصَاصُ** also signifies the place along which the scissors run in the middle of the head: (M, K:) or the extremity of the back of the neck: (K:) or the part where the growth of the hair terminates (K, TA) in the fore part of the head; or in the fore part and the hind part thereof; as before explained. (TA.) — You say also, **عَضَّ بِقَصَاصِ كَفَيْهِ**, meaning, *He bit the extremities of his two hands, where they meet together*. (A, TA.)

قَصَاص: see **قَصَاص**. — Also, (S, M, Mgh, K,) and **قَصَاصًا**, (so in a copy of the M, and in the CK, and in a MS copy of the K [in the TA **قَصَاصًا**, which I think a mistake,]) and **قَصَاصًا**, (M, K,) [the first an inf. n. of 3, q. v.,] i. q. **قَوَّدَ**; (S, K;) *Retaliation, by slaying for slaying, and wounding for wounding*, (M, Mgh, TA,) and *mutilating for mutilating*. (Mgh.)

قَصِيص: see **مَقْصُوص**: — and **قَصَّة**: — and **قَصَّ**, third signification.

قَصَاصَة *Cuttings, or what is cut off* (M, A) with the **مَقَصَّ**, (A,) of hair, (Lh, M, A,) and of the unwoven end, or extremity, of a garment, or piece of cloth. (M.) — See also **قَصَاص**.

قَصِيصَة *A camel, (M, K,) or horse, or the like, (M,) with which one follows, or follows after, (M, K,) footsteps, (M,) or the footsteps of travelling-camels: (K:) pl. قَصَائِص*. (Ibn-'Abbād, TA.) — See also **قَصَّة**, in two places.

قَصَاصًا, or **قَصَاصًا**, and **قَصَاصًا**: see **قَصَاص**.

قَصَاص: see **قَصَّ**, last signification.

قَصَقَصَ: see **قَصَّ**, second and third significations.

قَاص *A relater of a story or narrative* (K, TA) in its proper course; as though he followed its meanings and expressions; or of stories, or narratives; as some say, because he pursues story after story: (TA:) pl. **قَصَاص**. (A, TA.) — And *One who recites, or delivers, the kind of discourse termed خُطْبَة*. (TA.)

أَقَاصِيص: see **قَصَّة**.

مَقَصُّ الشَّعْرِ: see **قَصَاص**.

مَقَصَّ *A مَقْرَاض [or single blade of scissors or shears], (S, A, K,) with which one cuts, or clips, or shears; (TA;) one of the things whereof a pair is called مَقَصَّان*: (S, K:) or **مَقَصَّان** signifies the thing with which one cuts hair [&c.]; and has no sing., accord. to the lexicologists, though Sb assigns to it a sing.: (M:) some say, that the use of the sing. is a mistake of the vulgar: (MF:) the pl. is **مَقَاصُ**. (A, TA.)

مَقَصَّصَ: see **مَقْصُوص**, in two places. — *A tomb plastered with قَصَّ [or gypsum]: and in like manner مَقَصَّصَة applied to a city (مَدِينَة)*. (M, TA.)

مَقْصُوص *Cut, clipped, or shorn; applied to hair [&c.]; as also قَصِيص*: (M, TA:) and to a wing; as also **مَقْصُوص**. (A.) **مَقْصُوصُ الْخَنَاجِ** *A bird having the wing clipped*. (S.) And **مَقْصُوصٌ** *Having the forelocks clipped, or shorn*. (Meyd, in Golius.)

قص

1. **قَصَبَهُ**, aor. -, (M, K,) inf. n. **قَصَبَ**, (S, M, O,) *He cut it*, (S, *M, O, *K,) namely, a thing; (M;) as also **اِقْصَبَهُ**. (M, K.) And **قَصَبَ** **الْشَّاةَ**, (S, M, O, Mgh, K,) aor. as above, (M, Mgh,) and so the inf. n., (S, M, O, Mgh,) said of the butcher, (O,) *He cut up the sheep, or goat, into joints, or separate limbs*: (S, O, Mgh:) or *he separated the [bones called] قَصَب of the sheep, or goat*. (M, K.) — **فَلَانٌ لَمْ يُقْصَبْ** meaning *Such a one has not been circumcised*, is from **الْقَصَبُ** signifying “the act of cutting.” (A.)

— And **قَصَبَهُ**, (S, M, A, O, K,) aor. -, inf. n. **قَصَبَ**; (M;) and **قَصَبَهُ**, (M, K,) inf. n. **تَقْصِيبَ**, (K,) *He attributed, or imputed, to him, or accused him of, a vice, or fault, or the like*; (S, M, A, O, K;) and *reviled, or vilified, him*; (M, A, K;) meaning *he cut him with censure*. (A.) — And **قَصَبَهُ**, (S, M, O, K,) namely, a camel, and [any] other [animal], (S, O,) or a man, (M, K,) and a beast, (M,) aor. and inf. n. as above, (M,) *He stopped, or cut short*, (S, O,) or *prevented*, (M, K,) *his drinking, before he had satisfied his thirst*. (S, M, O, K.) — And **قَصَبَ شُرْبَهُ** *He (a camel) abstained from his drinking before he had satisfied his thirst*: (ISk, S, O:) or **قَصَبَ** [alone], said of a camel, (A, S, M, K, TA,) aor. as above, inf. n. **قَصَبَ** and **قُصُوبَ**, (M, K,) *he refused to drink*: (A, S, TA:) or *he abstained from drinking the water, raising his head from it*, (M, K, TA,) *before he had satisfied his thirst*: (TA:) or, as some say, **قُصُوبٌ** signifies the *satisfying of thirst by coming to the water* &c. (M, TA.) — And **قَصَبَ الْمَاءَ**, aor. -, inf. n. **قَصَبَ**, *He (a camel) sucked up, or sucked in, the water*. (M, TA.) — It seems to be applied in the S that **قَصَبَ**, aor. as above, also signifies *He played upon a musical reed, or pipe*. (MF.)

2: see the preceding paragraph. — **قَصَبُ الزَّرْعِ**, (S, M, O,) inf. n. **تَقْصِيبَ**; (S;) and **اِقْصَبَ**; (M;) *The زَرْع [i. e. seed-produce, or wheat or the like,] produced its قَصَب [or jointed stalks, or culms:]* (M:) this is the case after the **تَفْرِيحَ**. (S, O. [See 2 in art. فَرَحَ.]) [Hence the saying,] **إِنِّي أَرَى الشَّرَّ قَصَبَ** *[Verily I see evil, or the evil, to have grown, like corn producing its culms]*. (TA voce تَبَّ.) — And **قَصَبُ الشَّعْرِ**, (M, K,) inf. n. **تَقْصِيبَ**, (O, K,) *He twisted the locks of the hair [in a spiral form so that they became like hollow canes]*: (M, K:) or **قَصَبَتْ شَعْرَهَا** *she (a woman) twisted the locks of her hair so that they became like قَصَب [i. e. hollow canes]*: (A:) and (K) *he curled the hair*; syn. **جَعَدَهُ**. (O, K.) — And **قَصَبَهُ**, (ISh, TA,) inf. n. as above, (O, K,) *He bound his hands to his neck*, (ISh, O, K, TA,) namely, a man's: (ISh, TA:) [and app., in like manner, *his fore-legs, namely, a sheep's or a goat's*: see **قَصَابَ**, last sentence.]

4. **اِقْصَبَهُ عَرَضَهُ** *He empowered him to revile, or vilify, him*. (M.) [Agreeably with an explanation of **قَصَبَهُ** in the A, mentioned above, it may rather be rendered *He caused him to cut, with censure, or to wound, his honour, or reputation*.] — **اِقْصَبَ** said of a pastor, (ISk, S, M, O, K,) [*He performed his service ill, so that*] *his camels disliked, and refused to drink, the water*; (ISk, M, K;) or, [so that] *his camels abstained from drinking before they had satisfied their thirst*. (S, O.) **رَعَى فَأَقْصَبَ** [*He pastured, and performed his service ill, &c.*] is a prov., (S, M, O, K,) applied to a [bad] pastor; because, if he

pasture the camels ill, they will not drink; (S, O, K;) for they drink only when they are satiated with the herbage: (S, O:) or, as Meyd says, it is applied to him who will not act sincerely, or honestly, and with energy, or vigour, in an affair which he has undertaken, so that he mars, or vitiates, it. (TA.) — اقصب said of a place, *It produced reeds, or canes.* (M, K.) — See also 2.

8: see 1, first sentence.

قَصَبٌ *A gut*; syn. مَعَى: (S, M, Mgh, O, K;) or *all the أمعاء* [or guts]: or the guts [امعاء] *that are in the lower part of the belly*: (TA:) pl. أَقْصَابٌ. (S, M, Mgh, O, K.) One says, *هُوَ يَجْرُقُ قَصَبَهُ* [expl. by what here follows]. (S, O.) The Prophet said, respecting 'Amr Ibn-'Amir El-Khurá'ee, who first set at liberty سَوَائِبَ [pl. of سَائِبَةٌ, q.v.], (O,) or respecting 'Amr Ibn-Kamee-ah, who first changed the religion of Ishmael, (TA,) رَأَيْتُهُ يَجْرُقُ قَصَبَهُ فِي النَّارِ [I saw him dragging his guts in the fire of Hell]. (O, TA.) — El-Aqshà in his saying

• وَشَاهِدُنَا الْجُلَّ وَالْيَاسِمِ •
• مِنْ وَالْمُسِمَعَاتِ بِأَقْصَابِهَا •

means [The rose being present with us, and the jasmine, and the songstresses] with their chords of gut: or, as some relate it, (and as it is cited in the M,) he said *بِقَصَابِهَا*, meaning *with their musical reeds, or pipes.* (S, O.) — And † The middle of the body; metaphorically applied thereto: so in the saying of Imra-el-Kays, (S, O, L,) or, accord. to the people of El-Koofeh and El-Basrah, it is falsely ascribed to him, (O,)

• وَالْقَصَبُ مُضْطَمِرٌ وَالْمَنْنُ مَلْحُوبٌ •

[And the middle of the body slender and lean, and the portion next the back-bone, on either side, smooth, and sloping downwards]. (S, O, L.) — And † The back. (O, K.) [SM, not having found this in any lexicon but the K, supposed that الظُّرُّ might be substituted in it for الخَصْرُ, which is not therein mentioned as a meaning of القَصَبُ.]]

قَصَبٌ [a coll. gen. n., signifying *Reeds, or canes; and the like, as the culms of corn, &c.*; and sometimes signifying *a reed, or cane, and the like, as meaning a species thereof*;] *any plant having* (M, A, Mgh, Msh, K) *its stem composed of* (Mgh, Msh) *أَنْابِبَ* [or internodal portions] (M, A, Mgh, Msh, K) *and [their] كُحُوبَ* [or connecting knots, or joints]; (Mgh, Msh;) [i. e. *any kind, or species, of plant having a jointed stem*;] i. q. أَبَا [a word comparatively little known]; (S; [in the O, أَنَا, a mistranscription;]) and [it is said that] قَصَبَةٌ signifies the same: (S, O: [but see what follows:]) the n. un. of the former is قَصَبَةٌ (S, M, Mgh, Msh, K) and قَصْبَةٌ or قَصْبَةٌ: (K accord. to different copies; the former accord. to the TA: [but each of these

I believe to be a mistake for قَصْبَةٌ, which is said to be a n. un. of قَصَبٌ, and therefore held by some to be syn. with قَصَبَةٌ:] قَصْبَةٌ [appears, however, to differ somewhat from قَصَبٌ, for it is said that it] signifies *an assemblage of قَصَبٌ*; (M, K;) and its n. un. is قَصْبَةٌ and قَصْبَةٌ [like حَلْفَةٌ and حَلْفَةٌ which are both said to be ns. un. of حَلْفَةٌ; and طَرْفَةٌ and طَرْفَةٌ, said to be ns. un. of طَرْفَةٌ; the former in each case anomalous]: (M: [see also Ham p. 201:]) or, accord. to Sb, قَصْبَةٌ is sing. and pl., (S, M, Mgh, O,) and so طَرْفَةٌ, (S, M, O,) and حَلْفَةٌ; (S, O;) as pl. and as sing. also having the sign of the fem. gender; therefore, when they mean to express the sing. signification, they add the epithet وَاحِدَةٌ; thus, and thus only, distinguishing the sing. meaning from the pl., and making a difference between a word of this class and a noun that denotes a pl. meaning and has not the sign of the fem. gender such as تَمْرٌ and بَسْرٌ, and such as أَرْطَى and عَلَقَى of which the ns. un. are أَرْطَاةٌ and عَلَقَاةٌ: (M:) or, as some say, قَصْبَةٌ signifies *many قَصَبٌ growing in a place*: (Mgh:) and it signifies also *a place in which قَصَبٌ grow*: (M, K:) [or] قَصْبَةٌ has this last meaning; (Mgh, Msh;) or signifies, like أَرْضٌ قَصْبَةٌ, *a land having قَصَبٌ*. (M, K.) — أَخْرَزَ قَصَبٌ — (Msh,) or قَصْبَةٌ السَّبِيحِ, (TA,) [meaning † He won, or acquired, the canes, or cane, of victory in racing,] is said of the winner in horse-racing: they used to set up, in the horse-course, a cane (قَصْبَةٌ), and he who outstripped plucked it up and took it, in order that he might be known to be the one who outstripped, without contention: this was the origin of the phrase: then, in consequence of frequency of usage, it was applied also to the expeditious, quick, and light, or active: (Msh, TA:) [accord. to the TA, it is a tropical phrase, but perhaps it is so only when used in the latter way:] it is said in a trad. of Sa'eed Ibn-El-As, that he measured the horse-course with the cane, making it to be a hundred canes in length, and the cane was stuck upright in the ground at the goal, and he who was first in arriving at it took it, and was entitled to the stake. (O, TA. [See also مَقْصَبٌ.]) — [The قَصْبَةٌ here mentioned as *A certain measure of length, used in measuring race-courses, was also used in other cases, in measuring land, and differed in different countries and in different times: accord. to some, it was ten cubits; thus nearly agreeing with our "rod":* (see جَرِيْبٌ:) accord. to others, six cubits and a third of a cubit: (see دَرْدَانُ:) the modern Egyptian قَصْبَةٌ, until it was reduced some years ago, was about twelve English feet and a half; its twenty-fourth part, called قَبْضَةٌ, being the measure of a man's fist with the thumb erect, or about six inches and a quarter.] — الْقَصَبُ الْفَارِسِيُّ [The Persian reed] is a kind whereof writing-reeds are made: (Mgh, Msh:) and another kind thereof is hard and thick; and of this kind are made

musical reeds, or pipes; and with it houses, or chambers, are roofed. (Msh) One says, *قَصَبُ الْخَطِّ أَنْفَذَ مِنْ قَصَبِ الْخَطِّ* [meaning *Writing-reeds are more penetrating, or effective, than the canes of El-Khatt (which are spears)*; i. e., words wound more than spears]. (A, TA.) — قَصَبُ السُّكَّرِ is well-known [as meaning *The sugar-cane*]: (Msh:) *this is of three kinds; white and yellow and black: of the first and second, but not of the third, the juice [of which sugar is made] is expressed; and this expressed juice is called عَسَلُ الْقَصَبِ*. (Mgh.) — قَصَبٌ [is *Calamus aromaticus*; also called قَصَبُ الطَّيِّبِ]: *a species thereof has the joints near together, and breaks into many fragments, or splinters, and the internodal portions thereof are filled with a substance like spiders' webs: when chewed, it has an acrid taste, and it is aromatic* (Mgh, Msh) *when brayed, or powdered*; (Mgh;) *and inclines to yellowness and whiteness*. (Mgh, Msh. [See also دَرْبَرَةٌ, in art. ذَر.]) — قَصَبٌ also signifies † *Any round and hollow bone* [or rather bones]; (S, O;) it is pl. [or rather a coll. gen. n.] of which قَصْبَةٌ is the sing. [or n. un.], this latter signifying *any bone containing marrow*; (M, K;) thus called by way of comparison [to the reed, or cane]. (M.) — And † The bones of the رِجْلَانِ and يَدَانِ [i. e. arms and legs, or hands and feet, but here app. meaning the latter], (A, Msh,) and the like: (Msh:) [or] † the [phalanges, or] bones of the fingers and toes; (M, K, TA;) † the bones whereof there are three in each finger and two in the thumb [and the like in the feet]; (A, TA;) and Zj says, the bones of the أَصَابِعِ [or fingers and toes] which are also called أَصَابِعُ: (Msh in art. سَلَامَى:) or, as some say, the portions between every two joints of the أَصَابِعِ: (M, TA:) and قَصْبَةٌ [or قَصْبَةٌ] signifies the أُثْلَةُ [here perhaps meaning the ungual phalanx] of the finger or toe. (Msh, TA.) — And † The bones and reins of a wing. (MF.) — [And † Quills: thus in the phrase *أُتُوُقُ صَارَ الرِّيشَ قَصَبًا*, in the K, voce أُتُوُقُ, meaning *The feathers became quills*: n. un. قَصْبَةٌ: see صَنْمَةٌ.] — And † [The bronchi:] the branches of the windpipe; (M, K;) and outlets of the breath; (K;) [i. e.] الْقَصَبُ, (S, M, O,) or قَصَبُ الرِّئَةِ, (A, Msh,) signifies the ducts (عُرُوقُ) of the lungs; (S, A, O, Msh;) through which the breath passes forth. (S, M, A, O, Msh.) [See حَلَقٌ.] — And † *Any things made of silver, and of other material, resembling [in form] the kind of round and hollow bone [or bones] thus called*: n. un. قَصْبَةٌ. (S, O.) And † Jewels (S, M, K) having the form of tubes (أَنْابِبَ), (S,) or oblong, (M, K,) and hollow. (M.) — And † Brilliant pearls, and brilliant chrysolites, interset with jacinths. (IAar, O, K.) So in the saying, in a trad., (O, K,) related as uttered by Gabriel, (O,) [cited in the S app. as an ex. of the meaning next preceding

it. — Hence, **قَصُرَتْ يَدُهُ**, and **قَصُرَ بَاعُهُ**, † *He had little, or no, power: and he was, or became, niggardly.* — And **قَصُرَ السَّهْمُ عَنِ الْهَدَفِ** (S, M, Mṣb,) aor. ʔ, (Mṣb,) inf. n. **قُصِرَ**, (M, Mṣb,) *The arrow fell short of the butt; did not reach it;* (S, Mṣb;) *fell upon the ground without reaching the butt:* (M:) and **قَصُرَ عَنْ مَنْزِلِهِ** [*he fell short of his place of alighting or abode; did not reach it.*] (TA.) — [Hence,] **قَصَرَ عَنِ الْأَمْرِ** (S, Mṣb, K,) [and **قَصُرَ دُونَهُ**,] aor. ʔ, (Mṣb, TA,) inf. n. **قُصِرَ**; (S, Mṣb, K;) and **اقْصَرَ**, (K,) inf. n. **تَقْصِيرٌ**; (TA;) and **تَقْصِيرٌ**, (K;) [*He fell, or stopped, or came, short of doing the thing, or affair; he failed of doing, or accomplishing, it;*] *he lacked power, or ability, to do, or accomplish, the thing, or affair;* (S, Mṣb, K;) *he could not attain to it:* (S:) or the first has this signification; (ISK, S, Mṣb;) and [in like manner] **قَصَرَ عَنْهُ**, (M, K,) inf. n. **تَقْصِيرٌ**, (TA,) *he left or relinquished it, or abstained from it, being unable to do or accomplish it:* (M, K:) but **اقْصَرَ عَنْهُ**, *he desisted or abstained from it, being able to do or accomplish it:* (ISK, S, M, Mṣb:) such, at least, is generally the case, though both sometimes occur in one and the same sense, that which **قَصَرَ عَنْهُ** generally bears: (TA:) and **قَصَرَ فِي الْأَمْرِ** [*he fell, or stopped, or came, short in the affair: it signifies nearly the same as اقْصَرَ عَنْهُ*, i. e., *he fell short of accomplishing the affair; he fell short of doing what was requisite, or due, or what he ought to have done, (عَمَّا كَانَ يَنْبَغِي, or the like, being understood,) in, or with respect to, the affair: a meaning very common, and implied, though not expressed, in the M: and] *he flagged, or was remiss, in the affair;* syn. **تَوَانَى**: (S, TA:) or **قَصَرَ** signifies *he left, desisted from, neglected, or left undone, a thing, or part thereof, from inability: but اقْصَرَ, he left it, &c., or part thereof, with ability to do it.* (Kull p. 128.) [And **قَصَرَ دُونَهُ** *He fell short of reaching, or attaining, it:* see an ex. voce **يَعْقُوبُ**.] [Hence also,] **قَصُرَتْ بَنَاتُ النَّفَقَةِ** *The money for expenses [fell short of what we required;] did not enable us to attain our object;* (Mṣb;) meaning, that they were unable to pay the expenses: (Mgh:) and **قَصَرَ بِهِ أَمَلُهُ** [*his hope fell short of what he required*]: Antarah says,*

• قَالِيَوْمَ قَصَرَ عَنِ تِلْكَ الْأَمَلِ •

[*but to-day, hope hath fallen short of extending to the meeting with thee.*] (TA.) [And hence, app.,] **قَصُرَتْ بِكَذَا نَفْسُكَ** [*Thy mind, or wish, fell short of what was requisite with respect to such a thing*], said to him who has sought, or desired, little, and a mean share or lot. (TA.) And, **قَصَرَ بِفُلَانٍ** [*He fell short of what was required by such a one, or due to him; or] he acted meanly, and sparingly, with such a one, in a gift.* [&c.] (JK [see **مَقْصَرٌ**: and see two exs. of **قَصَرَ**

قَصَرَ عَنِ in art. **زَرَى**.] — [Also, **قَصَرَ عَنِ** voce **أَزْرَى** in art. **زَرَى**.] — [Also, **قَصَرَ عَنِ** aor. ʔ, (M,) inf. n. **قُصِرَ**; and **اقْصَرَ**; and **قَصَرَ**; and **تَقْصَرَ**; (M, K;) *He refrained, abstained, or desisted, from the thing, or affair.* (M, K.) A poet says,

• إِذَا غَمَّ خُرْشَاءُ الثَّمَالَةِ أَنْفَهُ •
• تَقْصَرَ مِنْهَا لِلصَّرِيحِ فَأَقْنَعَا •

[*When the froth of the water remaining in the drinking-trough covers his nose, he refrains from it, turning to the clear, and raises his head*]: or **قَصَرَ** here signifies *he contracts his neck from it*: and it is said that **قَصَرَ عَنْهُ** signifies as explained above, *he left or relinquished it, &c.* (M.) **قَصَرَ عَنِ الْوَجَعِ**, and **الْغَضَبِ**, (M, K,) aor. ʔ, inf. n. **قُصِرَ**, (M,) *The pain, and anger, ceased from me; quitted me;* (M, K;) as also **قَصَرَ**; (M, TA;) which latter is erroneously written in the copies of the K, **قَصَرَ**: (TA:) and **قَصُرْتُ أَنَا عَنْهُ** [*I ceased from it.*] (M.) And **قَدَّ قَصَرَ** *The rain left off.* (TA.) — **قَصَرَ** **الْعِشَى**, aor. ʔ, inf. n. **قُصِرَ**, [*The afternoon, or evening, has come,*] is said when you enter upon the **مَسَاءَ** [i. e. afternoon, or evening]: (S:) or it means *has almost drawn near to night.* (TA.) [See also **قَصَرَ**, below.] — Hence, (S,) **قَصَرْنَا** and **أَقْصَرْنَا** [*We entered upon the عِشَى* [i. e. afternoon, or evening];] (M, K;) the former signifies **أَمْسَيْنَا**; and the latter, **دَخَلْنَا فِي قَصْرِ الْعِشَى**, like as you say **أَمْسَيْنَا** from **الْمَسَاءَ**: (S:) or the former, *we came to be in the last part of the day;* and the latter, *we entered upon the last part of the day.* (IKtt.) — **قَصَرَ**, (Mṣb, K,) aor. ʔ, (Mṣb,) or ʔ, (K,) inf. n. **قُصِرَ**; (TA;) and **اقْصَرَ**, (M, Mṣb, TA;) inf. n. **تَقْصِيرٌ**; (TA;) and **اقْصَرَ**; (Mṣb;) *He made it short;* (M, K, TA;) *he shortened it; took from its length.* (Mṣb.) You say **قَصَرَ الشَّعْرَ**, (M, Mṣb, K,) and **قَصَرَ مِنَ الشَّعْرِ**, (Mgh, Mṣb, TA,) and **قَصَرَ**, (Mgh, Mṣb, TA,) and **اقْصَرَ**; (S;) and **قَصَرَ مِنْهُ**; (Mṣb;) *He shortened the hair;* (M, K, TA;) *took from its length;* (Mṣb;) *cut its ends;* (Mgh;) *clipped, or shorn, it.* (TA.) And **قَصَرَ الصَّلَاةَ**, (M, Mṣb, TA,) and **قَصَرَ مِنَ الصَّلَاةِ**, (S, M, Mṣb,) aor. ʔ, inf. n. **قُصِرَ**; (S, M, Mṣb, TA;) and **قَصَرَهَا**, (M, Mṣb, TA,) and **قَصَرَ مِنْهَا**, (S, M,) inf. n. **تَقْصِيرٌ**; (S;) and **اقْصَرَهَا**, (Mṣb, TA,) and **اقْصَرَ مِنْهَا**; (S;) but **اقْصَرَهَا** is extr.; (TA;) *He curtailed [or contracted] the prayer;* (M;) *he performed a prayer of four rek'ahs (رُكْعَاتٍ) making it of two;* (Mgh;) in a journey. (Mgh, TA.) And **اقْصَرَ الْخُطْبَةَ** *He made the [form of words called] خطبة [delivered from the pulpit] short, or concise:* (Mgh, TA:*) the doing so being commanded. (Mgh.) **قَصَرَ** also signifies the contr. of **مَدَّ**; (M, K;) and the verb is **قَصَرَ** [*He contracted, or straitened.*] (M.) You say **قَصُرْتُ**

قَصُرْتُ نَفْسِي عَنْ [طَلَع,] *And I withheld, or restrained, myself from a thing:* (JK, TA:*) and *I restrained myself from inordinate desire of a thing.* (TA.) Lebeed says

• فَلَسْتُ وَإِنْ أَقْصَرْتُ عَنْهُ بِمَقْصَرٍ •

meaning, *But although thou blame in order that I may be restrained, I do not refrain from that which I desire to do.* (El-Mázineeh, L.) Also, **قَصُرْتُ طَرْفِي** [*I restrained my eye, or eyes;*] *I did not raise my eye, or eyes, towards that at which I ought not to look.* (TA.) And **قَصَرَ الْبَصَرَ** *He turned away the eye.* (TA.) It is also said in a trad. of I'Ab, **قَصَرَ الرَّجُلُ عَلَى أَرْبَعٍ مِنْ أَجْلِ أَمْوَالِ الْيَتَامَى** *Men were restricted to marrying no more than four [because of the property of the orphans which they might leave].* (TA.) And one says **قَصُرْتُ نَفْسِي عَلَى الشَّيْءِ** *I confined, or restricted, myself to the thing, and obliged myself to do it.* (TA.) [See also 8.] Hence what is said of Thumameh, in a trad., **قَصَرَ أَنْ يُسْلِمَ قَصْرًا** *But he refused to become a Muslim by constraint and compulsion: or by force, as some say, from the قَصْرُ; the س being changed into ص, as is done in many other cases.* (TA.) You say also

قَصَرْتُ الشَّيْءَ عَلَى كَذَا *I restricted the thing to such a thing.* (S, TA.) And قَصَرَهُ عَلَى الْأَمْرِ, meaning, رَدَّهُ إِلَيْهِ, (M, K,) i. e., [He reduced him, to the thing, or affair; or] he appropriated him [or it, restrictively,] to the thing, or affair.

(TK.) [Hence,] قَصَرْتُ اللَّحْمَ عَلَى فَرَسِي *I appropriated the milk of the milch-camel [restrictively] to my horse.* (S, TA.) [And hence,] قَصَرْتُ عَلَى نَفْسِي نَاقَةً *I retained for myself [restrictively] a she-camel, that I might drink her milk.* (Msb.) Aboo-Du-ád says, describing a horse,

* فَقَصِرْنَ الشَّيْءَ بَعْدَ عَلَيْهِ *
* وَفُو لِلذُّودِ أَنْ يُقْسَمَ جَارُ *

meaning, *So they were restricted to him, that he might drink their milk, during the severity of the winter, afterwards; and he is a protector to the few she-camels from their being suddenly attacked and divided in shares; مِنْ being understood before أَنْ.* (M.) — قَصَرَ الثَّوبَ, (S, M, Msb,) aor. ٢, (S,) inf. n. قَصَرَ (S, Mgh, Msb) and قَصَارَةً; (Sb, M, TA;) and قَصَرُهُ, (S, M,) inf. n. تَقْصِيرُ; (S;) *He beat, (S, TA,) washed, (Mgh,) and whitened, (M, Msb, TA,) the cloth, or garment.* (S, M, &c.)

2: see 1, throughout.

4: see 1, throughout. — أَقْصَرْتُ *She brought forth short children: hence the saying, إِنَّ الطَّوِيلَةَ قَدْ تَقْصِرُ وَإِنَّ الْقَصِيرَةَ قَدْ تُطِيلُ [Verily the tall woman sometimes brings forth short children, and verily the short woman sometimes brings forth tall children].* (S, K.*) J is in error in saying that this is in a trad. (Sgh, K.) But I Ath also asserts it to be a trad. (MF in art. طول.)

6. أَظْهَرَ *He feigned, or pretended,* (أظهر,) shortness; (M, Sgh, K;) as also تَقْصَرُ: (Sgh, K;) or, accord. to some, these two verbs have different significations: see the latter below. (TA.) — [And *He contracted himself, or drew himself together.* (See R. Q. 1 in art. فذ.)] — He (lit. his spirit, or soul,) became abject, mean, contemptible, or despicable; syn. تَضَاعَتْ. (M.) — تَقْصُرُ الظِّلُّ *The shade became contracted.* (M, TA.) — See also 1, in two places.

8. اقْتَصَرَ عَلَى الْأَمْرِ *He confined, restricted, or limited, himself to the thing, or affair; did not exceed it.* (M, K.*) — اقْتَصَرَ عَلَى الشَّيْءِ, (S,) or content, (S, Msb,) with the thing, (S,) or with such a thing. (Msb.) — اقْتَصَرَ عَلَى أَمْرِي *He obeyed my command.* (JK.)

10. اسْتَقْصَرَهُ *He reckoned, or held, him, or it, to be short.* (S.) — *He reckoned him, or held him, to fall short of doing what he ought to do: or to flag, or be remiss: عَدَهُ مُقْصَرًا.* (S.)

Q. Q. 2. تَقْصَرُ, said of a man, (M,) *He became contracted; lit., one part of him entered into another part; (M, K;) as though he became like a قَوْصَرَةٌ, from which word the verb is derived.* (Z, TA.) — See also 6.

قَصْرٌ and قَصْرٌ and قَصْرَةٌ [like the inf. n. نَصُور] *The falling, or stopping, or coming, short of accomplishing an affair; or of doing what one ought, or is commanded, to do; or flagging, or remissness: you say to a man whom you have sent to accomplish some needful affair, and who has fallen short of doing what you commanded him to do, on account of heat or some other cause, مَا مَنَعَكَ أَنْ تَبْلُغَ الْهَكَانَ الَّذِي أَمَرْتُكَ بِهِ إِلَّا, أَنْ الْقَصْرَ, and الْقَصْرَ, and الْقَصْرَةَ, i. e. أَنْ قَصَرَ [Nothing prevented thy reaching the place to which I commanded thee to go but thy loving to fall short &c.; or to flag, or be remiss].* (M, K*) And قَصْرَةٌ, (K,) or قَصْرٌ, without ة, accord. to the Nawádir of IAqr, as cited in the L, and so in the handwriting of Sgh, (TA,) and قَصَارٌ, (K,) signify Laziness; slothfulness. (IAqr, Sgh, K.) An Arab of the desert is related to have said أُرِدْتُ أَنْ آتِيكَ فَمَنَعَنِي الْقَصَارُ [I desired to come to thee, but laziness prevented me]. (TA.) — قَصَارُكَ and قَصْرُكَ, (S, M, K,) and قَصَارُكَ, (M, K,) and قَصَارُكَ, (S, M, K,) and قَصِيرُكَ, (M, K,) *Thine utmost, or the utmost of thy power or of thine ability or of thy deed, (جَهْدُكَ, M, K, [or app., جَهْدُكَ, (see art. جهد)] and غَايَتُكَ, S, M, K,) and the end of thy case, and that to which thou hast confined or restricted or limited thyself, (S, TA,) [or that to which thou art confined or restricted or limited,] is, or will be, thy doing such a thing.* (S, M, K.) It is from قَصْرٌ signifying the “act of confining, restricting, limiting,” &c. (TA.) And قَصْرِي also signifies the end of an affair. (Sgh, TA.) A poet says

* إِنَّمَا أَنْفُسُنَا عَارِيَةٌ *
* وَالْعَوَارِي قَصَارُ أَنْ تُرَدَّ *

[Our souls are only a loan: and the end of loans is their being given back; تُرَدُّ being for تُرَدُّ]. (S, TA.) You also say, كُلُّ بَلَاءٍ وَشِدَّةٍ الْمَوْتُ قَصَارِي كُلِّ بَلَاءٍ وَشِدَّةٍ [Death is the end of every trial and distress]. (TA, art. حَمَا.) — قَصْرٌ (S, M) and مَقْصَرٌ (K) and مَقْصَرٌ (M, K) *The afternoon: or evening: syn. عَشِيٌّ.* (S, M, K;) or the first signifies the last part of the day: (IKtt;) or the time before the sun becomes yellow: (JK;) or the first and second signify the time of the approach of the عَشِيٌّ, a little before the عَصْرُ: (A, TA;) and the first (S, K) and second (A'Obeyd, TA) and third, (A'Obeyd, S, TA,) [the time of] the mixing of the darkness: (A'Obeyd, S, K, TA;) pl. of the second (TA) and third (S, M) and fourth, (M,) مَقَاصِرُ (S, M) and مَقَاصِيرُ, which latter is extr.; (M;) in the first sense, as signi-

fying عَشَايَا; (M;) or in the last sense; (S;) not signifying, as it is said to do in the K, الْعَشَايَا; for this is a great mistake, app. occasioned by F's seeing the passage [in the T] of Az, [or in the M, in which I find it,] وَالْمَقَاصِرُ الْأَخِيرَةُ نَادِرَةٌ, and not properly considering it. (TA.) Sb says, that قَصْرٌ has no dim.; the Arabs being content to use in its stead the dim. of مَسَاءً. (M.) You say أَتَيْتُهُ قَصْرًا *I came to him in the afternoon, or evening; syn. عَشِيًّا.* (S.) And جِئْتُ قَصْرًا, and مَقْصَرًا, *I came at the approach of the عَشِيٌّ, a little before the عَصْرُ.* (A, TA.) And مَقَاصِيرُ الْعِشَاءِ *[The times of the mixing of the darkness of night-fall came, or advanced].* (A, TA.) — قَصْرٌ [A palace: a pavilion, or kind of building wholly or for the most part isolated, sometimes on the top of a larger building, i. e., a belvedere, and sometimes projecting from a larger building, and generally consisting of one room if forming a part of a larger building or connected with another building; the same as the Turkish كوشك: to such buildings we find the appellation to have been applied from very early times to the present day:] a well-known kind of edifice: (M:) a mansion, or house; syn. مَنْزِلٌ. (Lh, M, K;) or any house or chamber (بَيْتٌ) of stone; (M, K;) of the dial. of Kureysh: (M:) so called because a man's wives and the like are confined in it: (M:) pl. قُصُورٌ. (S, M, Msb.) قَصْرُ الْمَلِكِ *[The palace, or pavilion, of the king].* (Msb.) — Also قَصْرٌ *Large and dry, or large and thick, or dry, fire-wood; حَطَبٌ جَزَلٌ.* (M, K.) So in the Kur, lxxvii. 32, accord. to El-Hasan, as related by Lh. (M.)

قَصْرٌ: see قَصْرٌ, in two places. — The necks of men, and of camels: (M, K;) a pl. [or rather coll. gen. n.], of which the sing. [or n. un.] is قَصْرَةٌ: (M:) [see an ex. in the first paragraph of art. سندر:] or [so accord. to the M, but in the K and] قَصْرَةٌ signifies the base of the neck; (S, M, K;) the base of the neck at the place where it is set upon the upper part of the back: (Nuṣeyr, TA;) or the base of the neck when thick; not otherwise: (Lh, M:) pl. [or coll. gen. n.] قَصَرٌ, and pl. pl. [or pl. of قَصْرٌ] أَقْصَارٌ: (M:) or this latter is pl. of قَصْرَةٌ, (M, K,) accord. to Kr, but this is extr., unless the augmentative letter in the sing. be disregarded in its formation. (M.) I'Ab reads كَالْقَصْرِ, in the Kur, lxxvii. 32, (S, M, TA,) and explains it as meaning *Like the thick bases of necks,* (M, TA,) or as meaning كَقَصْرِ الْأَعْنَاقِ, i. e. الْأَعْنَاقِ. (S.) [See the next signification.] You say ذَلَّتْ قَصْرَتُهُ *[His neck or] the base of his neck became in a state of subjection.* (TA.) And إِنَّهُ تَأَمَّرَ الْقَصْرَةَ *Verily he has a large, or thick, neck.* (Aboo-Mo'ádh the Grammarian.) — And hence, (Aboo-Mo'ádh,) أَغْنَقُ, or lower-parts, (أُصُولُ, M, K, or أَغْنَقُ, Digitized by Google

IAb, S,) of palm-trees: (S, M, K:) so explained in the Kur, ubi supra, (S, M,) by IAb: (S:) sing. [or n. un.] **قَصْرَة**: the palm-tree is cut into pieces of the length of a cubit, to make fires therewith in the winter: (Aboo-Mo'adh:) and [in the TA or] so of other trees: (M, K:) or of large trees: (Ed-Dahhak:) or [accord. to the M, but in the K and] the remains of trees. (M, K.)

قَصْرَة: see **قَصْرَة**.

قَصْرَة: see **قَصْرَة**. **قَصْرَة** (S, M, K,) and **قَصْرَة** (K,) and **قَصْرَة** (S, M, K,) and **قَصْرَة** (K,) [He is his cousin on the father's side,] nearly related; (S, M, K;) i. q. **قَصْرَة** (S, TA) and **قَصْرَة** (TA:) and in like manner you say of the **قَصْرَة** and **قَصْرَة** and **قَصْرَة** and **قَصْرَة**. (Lh, M.)

قَصْرَة: see **قَصْرَة**. **قَصْرَة** (Az, S) and **قَصْرَة** (A'Obeyd, Az, S) The rib that is next to the **قَصْرَة** [or flank], (A'Obeyd, Az, S,) also called **قَصْرَة** (S,) and **قَصْرَة** (A'Obeyd,) at the bottom of the ribs, (S,) between the side and the belly: (Az:) or the former is the lowest of the ribs, and the latter is the highest of the ribs: (AHeyth:) or the latter is the lowest of the ribs: or the last rib in the side: or the **قَصْرَة** and **قَصْرَة** are the two ribs that are next to the **قَصْرَة** [or flank]: or that are next to the two collar-bones. (M, K.)

قَصْرَة: see **قَصْرَة**: and **قَصْرَة**, in two places: **قَصْرَة**.

قَصْرَة: and **قَصْرَة** and **قَصْرَة**: see **قَصْرَة**.

قَصْرَة, a subst., The shortening [or clipping] of the hair. (Th, M, K.) Fr says, An Arab of the desert said to me in Minè, **قَصْرَة** **أَحَبُّ إِلَيَّ**, meaning, Is the shortening [or clipping] more pleasing to thee, or the shaving of the head? (M.)

قَصْرَة Short; and low, i. e. having little height; contr. of **قَصْرَة**; (S, M, Mgh, K;) and so **قَصْرَة**, app. a kind of rel. or possessive n., not a verbal epithet: (M:) fem. of the former [and of the latter] with **قَصْرَة**: (M, K:) pl. of the former, masc., (S, M, Mgh, K,) and fem., (M, K,) **قَصْرَة**, (S, M, &c.) and pl. masc. [applied to rational beings,] **قَصْرَة**, (M, K,) and pl. fem. **قَصْرَة**; (K;) **قَصْرَة** being added by the Arabs to any pl. of the measure **قَصْرَة**, as in **قَصْرَة** and **قَصْرَة** and **قَصْرَة** and **قَصْرَة**; (Fr;) or **قَصْرَة** is syn. with **قَصْرَة**, and is extr. (Sgh, K.)—**قَصْرَة** **مِنْ طَوِيلَةٍ** [lit. A short thing from a tall thing; meaning,] a date from a palm-tree: a proverb; alluding to the abridgment of speech or language. (K.)—**قَصْرَة** [and **قَصْرَة**, i. e. He has little, or no, power: or is niggardly:] and **قَصْرَة** [they have little, or no, power: or are niggardly].

(TA.)—**قَصْرَة** **الْبَهْمَةِ** [Having little ambition]. (O in art. **بَهْل**.)—**قَصْرَة** **الْعِلْمِ** [Verily he has little knowledge]. (M.)—**قَصْرَة** **النَّسَبِ** [Having a short pedigree;] whose father is well known, so that when the son mentions him it is sufficient for him, without his extending his lineage to his grandfather. (K.) [See also a verse below, in this paragraph.]—**قَصْرَة**, and **قَصْرَة**, A [concise, or] comprehensive, and profitable, story, or narration. (TA.)—[I. q. **قَصْرَة** and **قَصْرَة**, Shortened; contracted: and confined; restricted; limited; &c.]—**قَصْرَة** **إِمْرَأَةٍ**, **قَصْرَة** **الْخَطَى**, and **قَصْرَة** **الْخَطَى**, [A woman whose steps are shortened, or contracted;] likened to one who is shackled, whose steps are shortened, or contracted, by the shackles. (Fr.)—**قَصْرَة** **فَرَسٍ** A mare that is brought near [to the tent or dwelling], and treated generously, and not left to seek for pasture, because she is precious: (S, K:) and a mare that is kept confined. (TA.)—**قَصْرَة**, [which is extr., for by rule it should be without **قَصْرَة**,] and **قَصْرَة**, (Az, S, M, K,) and **قَصْرَة**, (K,) A woman confined in the house, or tent, not suffered to go forth: (S, M, K:) a woman kept behind, or within, the curtain: (TA, in explanation of the last of these three epithets:) a girl kept with care, that does not go out: (Az:) the pl. of **قَصْرَة** is **قَصْرَة**: [and so, app., of **قَصْرَة**:] when you mean short in stature, you say **قَصْرَة** [only], and the pl. is **قَصْرَة**. (TA.) Kutheiyir says

وَأَنْتِ الَّتِي حَبَبْتَ كُلَّ قَصْرَةٍ
إِنِّي وَمَا تَدْرِي بِذَاكَ الْقَصَائِرِ
عَنْتِ قَصَائِرَ الْجِبَالِ وَلَمْ أُرِدْ
قَصَارَ الْخَطَى شَرَّ النِّسَاءِ الْبَحَائِرِ

(S, M) or, as Fr relates it, **قَصْرَة** (S) [And thou art the person who hath made every female confined within the house to be an object of love to me, while the females confined within the house know not that: I mean those confined within the curtained canopies: I do not mean the short in step: the worst of women are the short and compressed]. And a poet says

وَأَهْوَى مِنَ النِّسَوَانِ كُلَّ قَصْرَةٍ
لَهَا نَسَبٌ فِي الصَّالِحِينَ قَصِيرٌ

[And I love, of women, every one that is confined within the house, that has a short pedigree, among the good;] i. e., every **قَصْرَة**, of whom it suffices to mention her descent from her father, because of his being well known. (M.) Hence, in the Kur, [lv. 72,] **قَصْرَة** **مِنْ طَوِيلَةٍ** [Damsels having eyes whereof the white is intensely white and the black intensely black,] confined in the pavilions, (Az, Mgh,) which are of pearls, for their husbands; (Az;) concealed by curtains: (Az, Bd:) or confined to their husbands, and not raising their eyes to others: (Fr:) or having their eyes restricted to their

husbands. (Bd.) And **قَصْرَة** **مَقْصُورَةٍ** (TA,) or **قَصْرَة** **مَقْصُورَةٍ** (Mgh,) A she-camel retained [restrictively] for the household, that they [alone] may drink her milk. (Mgh, TA.)—See also **قَصْرَة**.

قَصْرَة: see **قَصْرَة**.

قَصْرَة The art of [beating and] washing (Mgh) and whitening (M, Mgh) clothes. (M, Mgh, Mgh.)

قَصْرَة: see **قَصْرَة**: and **قَصْرَة**.

قَصْرَة: see **قَصْرَة**.

قَصْرَة: see **قَصْرَة**.—See also **قَصْرَة**.

قَصْرَة One who beats (S) and washes (Mgh) and whitens (M, Mgh, K) clothes; (S, M, &c.); as also **قَصْرَة**. (M, K.)

قَصْرَة: see **قَصْرَة**, first signification. **قَصْرَة** **قَصْرَة** **الْطَّرْفِ** A woman restraining her eyes from looking at any but her husband. (S, K.)—**قَصْرَة** **قَصْرَة** **قَصْرَة** Contracting shade. (TA.)

قَصْرَة, and (sometimes, S,) **قَصْرَة**, without teshdeed, A receptacle for dates, or for dried dates, (S, M, Mgh, Mgh, K,) in which they are stored, made of mats, (S,) of reeds: (M, Mgh, Mgh, K:) in common conventional language only so called as long as it contains dates: otherwise it is called **قَصْرَة**: (Mgh:) thought by IDrd to be not Arabic; (M;) and he doubts respecting the authenticity of a verse in which it is mentioned, ascribed to 'Alee: (TA:) pl. **قَصْرَة**: (K, art. **كَنْز**; &c.) the dim. is **قَصْرَة** and **قَصْرَة**. (TA.)—**قَصْرَة** **قَصْرَة** **قَصْرَة** A woman, or wife; (IAar, K;) as also **قَصْرَة** [q. v.]. (IAar, TA.)

قَصْرَة More, and most, short: fem. **قَصْرَة**: (Mgh:) the pl. of **قَصْرَة** is **قَصْرَة**. (S, K.)

قَصْرَة (S, M, K) and **قَصْرَة** (S, K) A necklace, or collar, or the like, syn. **قَصْرَة**, (S, M, K,) resembling a **قَصْرَة**: (S:) so called because it cleaves to the **قَصْرَة** [or base] of the neck: (M:) or a **قَصْرَة** proportioned to the **قَصْرَة** [or base of the neck]: (A, TA:) pl. **قَصْرَة**. (S, K.)

قَصْرَة **مِنْهُ**, and **قَصْرَة** **مِنْهُ**, He was content with less than he was seeking, of the thing. (TA.) And **قَصْرَة** **مِنْهُ** **قَصْرَة** **مِنْهُ** (S, M,) or **قَصْرَة** **مِنْهُ** (as in a copy of the M,) He was content with less than he was seeking. (S, M.) And **قَصْرَة** **مِنْهُ** **قَصْرَة** **مِنْهُ**, I was content with an inferior thing from such a one. (M.)—See also **قَصْرَة**.

قَصْرَة: see **قَصْرَة**: and **قَصْرَة**.

قَصْرَة **قَصْرَة** **قَصْرَة** Such a one came when the

afternoon, or evening, was almost drawing near to night. (TA.)

مَقْصَرَةٌ: see قَصْرٌ.

مَقْصَرَةٌ (M, K) and قَصْرَةٌ (M, TA) The wooden implement of the قَصَار (M, K,) with which he beats clothes: (M:) and the latter, a piece of wood, (M, K,) of any kind; or of the jujube-tree, specially. (TA.)

قَصْرٌ act. part. n. of 2, q. v. and see قَصَارٌ. — [Deficient in liberality or bounty:] one who makes a gift scanty, or mean. (TA.) A poet says

فَقُلْتُ لَهُ قَدْ كُنْتَ فِيهَا مُقْصِرًا

[And I said to him Thou hast been deficient in liberality with respect to them; app. meaning she-camels or the like;] i. e., thou hast not given of them nor given to drink from them [of their milk]. (M.)

مَقْصُورٌ and مَقْصُورَةٌ: see قَصِيرٌ, in five places. — See also قَصْرَةٌ. — مَقْصُورَةٌ An ample or a spacious [house or mansion such as is called a] دار, which is defended by walls: (M, K, TA:) or it is less than a دار; (M, K;) as also قَصَارَةٌ; and is not entered by any but the owner: (K:) such a part of a house is called the مَقْصُورَة of a دار, and the قَصَارَة thereof: (Useyd, TA:) any apartment (نَاحِيَة), by itself, of a دار, when the latter is ample, or spacious, and defended by walls: (Lth, TA:) a [chamber such as is called a] حُجْرَة, of a house: (Mgh, Mshb:) pl. مَقَاصِيرُ and مَقَاصِرُ. See an ex. voce مُصْمِتٌ. (Lth, TA.) And مَقْصُورَةٌ مَسْجِدٌ (Lth,) and مَقْصُورَةٌ (Mgh, Mshb,) and مَقْصُورَةٌ جَامِعٌ (S,) The part which is the station of the Imām [or Khaleefeh] in a mosque: (Lth, Mgh:) so called because confined [by a railing or screen]: (S:) or, accord. to some, مَقْصُورَة, thus applied, is changed from its original form, which is قَاصِرَةٌ, an act. part. n.: (Mshb:) [and, as used in the present day, that part of a mosque which is the principal place of prayer, when it is partitioned off from the rest of the building: and the railing, or screen, which surrounds the oblong monument of stone or brick or wood over a grave in a mosque; sometimes enclosing a kind of baldachin over the monument. مَقْصُورَةٌ also signifies The chancel of a church: see مَذْبَحٌ.] And مَقْصُورَةٌ and قَصُورَةٌ A حُجْلَة [or kind of curtained canopy or baldachin, such as is prepared for a bride]. (Lh, M, K.) And the former word, A piece of ground which none but the owner thereof is allowed to tread. (TA.)

مَقْصُورَةٌ: see مَقْصُورٌ.

قَصِيرٌ حَدِيثٌ مُقْصَرٌ: see قَصِيرٌ.

قُطَّطَسَ

قُطَّطَسَ and قُطَّطَسَ dial. forms of قُطَّطَسَ and قُطَّطَسَ. [q. v.] (K.)

قَصَع

قَصَف

قَصَل

قَصَم

قَصَو

See Supplement.]

قَض

1. قَضَ (S, M, A, &c.,) aor. يَقْضِي (S, M, Mshb,) inf. n. قَضٌ (M, Mshb,) He bored, or perforated, a pearl, (S, M, A, K,) or a piece of wood. (Mshb.) قَضَ دُرَّةٌ is also used as signifying He broke through the shell of the pearl so as to disclose it, and extracted it. (TA.) — Also, (M, A, K,) aor. and inf. n. as above, (M,) He broke a thing: (M:) or he broke a stone with the مَقْضِ, q. v.: (A:) or he broke, brayed, crushed, or broke in pieces by beating, a thing; syn. دَقَّ (K;) as also قَضَّضَ: (TA:) which latter also signifies he broke a thing in pieces [in any manner]. (M, TA.) You say also, قَضَّ الحَائِطَ (A,) or الجِدَارَ (TA,) meaning He threw down, pulled down, pulled to pieces, demolished, or destroyed, with violence, the wall. (A, TA.) And اِسْتَقْضَى الرَّسَدَ يَقْضِي (S, A) The lion breaks the limbs and bones of his prey. (A.) And قَضَّضَ جَنْبَهُ مِنْ صُلْبِهِ (Sh.) — [Hence,] قَضَّ عَلَيْهِمُ الْخَيْلَ (S, M, A) [in the first and last قَضَّضًا] aor. as above, (M, A,) and so the inf. n., (M,) † He sent, or sent forth, (M, TA,) or impelled, (TA,) [or dispersed, (see 7,)] the horses, or horsemen, against them, or upon them. (M, TA.) — قَضَّ الوُتْدَ (JK, O, K,) aor. and inf. n. as above, (TA,) He pulled out (قَلَعَ, in some copies of the K, قَطَعَ,) the wooden pin or peg or stake. (JK, O, K, TA.) — قَضَّ السَّوِيْقَ (Zj, K,) aor. and inf. n. as above, (Zj,) † He put into the سَوِيْق [i. e. meal of parched barley, or gruel made thereof,] something dry, or hard, such as sugar, or قَنْد [i. e. sugar-candy]; (Zj, K;) as also أَقْضَاهُ: (A, Sgh, K;) and قَضَّضَ signifies † he put much sugar into his سَوِيْق. (IAgr.) — قَضَّضْتُ الطَّعَامَ (TA,) and قَضَّضْتُ مِنْهُ (S, M, K,) [aor. أَقْضَى,] inf. n. قَضَضٌ (M, TA,) I found pebbles, (S, M, K,) or dust, (M, K,) between my teeth in eating the food. (S, M, K.) — قَضَّضَ الطَّعَامَ (S, A, K,) inf. n. قَضَضٌ (A, TA,) The food had in it pebbles, (S, A, K, TA,) or dust, (K, TA,) which got between the teeth of the eater: (S, K, TA:) from قَضَضٌ [q. v.]: (S:) the verb is like عَلِمَ, in this sense as well as in that next preceding; intrans. as well as trans.: (TA:) and أَقْضَى signifies [in like manner] it (food) had in it pebbles and dust. (TA.) And قَضَّ اللَّحْمَ (IAgr, M,) second pers. قَضَّضْتُ, [aor. يَقْضِي,] inf. n. قَضَضٌ (M,) The flesh-meat had in it قَضَضٌ [q. v.], which got between the teeth of its eater, like small pebbles: (IAgr:)

or fell upon pebbles, or dust, which one consequently found in the eating of it. (M.) And قَضَّتِ الْبَضْعَةُ بِالتُّرَابِ The piece of flesh-meat had some dust upon it; as also أَقْضَتْ. (M, K.) An Arab of the desert, describing the effect of rains, said, لَوْ أَقْضَيْتُ بَضْعَةً مَا قَضَّتْ, i. e. [If thou wert to throw down a piece of flesh-meat,] it would not become dusty; meaning, by reason of the abundance of the herbage. (M.) You say also, قَضَّ الْبَكَانَ, aor. يَقْضِي, inf. n. قَضَضٌ, The place had in it, or upon it, قَضَضٌ [or small pebbles, or dust]; as also أَقْضَى: (M, K;) and اسْتَقْضَى. (K.) And قَضَّ الْفِرَاشَ, aor. and inf. n. as in the next preceding instance, The bed became overspread with dust. (M.) And أَقْضَى عَلَيْهِ الْمَضْجَعُ (S, M, A, K*) The bed, or place where he lay upon his side, was, or became, rough to him, and dusty: (S, K:*) or had قَضَضٌ, or small pebbles, upon it: (TA:) or was, or became, uneasy to him; as also قَضَّ عَلَيْهِ (M, TA:) or both signify he did not sleep: or his sleep was uneasy. (TA.) And [hence] أَقْضَى عَلَيْهِ الْهَمُّ † [Grief, or anxiety, disquieted him]. (A, TA.)

4: see 1, in six places; from قَضَّ السَّوِيْقَ to the end of the paragraph. — أَقْضَى اللَّهُ عَلَيْهِ الْمَضْجَعُ God rendered the bed, or the place where he lay upon his side, rough to him, and dusty: thus the verb is trans. as well as intrans. (S, K:*) And أَقْضَى الشَّيْءَ He left the thing [consisting of, or overspread with,] small pebbles. (K, TA.)

5. تَقَضَّى and تَقَضَّضَ: see 7.

7. انْقَضَ It (a thing) broke, or became broken. (Mshb.) Said of a wall, it signifies the same: (T, Mshb, TA:) or it became thrown down, pulled down, pulled to pieces, demolished, or destroyed, with violence: (A:) or it fell down: (S:) or it cracked, without falling down; (M, K;) as also انْقَاضٌ [from تَقَضَّى]; inf. n. [of the former] انْقِاضٌ; (K;) [and انْقَاضٌ, inf. n. انْقِاضٌ;] but if it fall, you say, تَقَضَّى, inf. n. تَقِاضٌ: so says AZ: (TA:) A'Obeyd and others reckon it a biliteral-radical word, belonging to this art.; (M;) or AZ reckons it as such; (TA;) but Abou-Alee makes it a trilateral-radical, [like its syn. انْقَاضٌ,] from تَقَضَّى, holding its measure to be اِفْعَلَ. (M, TA.) — It became cut in pieces. (TA.) — [And hence,] انْقَضَتْ أَوْصَالُهُ † His connections became sundered, or separated. (TA.) [See also انْقَضَ.] — [And from انْقَضَ as explained above on the authority of the S, or of the A, is derived the phrase] انْقَضَ الطَّائِرُ (S, M, A, &c.) † The bird dropped down (S, M, Mgh, Mshb, K) swiftly from the air, (Mgh,) in its flight, (S, Mshb,) to alight (M, K, TA) upon a thing; (TA:) [i. e. pounced down, darted down, or made a stoop;] as also تَقَضَّضَ and تَقَضَّى (M, K,) the latter of which is formed by permutation; (M;) or only the latter of these two is used; (S;) or the latter of them is the more chaste;

(TA;) for the three dāds are found difficult of pronunciation, and therefore one of them is changed into yé, like as is the case in تَطَنَّى [for تَطَنَّن], from التَّنَن, (S, TA,) and تَبَنَّى for تَبَنَّن. (TA.) You say, انْقَضَ الْبَازِي عَلَى الصَّيْدِ, *The hawk [made a stoop, or] flew down swiftly upon the prey, or quarry.* (TA.) — Hence, (S,) انْقَضَ said of a star, or an asterism, (S, A,) †[It darted down: or] it dropped down. (TA.) — Hence also, (TA,) انْقَضَتْ عَلَيْهِمُ الْخَيْلُ †*The horses, or horsemen, rushed, or went swiftly, upon them, or against them: (S,* TA:) or dispersed themselves, or became dispersed, against them, or upon them.* (M, K.)

8. اِقْتَضَاهَا †*He devirginated her; (S, M, A, Mgh, Mṣb, K;) namely a girl, (S, A, Mgh,) or a woman; (M;) or either, i. e. before and after puberty; whereas ابْتَكْرَاهَا and ابْتَسَرَاهَا and ابْتَضَرَاهَا are only used as meaning before puberty: (Mṣb:) and اِفْتَضَاهَا, with ف, signifies the same as اِقْتَضَاهَا. (TA.) — [Hence,] اِقْتَضَى الْإِدَاوَةَ †*He opened the head [or mouth] of the ادَاوَة [or water-skin].* (TA.)*

10: see 1, near the end. — اسْتَقْضَى مَضْجَعَهُ †*He found his bed, or the place where he lay upon his side, to be rough.* (S, K.) — [And hence,] اسْتَقْضَى الْهَرَمَ †*He found grief, or anxiety, to be disquieting to him.* (A, TA.)

R. Q. 1. قَضَضَ: see 1, first half, in four places: and see قَضَضَةٌ, below.

R. Q. 2. تَقَضَّضَ *It broke, or became broken, into pieces: (M:) it separated, or dispersed; or became separated, or dispersed; (K, TA;) said of a company of men, in a trad. (TA.)*

قَضُّ A place in which are قَضَض, (M, K,) meaning *small pebbles, or dust; (M;) as also قَضَض. (M, K.)* And أَرْضٌ قَضَّةٌ, (M,) or قَضَّةٌ [alone, as though a subst.], (K,) and قَضَّةٌ, (S, K,) *Land in which are pebbles: (S, M, K:) and land abounding with stones: (M:) or low, or depressed, land, the ground of which is sand, and by the side of which is plain, or hard, and elevated land: (Lth in explanation of the last of these words, and K:) pl. of the last, قَضَض. (Lth.)* Also, Food in which are pebbles and dust: (TA:) and flesh-meat that has fallen upon pebbles, or dust, (M,) or upon stones, or pebbles, (TA,) which one consequently finds in eating it: (M, TA:) and anything having dust in it, or upon it; as food, or a garment, &c.: (M, TA:) and [in like manner] قَضَض, (S,) or قَضَض, (K,) but when applied to a place, the author of the K writes it قَضَض, (TA,) food containing pebbles, (S, K,) or dust, (K,) getting between the teeth of the eater. (S, K.) — See also قَضَض, in two places.

قَضَّة: see قَضَّة, in four places. — Also, of a star, or an asterism, †i. q. نَوْءٌ [here signifying The dawn-setting thereof; for it is] from انْقَضَ said of a star, or asterism. (TA.) So in the saying (TA) أَتَيْنَا عِنْدَ قَضَةِ الشَّجَرِ †[We came at the dawn-

setting of the asterism, meaning the Pleiades]. (A,* TA.) And مُطَرْنَا بِقَضَةِ الْأَسَدِ †[We were rained upon, or we had rain at, lit. by means of, the dawn-setting of the Lion]. (A, TA.) — See also قَضَض, in three places. — And see قَض.

قَضَّة, (M, K,) or قَضَّة, (A,) †[Devirgination]; a subst. from اِقْتَضَى in the former of the two senses assigned to it above. (M, K.) You say, †كَانَ ذَلِكَ عِنْدَ قَضَّتِهَا لَيْلَةً عَرِسَهَا †[That was on the occasion of her devirgination, on the night of her being conducted to her husband]. (A, TA.) — Also the former, (S, M, Mṣb,) or †latter, (A, Mgh,) or both, (K,) †The virginity, or maiden-head, (S, M, Mgh, Mṣb, K,) of a girl, (S, Mgh, K,) or of a woman, (M,) or of both. (Mṣb.) You say, أَخَذَ قَضَّتَهَا, (Lh, M,) and دَهَبَ بِقَضَّتِهَا, (A, Mgh,) †*He took her virginity.* (Lh, M, Mgh.) — See also قَضَض. — And see قَض.

قَضَضُ A thing broken, brayed, crushed, or broken in pieces by beating: (TA:) pebbles broken in pieces and crushed: (TA:) or, as also قَضَّة, pebbles broken into small pieces: (K:) or small pebbles broken in pieces: (A:) or, accord. to some, the former is pl. [or rather a quasi-pl. n.] of the latter: (TA:) or both signify pebbles, and dust: (TA:) or the former signifies small pebbles; (S, M;) as also قَضَّة, (S, K,) and قَضَّة, (K,) and قَضِض, accord. to IAqr, as is said by IAth and Sgh and the author of the L, not قَض, as is said in the K, for this signifies large pebbles, accord. to IAqr, as is said by the three authors mentioned above as citing him, and the author of the K has erred in assigning this last meaning to قَضِض: (TA:) or قَض signifies pebbles; and قَضِض is a pl. [or rather a quasi-pl. n.] thereof: (AHeyth, L:) and قَضَض also signifies dust that overspreads a bed. (M, K.) You say, اِتَّقِ الْقَضَّةَ, and الْقَضَضُ فِي طَعَامِكَ, *Beware thou of the pebbles and dust in thy food.* (TA.) — See also قَض.

قَضِض: see قَض, in two places.

قَضِض: see قَضَض, in three places. — Also, †Small pieces of food; as being likened to small pebbles. (Kt.)

قَضَضَةُ The sound of the breaking of bones. (S.) — [See also R. Q. 1., of which it is the inf. n.]

مَقْضُ An instrument with which stones are broken, (JK, A, TA,) resembling a قَدُوم, q. v. (JK.)

قَضَا

1. قَضَى الْقَرْبَةَ, (K,) or قَضَى السَّقَا, aor. -, inf. n. قَضَا, (AZ, S, O, K,) *The water-skin became rotten, and fell in pieces,* (AZ, S, O, K, TA,) as is the case when it has been folded while damp. (TA.) You say قَضَى سَقَا, (TA) and قَرَبَةً قَضَةً. (TA.)

(AZ, S, O.) — And قَضَى said of a garment, (S, O, TA,) or of a rope, (K, TA,) *It became old and worn out, and dissundered,* (K, TA,) and rotten, (S,* O,* TA,) when said of a garment, (S, O,) *from being long moist and folded:* (S, O, TA:) or, said of a rope, *it broke in pieces in consequence of its having been long buried in the earth.* (K, TA.) — And قَضَتِ الْعَيْنُ, (K, TA,) aor. and inf. n. as above, (TA,) *The eye became red, and flaccid in its inner angle, and in an unsound, or a corrupt, state,* (K, TA,) *ulcerated, or sore.* (TA.) You say عَيْنٌ قَضَةٌ. (TA.) And فِي عَيْنِهِ قَضَةٌ (S, O, TA) meaning *In his eye is unsoundness, or corruptness [&c.].* (S, O.) — And قَضَاةٌ, inf. n. قَضَا (K, TA) and قَضَاةٌ or قَضَاةٌ, (accord. to different copies of the K,) in the L the latter of these, and قَضُوهُ also, (TA,) *His حَسَب [or grounds of pretension to respect or honour] were unsound, (K, TA,) and faulty.* (TA.) — قَضَى, (El-Umawee, S, O, K,) aor. -, inf. n. قَضَى, (El-Umawee, S, O, [and the same is indicated in the K,]) *He ate* (El-Umawee, S, O, K) a thing; said of a man. (El-Umawee, S, O.)

4. اِقْضَاهُ *He gave him to eat; (S, O, K;) namely, a man: (S, O:) some say that it is with ف: (TA in this art. :) but Sh says that it is with ق, after mentioning اِقْضَاهُ as transmitted from A'Obeyd from Aṣ (TA in art. قضا.)*

5. تَقَضَّوْا مِنْهُ أَنْ يَزَوَّجُوهُ *They accounted his grounds of pretension to respect or honour [too] low [for them to marry him], or [too] mean,* (Ibn-Buzurj, K, TA,) and [too] faulty. (Ibn-Buzurj, TA.) — See also تَقَضَّا.

قَضَى part. n. of قَضَى; and its fem, with ة: see 1, in three places.

قَضَاة: see the following paragraph.

مَا عَلَيْكَ فِي عَيْنِهِ قَضَاة: see 1. — One says also, مَا عَلَيْكَ فِي هَذَا الْأَمْرِ قَضَاة i. e. [There is not] any disgrace [to be imputed to thee in, or in respect of, this affair]. (S, O.) And فِي حَسَبِهِ قَضَاة (S, O, K) and قَضَاة (K) [In his grounds of pretension to respect or honour is] faultiness, (S, O, K,) and unsoundness. (K.) And نَكَحَ فِي قَضَاة (S, O, TA) *He married in a disparaging manner.* (TA.)

قَضَب

1. قَضَبَهُ, (S, M, A, &c.,) aor. -, (M, Mgh, Mṣb, K,) inf. n. قَضَب, (M, Mgh, O, Mṣb,) *He cut it, or cut it off; (S, M, A, Mgh, O, Mṣb, K;) as also قَضَبَهُ; (M, Mṣb, K;) and قَضَبَهُ; (M, K;) [or this last is used in an intensive sense, or in relation to a number of objects:] you say, قَضَبَ الْغُصْنَ [He cut off the branch]; and اِقْضَبْ غُصْنًا مِنْ شَجَرَةٍ [He cut off a branch from a tree]; and قَضَبَ أَغْصَانِ الشَّجَرِ [He cut off the redundant portions of the branches of the trees], inf. n. قَضِيب. (A.) — See also 8, in*

two places. — And قَضَبَهُ (S, O, K, JM,) aor. in this case, (JM,) inf. n. قَضَب (S, TA,) *He struck him, or beat him, (i. e. a man, K,) with a قضيب, (S, O, K, JM,) i. e. a rod, or stick, or the like. (TA.)*

2: see the preceding paragraph, in two places. — [Hence,] قَضَبَ الْكَرْمَ (S, M,) inf. n. تَقْضِيبُ (S,) *He cut (S, M) the branches, (S,) or some of the branches, (M,) of the grape-vine, [i. e. he pruned it,] in the days of the ربيع [or spring]. (S, M.)* — And قَضَبَتِ الشَّمْسُ (M, O, K,) inf. n. as above; (O, K;) *The sun extended its rays, or beams, (M, O, K,) like قُضْبَان [or rods]; (M;) as also تَقْضِيبُ: (M, O, K;) used by a rájiz in describing the sun when it had risen appearing like a shield, without rays, or beams. (IAar, M.)*

4. اقْضَبَتِ الْأَرْضُ (M, K,* TA) *The land produced, (M, TA,) or produced abundantly, (K,) [but SM states that he had not found it thus expl. in any lexicon except the K,] the plant called قَضَب which is eaten when freshly cut. (M, K, TA.)*

5: see 7: — and see also 2.

7. انْقَضَبَ *It was, or became, cut, or cut off; (S, M, O, Mgb, K;) and so تَقْضِيبُ [but app. in an intensive sense or said of a number of things]. (M, K.)* — And [hence] † *He became cut off, or separated, from his companions. (A.)* — And, said of a star, † *It darted down (TA) from its place. (S, A, O.)* Dhu-r-Rummeh says, (S, A, O,) describing a wild bull [i. e. a bovine antelope], (O,)

* كَأَنَّهُ كَوْكَبٌ فِي إِثْرِ عَفْرِيةٍ *
* مُسَوِّدٌ فِي سَوَادِ اللَّيْلِ مُنْقَضِبٌ *
[As though he were a star launched forth in the darkness of night, darting down after an evil demon]. (S, A, O.)

8: see 1, in two places. You say, اقْضَيْتُهُ, meaning *I cut it off from the thing. (S, O.)* — And [hence] one says, كَانَ يُحَدِّثُنَا فَلَانَ فَجَاءَ اقْضَيْتُهُ, meaning *اقْضَيْتُهُ* and *اقْضَيْتُهُ* [i. e. *Such a one was talking to us, and Zeyd came, and broke off his talk, and turned it to what was wholly different in subject, or to what had but little connection with the subject of the former discourse: an ex. of a common conventional usage of اقْضَيْتُهُ, mentioned in rhetorical treatises &c.; as when a poet breaks off his نَسِيب to enter upon the main subject of his ode]. (A.)* — And اقْضَيْتُهُ † *He extemporized, or uttered without having prepared it, (S, M, A, O,) speech, (S, A, O,) or a narrative, and poetry, or verses. (M.)* — And † *He rode (S, A, K) a beast, (S,) or a she-camel, (A,) before it, or she, was trained, or broken-in; (S, A, K;) and (S, K) so قَضَبَ (S, O, K,) aor. - (K.)* And (TA) † *He took from the camels, and trained, one in an untrained state; (M, K;) as also قَضَبَ. (TA.)* And † *He rode a young camel for a night, before it*

was trained. (TA.) — And اقْضَيْتُهُ † *He tasked him to do a deed, or work, before he was able to do it well. (M.)* — And † *He slaughtered him, namely, a camel, in a state of freedom from disease and in a fat and youthful condition. (A.)*

قَضَبُ *Such as are cut, and eaten in their fresh state, of plants, (M, Mgb, K,) of any kind; as is said in the Bári; (Mgb;) a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is قَضَبَةٌ: (K;) or it signifies, (S, O, Mgb,) or signifies also, (K,) [a species of trefoil, or clover; i. e.] i. q. رُطْبَةٌ (S, O, Mgb,) which is the same as رُطْبَةٌ, (Mgb,) or قُتْ, [which is also the same,] (K,) the name by which the people of Mekkeh call قُتْ, (Fr, TA,) and (K) called in Pers. (S, O) اِسْفِيسْت (S, Mgh, K,) or اِسْفِيسْت; (O;) as also قَضَبَةٌ; (S;) or this is the sing. [or rather n. un.] of قَضَب, which signifies قَضَابُ [pl. of قَضَبَة]; (M;) called قَضَب because it is cut. (Mgh.) — And *Any tree of which the branches grow long and lank: (K,* TA:) بَسَطَتْ in the K is a mistranscription for سَبَطَتْ. (TA.)* — And *Certain trees from which bows are made; (En-Nadr, O, K;) said to be of the kind called نَبْع. (O.)* AHn says that قَضَب [accord. to the L and TA app. قَضَب, but accord. to a copy of the M قَضَب, which I think a mistranscription,] is the name of *Certain trees of the plains, or soft tracts, growing among collections of [other] trees; having leaves like those of the pear-tree, except that they are thinner, and more soft; and as trees [in general] resembling pear-trees: the camels feed upon its leaves and the extremities of its branches; but when the camel has become satiated therewith, he forsakes it for a time, for it sets his teeth on edge, and irritates his chest, and occasions him cough. (M, L, TA.)* And قَضَبَةٌ [as n. un. of قَضَب] signifies *A tree from which arrows are made: one says سَهْرٌ قَضَب [An arrow made from the species of tree called قَضَب]; like as one says سَهْرٌ نَبْع &c. (ISH, TA. [See also قَضَبَةٌ below.])* — It is also a name applied to *Portions that one has cut from branches to make thereof arrows or bows. (O, K,*)* — See also قَضِيبٌ.*

قَضَب: see the next preceding paragraph.

قَضَبَةٌ: see قَضَب, in three places. — Also i. q. قَضِيب (K, TA) as meaning *The bow thus called: (TA:) see the latter word: or an arrow-shaft from a tree of the species called نَبْع, whereof (منه) [for which the CK has فيه] an arrow [in the complete state] is made: pl. قَضَبَات. (M, K.)* [In the TA, the pl. is said to be قَضَبَات, with fet-h and sukoon; but this, as pl. of a subst. of the class of قَبْضَةٌ, is anomalous.]

قَضَبَةٌ *A portion of a herd of camels; and of a flock, or herd, of sheep or goats. (O, K.)* — And *Such as is slender, and light, or active; as an epithet applied to a she-camel, and in like manner to a man. (O, K,*)*

قَضِيب, as an epithet applied to a branch, i. q. مَقْضُوب [i. e. *Cut off*]. (M voce قَتَنَ, and Mgb,*) — And [as a subst., *A rod, stick, wand, branch, twig, switch, shoot, or stalk;] a غُصْن [i. e. branch from the stem or from another branch, of a tree], (S, M, O, Mgb, K,) [and particularly] that is cut off: (M, Mgb:) pl. قُضْبَان (S, M, O, Mgb, K) and قُضْبَان (M, O, Mgb, K, but this is less approved, TA) and قَضَب, and قَضِب is a quasi-pl. n. (M, TA.) [Hence] one says, مَلَكَ الْبُرْدَةَ وَالْقَضِيبَ † [lit. *He became possessor of the burdeh and the rod*], meaning اِسْتَحْلَفَ [i. e. *he became a successor*]. (A.) — And *A bow made of a rod, or branch, (AHn, M, K) in its complete state: (AHn, M:) or one made of a rod, or branch, not split: (M, K:) also called قَضَبَةٌ. (TA.)* — And † *The quill of a feather. (TA voce بَطْن.)* — And † *The virga, nervus, or yard, (AHát, T, K, TA,) of a bull, (AHát, TA,) or of a man, and of an animal other than man, (T, TA,) or of an ass, &c. (S,* TA.)* — And † *A slender arrow: pl. قَضَب. (A, TA.)* — And † *A slender sword; contr. of صَفِيحَةٌ: pl. قَوَاضِب and قَضَب: (IAth, TA:) or slender as an epithet applied to a sword; (M, A, K,*) likened to the قَضِيب of the tree. (A.)* — See also قَاضِبٌ. — Also † *A she-camel that has not been trained, or broken-in: (S, K:) or that has been ridden (A, M) before she has been trained, (A,) or before she has been rendered gentle: (M:) or that has not acquired expertness in being trained: and applied also to the male. (M.)**

قَضَابَةُ شَجَرٍ (S, M,* A, O,) and كَرْمٍ (A,) *What falls in consecutive portions, of the extremities of the branches of trees, when they are lopped, or pruned, (S, M,* A,* O,) and of a grape-vine: (A:) or you say قَضَابَةُ شَيْءٍ, meaning what is [or are] cut off, of a thing. (M, K.)*

قَضَاب: see قَاضِبٌ. — Also *One whose habitual work or occupation is that of cutting [app. in a general sense]. (Ham p. 490.)*

قَضَابٌ *A certain plant. (Kr, M.)*

قَضَابَةٌ: see قَاضِبٌ. — One says also, مَا فِي فَمِي قَضَابَةٌ *There is not in my mouth a tooth that will cut a thing so as to separate one half of it from the other half. (TA.)* — And رَجُلٌ قَضَابَةٌ † *A man who often exercises the faculty of deciding affairs; قَضَاعٌ لِلْأُمُور; (S, M, A, K;) possessing ability to execute, or perform, them. (S, A.)*

قَضَابٌ and قَضِيبٌ (S, M, Mgb, K) and قَضَابٌ and قَضَابَةٌ (M, K,) as epithets applied to a sword, *Very sharp, or sharply-cutting: (S, M, Mgb, K:) or the first signifies [simply] cutting, or sharp: (O:) [and the last but one is doubly intensive, signifying very sharply-cutting:] the pl. (of the first, O) is قَوَاضِب (S, O) and [of the second] قَضَب. (S.)*

مَقْضَب and مَقْضَاب i. q. مُنْجَل [as meaning *A reaping-hook* and also *a pruning-hook*]. (O, K.) — For the former, see also قَاضِب.

مَقْضِبَة *A place in which grows [the species of trefoil, or clover, called] قَضْب*, (T, S, M, * O, K, *) i. e. (S, K) رُطْبَة, which is called in Pers. (S) اِسْفِسْت (S, K; and the like is said in the M:) pl. مَقَاضِب, and by poetic license مَقَاضِب. (O.) And *A place in which grow the trees called قَضْب from which bows are made.* (K.)

مَقْضَاب One whose craft, or occupation, is that of cutting [app. herbage &c.]. (Ham p. 490.) — See also مَقْضَب. — And *Land that produces (M, K) abundantly (K) the herbage called قَضْب which is eaten when freshly cut, (M, * K, TA,) i. e. [the species of trefoil, or clover, called] فِصْفَصَة.* (TA.)

مَقْضُوب [pass. part. n. of 1, q. v.; and see قَضِب].

المَقْضُوب *A certain metre of verse, (M, O,) the thirteenth, (O,) consisting of مُتَعَلَّن مُتَعَلَّن (M, O,) twice; (M;) originally مُسْتَعَلَّن مُسْتَعَلَّن so called as though it were the مُسَرِّح with a foot, namely, مُسْتَعَلَّن, cut off. (O.) — مَقْضُوب applied to verse, or poetry, and a writing, means † Extemporized. (S, O.) — And مَقْضُوب فِي عَمَل means † Untrained in a work; (A;) or tasked to do it before he can do it well. (IDrd, S.)*

مَقْضِب: see its verb, 7.

قَضَع

قَضَف

قَصَر

قَصَى

See Supplement.]

قَط

1. قَط, aor. ٢, (S, M,) inf. n. قَط, (M, K,) *He cut it, in a general sense: (M, K;) or he cut it, meaning a hard thing, such as a حَقَّة [or box], (Lth, M, K,) and the like, (M,) in a good form, or fashion, like as a man cuts a reed upon a bone; (Lth;) and قَطِيط, also, [inf. n. of قَطَطَة,] signifies the cutting a حَقَّة, (K, TA,) and making it even: (TA:) or قَطَة signifies *he cut it breadthwise, across, or crosswise; (S, M, O, K;) he so separated it; (Kh, S;) opposed to قَدَة, (S, TA,) which signifies he cut it in halves lengthwise, like as one cuts a strap or thong: (TA:) and قَطَطَة signifies the same. (M, K, *) You say, قَط, (S, M, K,) aor. as above, (K,) and so the inf. n., (M, K,) *He nibbed the reed for writing; cut off its head breadthwise, across, or crosswise. (S, * M, K.)* And قَطَّ البَيْطَارُ حَافِرَ الدَّابَّةِ *The farrier pared, and made even, the hoof of the beast of carriage. (TA.)* — قَطَطَ الشَّعْرَ, (S, M, K,) with the reduplication made manifest, (S, M,) and قَطَط, aor. يَقَطُّ, (M, M, K,) and, of the latter,**

يَقَطُّ also, [contr. to the general rule,] (M, K,) inf. n., of the former, قَطُّ, (M, TA,) which is extr., (M,) and of the latter, (M, TA,) قَطَط and قَطَاطَة, (M, K,) *The hair was, or became, [frizzled, or] very crisp, very curly, or much twisted, and contracted: (S, * M, K;) or like that of the زَنْجَى: (M, K;) or crisp, curly, or twisted, and contracted, and short. (M, K.)* — قَطَّ الشَّعْرَ, (S, M, M, K,) aor. يَقَطُّ, (S, K,) with kesr, (S, TA,) or يَقَطُّ, (M, M, K,) the verb being co-ordinate to قَتَلَ, [contr. to the general rule,] (M, K,) inf. n. قَتَل (S, M, M, K,) and قُطُوْط; (M, K;) as also قَطَّ, with damm; (Fr, K;) *The price was, or became, dear, (S, M, M, K,) and high: (M, K;) Sh thought this explanation to be wrong, and the meaning to be the price flagged; but Az says, that in this he was mistaken. (TA.)* — قَطَّ اللَّهُ الشَّعْرَ *God made the price to be, or become, dear. (Fr. TA.)*

2: see 1, first sentence.

7. قَطَط quasi-pass. of قَطَطَة as explained in the first sentence of this art.; *It was, or became, cut; &c.; and so قَطَط. (M, TA.)*

8: see 1, first sentence: and see also 7.

R. Q. 1. قَطَطَتِ السَّمَاءُ *The sky let fall rain, (AZ, S, M,) or hail, (M,) such as is termed قَطِيط: (AZ, S, M;) or the sky rained. (K.)*

قَط, signifying حَسْب, [explained in exs. here following,] (Lth, S, M, M, K, Mughnee, K,) i. e., (S,) denoting the being satisfied, or content, (Sb, S, M, M, K,) with a thing, (M, K,) is thus written, with fet-h to the ق, and with the ط quiescent, (Sb, S, M, M, K, * Mughnee,) like عَن; (K;) and also, (Sb, M, K,) sometimes, (Sb, M,) قَطِ, (Sb, M, K,) with tenween, mejroor; (K;) and قَطِي [distinguished from قَطِي in the next sentence]; (Sb, M, K;) but the term "mejroor" is here used contr. to the rules of grammar, as it denotes that قَط is decl., whereas it is not. (MF.) It is used as a prefixed noun: you say, قَطُّكَ هَذَا الشَّيْءُ *Thy sufficiency [meaning sufficient for thee] is this thing; syn. حَسْبُكَ; (Lth, S, Mughnee; *) and like it is قَد: (Lth;) and you also say, using it as a prefixed n., قَطِي My sufficiency; syn. حَسْبِي; (Lth, S, * Mughnee;) like قَدْنِي; introducing ن, (Lth, S, TA,) as in عَنِّي and مَنِّي and لَدُنِّي, contr. to rule, for the reason which has been explained in treating of قَد, (S, TA,) to preserve the original quiescence of the ط; (Mughnee;) and قَطِي; (S, M, K, Mughnee;) and قَطِ; (S;) and قَطَاط, (S, M, K,) like قَطَام, (S, K,) indecl.; (M;) as signifying حَسْبِي: (S, M, M, K, Mughnee, K;) and, as is said in the Moo'ab, قَطَّ عَبْدُ اللَّهِ دِرْهَمًا *The sufficiency of 'Abd-Allah is a dirhem; [and the like is said by Lth and in the Mughnee;] pausing**

upon the ط, and making قَط to govern a gen. case [as it does virtually in the preceding instances]; and the Bagrees say, that this is the right mode, as meaning the like of حَسْبُ زَيْدٍ and كَفَى زَيْدٍ دِرْهَمًا and كَفَى زَيْدٍ دِرْهَمًا, with jezm; and some say قَط, making it indel. with damm for its termination; each governing what follows it in the gen. case. (M.) — It is also a verbal noun, signifying يَكْفِي [It suffices, or will suffice; or it is, or will be, sufficient]; and when this is the case, you say, قَطْنِي, (Mughnee, K,) like as you say, يَكْفِينِي [It suffices me, or will suffice me]; (Mughnee;) or كَفَانِي [which means, emphatically, it suffices me], accord. to the Koofoes; (Lth;) which is also allowable when قَط is equivalent to حَسْب [as we have observed above]: (Mughnee;) and you say also, قَطُّكَ, meaning كَفَاكَ [emphatically It suffices thee]: and قَطِي, meaning كَفَانِي [emphatically It suffices me]: (K;) so in the copies of the K; [in the CK, erroneously, قَطْنِي;] but [it seems that it should be قَطْنِي; for] it is said in the Mughnee and its Expositions, that in this last case the addition of the ن is indispensable: (MF;) and some say, قَطَّ عَبْدُ اللَّهِ دِرْهَمًا [A dirhem suffices, or will suffice, 'Abd-Allah (in the CK, erroneously, قَط)]; making it to govern the accus. case [as it does virtually in preceding instances]: and some add ن, saying, قَطْنُ عَبْدُ اللَّهِ دِرْهَمًا [meaning the same]: (Lth, K;) [hence,] some say, that قَطْنِي in قَطْنِي is a word originally thus formed without any augmentation, like حَسْبِي in حَسْبِي; (M;) [but J says,] if the ن in قَطْنِي belonged to the root of the word, they had said قَطْنُكَ, which is not known. (S.) — It is also syn. with حَسْب in the phrase مَا رَأَيْتُهُ إِلَّا مَرَّةً وَاحِدَةً فَقَط [I have not seen him, or it, save once, and that was a thing sufficient or that was enough]: (S, M, K;) or, as is said in the Muṭowwel, قَط in قَطَط is a verbal noun, meaning abstain thou [from further questioning, or the like], as though it were the complement of a condition suppressed [such as "the case being so"]: or, as is said in the Mesāil of Ibn-Es-Seed, the ف is properly prefixed because the meaning is *and I was satisfied, or content, therewith; so that the ف is a conjunction: (from a marginal note in a copy of the Mughnee;) [it therefore virtually signifies and no more; or only; and thus it may often be rendered: and this explains what here follows:]* when قَط is used to denote paucity, (M, K,) which is said by El-Hareere, in the Durrah, to be only in negative phrases, (MF,) it is [written قَط,] with jezm, (M, K,) and without teshdeed: (M;) you say, قَطَّ مَا عِنْدَكَ إِلَّا هَذَا قَط [which may be rendered *Thou hast not save this only*]: but when it is followed by a conjunctive I, it is with kesr; [as in the saying,] مَا عَلِمْتُ إِلَّا هَذَا قَطِ الْيَوْمَ [virtually mean-

ing *I knew not*, or, emphatically, *know not, save this only, to-day*: (K:) and also, (K,) when thus using it, (M,) you say, مَا لَهُ إِلَّا عَشْرَةٌ قَطْ [likewise virtually meaning *He has not save ten only, O young man*], without teshdeed, and with jezm; and قَطْ, with teshdeed and khafī; (Lh, M, K;) the kesreh of the latter, in a case of this kind, being to distinguish the قَطْ which denotes [paucity of] number from قَطْ, which denotes time. (Lth.) — See also قَطْ, first sentence.

قَطْ: see قَطْ.

قَطْ: see قَطْ: — and see also قَطْ.

قَطْ: see قَطْ.

قَطْ: see قَطْ.

قَطْ: see قَطْ.

قَطْ: see قَطْ.

قَطْ is an adv. noun, (Mughnee,) [generally] denoting time, (S, M, Mughnee,) or past time, (Mṣb, K,) used to include all past time; (Lth, Mughnee;) as also قَطْ, (S, M, Mughnee, K,) the former vowel being assimilated to the latter; (S, Mughnee;) and قَطْ, (S, M, Mughnee, K,) and قَطْ, (S, Mughnee,* K,) and some say قَطْ, (S, Mughnee,) whence قَطْ is formed, by making its termination similar to that of the primary form قَطْ, to show its origin; (S, M;) or th's would be better than قَطْ; (M;) and قَطْ, (S, M, Mughnee,*) like مَدْ, which is rare: (S, M:) of all these, the first is the most chaste: (Mughnee:) when time is meant by it, it is always with refā, without tenween: (K:) or one says also قَطْ, (M, Mughnee, K,) with kear and teshdeed to the ط, (M, K,) accord. to IAr; (M;) and قَطْ, with fet-ḥ and teshdeed to the ط; (M,* K;) as well as with ḍamm to the ط without teshdeed. (K [in some copies of which is here added, "and with refā to the ط;" to which is further added in the CK, "without teshdeed:" but I find two copies without any addition of this redundant kind: for by "refā" is here meant, as in a former instance, "ḍamm;" though improperly, as the word is indecl.]) You say, مَا رَأَيْتَهُ قَطْ &c. [*I have not seen him, or it, ever, or hitherto*]; (S, M, K;) and مَا فَعَلْتَهُ قَطْ [*I have not done it ever, or hitherto*]; (Mṣb, Mughnee;) i. e., in the time that is past; (Mṣb, K;) or in what has been cut off of my life; (Mughnee, K;) its derivation being from قَطَطْتُ meaning "I cut;" for the past is cut off from the present and the future; and it is indecl. because it implies the meaning of مَدْ and إِلَى; its meaning being مَدْ أَنْ خُلِقْتُ إِلَى الْآنَ [*since my being created until now*]; and with a vowel for its termination to prevent the occurrence of two quiescent letters together; (Mughnee;) and it is with

refā [meaning ḍamm for its termination] because it is like قَبْلُ and بَعْدُ: (Lth:) accord. to Ks, (S,) قَطْ is a contraction of قَطَطْتُ: (S, M:) Sb says, that it denotes الإِسْتِمَاءَ; [app. meaning that it signifies *abstain thou* from further questioning, or the like; for El-Hareere says, in the Durrah, that قَطْ and قَطْ both signify the same as حَسْبُ;] and that it is indecl., with ḍamm for its termination, like حَسْبُ. (M.) You say also, مَا فَعَلْتُ قَطْ [app. meaning *I have not done this alone, nor ever*]: (K, TA: [in the CK قَطْ قَطْ, but]) the former قَطْ is with jezm to the ط, and the latter is with teshdeed and ḍamm to the ط. (TA.) And مَا زَالَ عَلَى هَذَا مَدْ قَطْ يَا فَتَى [He, or it, has not ceased to be after this manner during all past time, O young man]; with ḍamm to the ق, and with teshdeed. (Lh, M.) It is used only in negative phrases relating to past time; the saying of the vulgar لَا أَفْعَلُهُ قَطْ [meaning *I will not do it ever*] being incorrect; (Mughnee, K; [in the CK قَطْ قَطْ]) for with respect to the future you say عَوْضُ (TA) [or أَبَدًا]: or it is mostly so used, accord. to Ibn-Málik: (MF:) but it occurs after an affirmative phrase in places in El-Bukháree, (K,) in his Ṣaḥeḥ; (TA;) for ex., أَطَوَّلُ صَلَاةَ صَلَاتِي قَطْ [The longest prayer which I have prayed ever]: and in the Sunan of Aboo-Dawood; تَوَضَّأَ ثَلَاثًا قَطْ [He performed the three times ever]: and Ibn-Málik asserts it to be right, and says that it is one of the things which have been unperceived by many of the grammarians: (K:) El-Karmánee, however, interprets these instances as though they were negative. (TA.)

قَطْ: see قَطْ, near the end of the paragraph: — and see also قَطْ, in the first sentence.

قَطْ: see قَطْ, in two places.

قَطَطْتُ, and قَطَطْتُ, (M, Mṣb, K,) and قَطَطْتُ, (TA,) *Crisp, curly, or twisted and contracted, and short, hair*: (M, K:) or *hair that is very crisp, very curly, or much twisted and contracted*: or, accord. to the T, قَطَطْتُ means *hair of the زَنْجِي*: (Mṣb:) or you say, قَطَطْتُ, meaning *very crisp, very curly, or much twisted and contracted*. (S.) — رَجُلٌ قَطْ, and قَطَطْتُ, (Mṣb,) or رَجُلٌ قَطْ الشَّعْرَ, and قَطَطْتُ الشَّعْرَ, (S, M, K,) *A man whose hair is crisp, curly, or twisted and contracted, and short*: (M, K:) or *whose hair is very crisp, very curly, or much twisted and contracted*; (S,* Mṣb;) as also قَطَطْتُ: (K: accord. to some copies; but accord. to other copies, as a pl. in this sense: [the reading of the latter is more probably correct, and is that of the TA:] or *beautifully crisp or curly or twisted and contracted*: (TA:) the pl. [of قَطْ] is أَقْطَاطُ [a pl. of pauc.] and قَطُونٌ and قَطَاطُ; and [of قَطَطْتُ] قَطَطُونٌ: (M, K:) the epithet applied to a woman is قَطَطَةٌ, and قَطَطَةٌ without ة. (M, Mṣb.) — See also قَطَاطُ.

قَطْ *A slice cut off* (شَقِيقَةٌ), of a melon or other thing. (A, TA.) — *A portion, share, or lot*, (M, A, Mṣb, K,) of gifts, (A, TA,) &c. (TA.) Hence the saying in the Kur, [xxxviii. 15.] رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ [*O our Lord, hasten to us our portion before the day of reckoning*]: accord. to some, *our portion of punishment*: but accord. to Sa'eed Ibn-Jubeyr, it means, *of Paradise*. (TA.) — *A writing*; (Fr, S, Mṣb;) [such as that of a man's works;] and hence, accord. to Fr, the words of the Kur cited above; those words being said in derision: (TA:) or *a writing of reckoning*: (M, K:) or *a written obligation*: (M:) or it signifies also *a written obligation binding one to give a gift or present*; (S, K, TA;) and hence the saying in the Kur cited above: (S:) pl. قَطُوطٌ: (S, M, Mṣb, K:) which Az explains as meaning *gifts*, and *stipends*; so called because they were issued written in the form of notes and statements of obligation upon cut pieces of paper or the like. (TA.) — *An hour, or a portion*, (سَاعَةٌ), of the night. (M, K.) You say قِطٌّ مِنَ اللَّيْلِ + [*An hour, or a portion, of the night passed*]. (Th, M.) — *A male cat*: (S, M, Mṣb, K:) the female is called قِطَّةٌ: (Lth, S, M, Mṣb:) Kr disallowed this latter; and IDrd says, I do not think it to be genuine Arabic; (M;) but to this it is objected that it occurs in traditions: (MF:) the pl. is قِطَاطٌ (S, M, Mṣb, K) and قِطَطَةٌ, (M, K,) or قِطَطُ. (Mṣb.)

قَطَطُ: see قَطْ, throughout.

قِطَطُ: see قِطَطُ.

قِطَّةٌ [A mode, or manner, of cutting a thing, such as the extremity of the nib of a writing-reed]: see an ex. voce سِنٌّ (near the end of the paragraph).

قِطْنُ: }
قِطْبِي: } see قَطْ.
قِطَاطُ: }

قِطَاطُ: see قِطَاطُ.

قِطَاطُ *A خَرَّاطٌ* [q. v.] *who makes [the small boxes of wood or the like called] حَقَقٌ* [pl. of حَقَّة]. (S, O, K.) [See 1, first sentence.]

قِطْرٌ *Small rain*; (M, K;) *resembling* قِطْرٌ [q. v.]: (M:) or the *smallest of rain*; the next above which is termed رَدَاذٌ; the next above this, مَطَرٌ; [but see this last term;] the next above this, بَغْشٌ; and the next above this, غَبِيَّةٌ: (AZ, S:) or *rain falling continuously, in large drops*: (Lth, K:) or *hail*: (K:) or *small hail*, (M, O, K,) which is imagined to be hail or rain. (O.)

قِطْرٌ *A dear price*; as also مَقْطُوطٌ, (M, K,) and قِطْرٌ, (K,) and قِطَاطُ. (IAr, K.)

You say, *وَرَدْنَا أَرْضًا قَاطًا بَعْرَمًا* We arrived at a land of dear prices. (S, TA.)

قَاطًا: see قَاطًا.

مَقَطٌ [in the CK erroneously مَقَطٌ] The place of ending of the extremities of the ribs of a horse: (M, K:) or the extremity of the rib, projecting over the belly: (K in art. شَرَف:) or the place of ending of the ribs of a horse: (TA:) مَقَاطٌ [is the pl., signifying, as explained in the S, in art. شَرَف, the extremities of the ribs, projecting over the belly: or it] signifies the two extremities of the belly of a horse, whereof one is at the sternum (القَصَص), and the other at the pubes. (En-Nadr.)

مَقَطَةٌ The thing upon which the reed for writing is nibbed; (S;) [generally made of bone or ivory;] a small bone upon which the writer nibs his reeds for writing; (K;) a small bone which is found with the sellers of paper, upon which they cut the extremities of the reeds for writing. (Lth.)

قَاطًا: see مَقَطُوتٌ.

سَمَاءٌ مَقَطُوتَةٌ A sky letting fall rain such as is called مَقَطُوتٌ. (AZ, S.)

قطب

1. قُطِبَ (K, TA,) aor. -, inf. n. قُطِبَ (TA,) He collected a thing, brought it, gathered it, or drew it, together: (K, TA:) this is the primary signification. (O.) — [Hence] one says, قُطِبَ الحِمَارُ عَائِنَهُ i. e. †[The wild ass] collected [his herd of wild she-asses]. (A: there distinguished as tropical.) — And قُطِبَ الْقَوْمُ, [قُطِبَ أَنْفُسُهُمْ being app. understood,] and قُطِبَ, †The people, or party, assembled themselves together, or congregated, (O, K, TA,) and were guests, and mixed together. (TA.) — And قُطِبَ (A, K,) aor. -, inf. n. قُطِبَ and قُطُوبٌ; (K, TA;) and قُطِبَ (K,) inf. n. قُطِيبٌ; (TA;) He contracted the part between his eyes; (A, K;) and grinned, or displayed his teeth, frowning, or contracting his face, and looking sternly, austere, or morosely; (K, TA:) by reason of drink, &c.: (TA:) or قُطِبَ (S, O, Mṣb,) aor. -, inf. n. قُطِبَ (Mṣb,) he contracted the part between his eyes: (S, O, Mṣb:) and قُطِبَ وَجْهَهُ, inf. n. قُطِيبٌ, he contracted his face; (S, O;) or did so much. (So accord. to a copy of the S.) — And قُطِبَ الشَّرَابُ (S, A, O, Mṣb, K,) aor. -, inf. n. قُطِبَ (Mṣb,) He mixed the wine, or beverage; (S, A, O, Mṣb, K;) as also قُطِبَ; (S, O, K;) and قُطِبَ (O, K, TA,) inf. n. قُطِيبٌ. (TA.) — And قُطِبَ الْإِنَاءُ He filled the vessel. (K.) — قُطِبَ الْجَوَالِقُ (K, TA,) inf. n. قُطِبَ (S, O,) He inserted one of the two loops of the [sack called] جَوَالِق into the other, (S, O, K, TA,) on the occasion of making up a load, (TA,) then bent it (S, O, K*) again, (S, O,) [this time, app., back and down,] and put them together [in order, it

seems, to insert a stick, so that the middle of one loop should be above the stick and the middle of the other should be beneath it]: (K, TA:) when he does not bend the loop, [app. meaning through the other and then a second time as described above,] the action is termed سَلَّقَ. (S, O. [See سَلَّقَ الْجَوَالِقُ, in art. سَلَق.] — قُطِبَ signifies also He angered him; (O, K;) aor. as above [and so, app., the inf. n.]. (O.) — And also, (K, TA,) aor. -, (TA,) inf. n. قُطِبَ (S, O,) He cut it, or cut it off: (S, O, K:) but in this instance the ط is substituted for ض. (O.)

2: see above, in three places.

4: see the first paragraph, in two places.

قُطِبَ: see the next paragraph, in two places.

قُطِبَ (S, A, O, Mṣb, K) and قُطِبَ and قُطِبَ (S, A, O, K, but some reject the second and third of these, TA) and قُطِبَ (A, K) and قُطِبَ, (so in some copies of the K,) or قُطِبَ, (so in other copies of the K, and thus accord. to the TA, as on the authority of Th,) The axis, or pivot, (T, A, Mṣb, K,) of iron, (A, K,) of a mill; (T, S, A, O, Mṣb, K;) the iron thing that is fixed in the middle of the nether stone of a mill; (IAth, TA;) the iron in the nether stone, around which revolves the upper stone, of a mill: (Ham p. 54:) pl. أَقْطَابُ (A, IAth, O, TA) and قُطُوبٌ (IAth, TA) and قُطِبَةٌ. (O.) — Hence, (TA,) الْقُطُبُ (S, O, Mṣb, K,) and accord. to some الْقُطُبُ and الْقُطُبُ, (MF,) †[The pole-star: or the pole of the celestial sphere:] a certain star, (K,) a small star, (ISd, TA,) according to which the kibleh is constructed: (ISd, K, TA:) a star between the جَدْي and the فَرْقَدَان, around which the celestial sphere, or firmament, revolves, (S, O, TA,) small and white, and never moving from its place: [but it seems that nebula should be here substituted for star:] Abou-Adnān says that the قطب is a small star always in the midst of the four [stars] of بَنَاتُ نَعَشٍ, [which is evidently a mistake,] never quitting its place, around which revolve the جَدْي and the فَرْقَدَان: but accord. to Ibn-Eṣ-Ṣalāḥ El-Moḥaddith, it is not a star, but a بَقْعَةٌ [meaning a spot, or a nebula,] in the sky, near the جَدْي, which latter is the [pole-] star whereby the kibleh is known in the northern countries. (TA.) — And [hence likewise,] الْقُطُبُ signifies also †The cause, or means, of the subsistence of a thing: and †the thing, or point, [or person,] upon which [or upon whom] a thing [such as an affair, and a question,] turns: pl. [as above, i. e.] أَقْطَابُ and قُطُوبٌ and قُطِبَةٌ. (K, TA.) — And †The chief, or lord, of a people or tribe; (S, A, O, K;) قُطِبُ بَنِي فُلَانٍ meaning †the chief, or lord, of the sons of such a one, upon whom their state of affairs turns [i. e. depends, and by whose government their affairs are regulated]. (S, O, TA.) And قُطِبُ رَعَى الْحَرْبِ [lit. The axis, or pivot, of the mill of war, or of the mill of the war,] means †the commander of the army. (S, O, TA.) — [In the conventional language of

the mystics, it is applied to †The hierarch of the saints of his generation, who is also called الْغَوْثُ, and is supposed to be pre-eminently endued with sanctity, and with thaumaturgic faculties, and to be known as the قُطِب to none but his agents unless he make himself known: at his death, his place is believed to be filled by another.] — قُطِبَ also signifies A species of plant:] accord. to AHn, the قُطِب [is a species of plant that] extends upon the ground like ropes, and has a yellow, thorny, or prickly, blossom; when fit to be reaped, and dry, it hurts men to tread upon it; and is round like a pebble: n. un. قُطْبَةٌ: (O:) [it is said in the K that قُطْبَةٌ is said to signify a certain plant: and the pl. is قُطُبٌ or قُطِبٌ: (thus accord. to different copies: in my MS. copy, the former; and in the CK, the latter, and there said to be like صُرْدٌ: if the former be right, it is a coll. gen. n.):] or قُطِبٌ and قُطْبَةٌ signify two species of plants: and the latter is said to be a certain herb, having a fruit, or produce, and berries (حَب) like those of the هَرَّاسُ [a tree that bears a kind of drupe]: Lh says that it [app. the قُطِب, the pronoun being masc.,] is a species of thorn, from which diverge three thorns, resembling a حَسَك [here meaning caltrop: the leaves of its stem resemble those of the [species of trefoil called] نَقْل and دُرُق, and قطب is the name of the fruit: and أَرْضُ قُطْبَةٍ [i. e., accord. to general analogy, قُطْبَةٌ, like قُصْبَةٌ &c.,] signifies Land in which this kind of plant grows. (TA.) — See also قُطْبَةٌ.

قُطِبَ: see قُطِبَ, first and second sentences.

قُطِبَ, [app. an inf. n. of which the verb is not mentioned, (in the CK قُطِبَ, but, as is said in the TA, it is مُحَرَّكَ,)] which is forbidden, is One's taking a thing [by measure or weight], and then taking the rest of the commodity by comparing it with the former portion, without measure or weight. (Kr, K, TA.)

قُطِبَ: see قُطُوبٌ and أَرْضُ قُطْبَةٍ: see قُطِبَ, last sentence but one.

قُطِبَ: } see قُطِبَ, first sentence.
قُطِبَةٌ: }

قُطِبَةٌ: see قُطِبَ, first sentence: — and again, in the last quarter of the paragraph, in three places. — Also An arrow-head (S, O, K) of small size (O) with which one shoots at a butt: (S, O, K:) accord. to ISd, a small, short, four-sided head at the end of an arrow with which one shoots, to the utmost possible distance, at the butts: accord. to Th, the end of an arrow with which one shoots at the butt: accord. to AHn, it is of what are called الْمَرَامِي [pl. of مَرْمَاة, q. v.]: (TA:) or an arrow with which one contends for superiority in shooting: (A:) [but] accord. to En-Nadr, it is not accounted an arrow: and قُطِبٌ signifies an arrow-head; occurring in a trad. in this sense. (TA.)

قُطْبَان *A certain plant.* (K.)

قُطْبِي *A certain plant, of which is made rope of twisted strands, or well-twisted rope, (K, TA,) resembling that of the cocoa-nut, the price of which mounts to a hundred deenārs of ready money, (TA,) and which is better than that made of the fibres of the cocoa-nut.* (K, TA.)

قُطَاب *An admixture (Lth, S, O, K, TA) in what is drunk and what is not drunk. (Lth, TA.) — And قُطَابُ الْجَنِبِ (S, A, O, K, *) from قُطِبَ meaning “the act of cutting,” (S, TA,) or from the same as meaning “the act of bringing, or drawing, together” two things, (TA.) The opening that is cut out at the neck and bosom of a shirt or the like, for the head to enter into it: (O:) or †the part where the two sides of that opening unite: (A, * K, * TA:) or, as AAF says, the lower, or lowest, part of that opening. (TA.)*

قُطُوب (S, O, K) and قُاطِبُ (K) [and قُطِبَ (occurring in the A in art. دَعَب, as opposed to دَعَب and لَعَب, to which it seems to be therefore assimilated in form,)] *Who contracts the part between his eyes; (S, O, K;) and grins, or displays his teeth, frowning, or contracting his face, and looking sternly, austere, or morosely; (K;) [or rather the first signifies one who does so much;] applied to a man. (S.) — Hence, (TA,) القُطُوبُ and القُاطِبُ signify The lion. (O, K, TA.)*

قُطِيبُ *Mixed wine or beverage [&c.]; as also مَقُطُوبُ. (K.)*

قُطَابَةٌ *A piece of flesh: (Kr, K:) from قُطِبَ signifying “he cut” a thing. (TA.)*

قُطَيْبَةٌ *Anything mixed. (TA.) And [particularly] (TA) Camels' milk and sheeps' or goats' milk mixed together: (IAar, S, O, K:) or goats' milk and sheeps' milk mixed together; (K;) which is also called نَخِيسَةٌ: (TA:) or fresh milk, or milk such as is termed حَقِيق [q. v.], mixed with إِهَالَةٌ [or melted fat, &c.]: and i. q. رَيْبَةٌ [q. v.]. (TA.) — See also قُاطِبَةٌ.*

قُاطِبُ: see قُطُوبُ, in two places.

قُاطِبَةٌ † *They came all together: (S, A, * O, Mṣb, K:) قُاطِبَةٌ being a noun denoting generality, (Sb, S, O,) not used but as a word descriptive of state, in the accus. case: (Sb, S, O, K:) its use otherwise is a vulgar corruption, though allowed by El-Khafājī: (MF:) or it may be regarded in a phrase such as that above as being in the accus. case as an inf. n.: (IAth, TA:) it is expl. in the T as meaning all together; mixed, one with another. (TA.) And جَاؤُوا بِقُطَيْبَتِهِمْ means †They came with their [whole] company. (K.)*

المَقُطِبُ and المَقُطِبُ and المَقُطِبُ *The part between the eyebrows. (TA.)*

قِرْبَةٌ مَقُطُوبَةٌ: see قُطِيبُ. — *A water-skin filled. (Lh, O, TA.)*

وَجْهٌ مُتَقَطِبٌ [A contracted face]. (K in art. بَسَر.)

قطر

1. قَطَرَ (S, Mgh, Mṣb, K,) aor. ʔ, (S, Mṣb,) inf. n. قَطْرٌ and قَطْرَانُ (S, Mgh, Mṣb, K) and تَقَطَّرَ; (K;) [and in an intensive sense, تَقَطَّرَ; (see a verse cited voce غَسَلَ);] and أَقْطَرَ; (AHn, TA;) and تَقَاطَرَا; (Mṣb, TA;) said of water, (S, Mgh, Mṣb, K,) and of tears, (K,) or other fluid, (S, * TA,) [It dropped, dripped, or fell in drops;] it flowed (Mgh, Mṣb, TA) drop by drop. (Mṣb.) — It occurs in a trad. as signifying قَطَرَ عَرَقًا, or بَوْلًا, [He let fall sweat, or urine, in drops,] in which each subst. is in the accus. case as a specificative: said of a person in intense awe or fear. (Mgh.) — قَطَرَ الصَّيْغُ مِنْ الشَّجَرَةِ *The gum [exuded in drops or] came forth from the tree. (TA.) — مَصَلَتْ قَطَرَتُ اسْتَهَ i. q. [His anus voided excrement in drops]. (K.) — قَطَرَ فِي الْأَرْضِ inf. n. قُطُورٌ, †He went away into the country, or in the land; (S, K, *) and hastened; (K, * TA;) as also مَطَرٌ, inf. n. مَطُورٌ. (TA.) — قَطَرَهُ (Aq, S, Mgh, Mṣb, K,) [aor. ʔ,] inf. n. قَطْرٌ; (Mgh;) and أَقْطَرَهُ (Mgh, Mṣb, K,) inf. n. إِقْطَارٌ; (Mṣb;) or the latter but not the former accord. to AZ; (Mṣb;) and قَطَرَهُ (S, Mgh, Mṣb, K,) inf. n. تَقَطُّيرٌ; (S, Mgh, Mṣb;) He (God, K, or a man, S, Mṣb) made it (namely water &c.) [to drop, drip, dribble, or fall in drops;] to flow (S, Mṣb, TA) drop by drop: (S, Mṣb:) he poured it out, or forth. (Mgh.) You say قَطَرْتُ الْمَاءَ فِي الْحَلْقِ, and أَقْطَرْتُهُ, and قَطَرْتُهُ, [He made the water to fall drop by drop into the throat.] (Mṣb.) — مَا قَطَرَكَ عَلَيْنَا †What hath poured thee (مَا صَبَّكَ) upon us? (TA.) — قَطَرَ قَطْرًا (Lth, K,) inf. n. قَطْرٌ, (Lth,) †He prostrated such a one with vehemence. (Lth, K.) [Perhaps this is from قَطُرٌ, signifying the “side;” and if so it is not tropical. See also 2.] — قَطَرَ الثَّوْبَ †He sewed the garment, or piece of cloth. (IAar, K.) — قَطَرَ الْإِبِلَ (Mṣb, K,) aor. ʔ, (Mṣb,) inf. n. قَطْرٌ; (Mṣb, K;) and قَطَرَهَا (S, Mṣb, K,) inf. n. تَقَطُّيرٌ; (S;) but this has an intensive signification; (Mṣb;) and أَقْطَرَهَا; (K;) but this [says SM] I do not find in the [other] lexicons; Az and ISd mention only the first and second; (TA;) He disposed the camels in a file, string, or series; (S, * Mṣb;) he placed the camels near, one to another, in a file, string, or series; (K;) [and tied the halter of each, except the first, to the tail of the next before it.] It is said in a proverb, النَّفَاضُ يَقْطِرُ الْجَلْبَ *The failure of provisions causes the camels, driven or brought from one place to another, to be disposed in files for sale. (S.) — قَطَرَ الْبَعِيرَ He smeared the camel with قِطْرَان [or tar]. (S, Mṣb.)**

2. قَطَرَهُ: see 1. — بِهِ تَقَطُّيرٌ [He has a drib-

bling of his urine] is said of a man who cannot retain his urine, (Mgh, K, *) by reason of cold affecting the bladder. (TA.) — قَطَرَ الْإِبِلَ: see 1. — طَعَنَهُ فَقَطَرَهُ (inf. n. تَقَطُّيرٌ, S) *He pierced him [with his spear] and threw him down on one of his sides. (S, Mṣb.)* And قَطَرَهُ قَرْسَهُ; in the copies of the K قَطَرَهُ عَلَى قَرْسِهِ, but this is a mistake; (TA;) and أَقْطَرَهُ; and تَقَطَّرَ بِهِ; (K;) vulgarly تَقَطَّرَ بِهِ; (TA;) *His horse threw him down on one of his sides. (K, * TA.)* See قَطُرٌ: see also 1. — قَطَرَ ثَوْبَهُ, inf. n. as above, *He fumigated his garment with قَطُر, i. e., aloes-wood. (K.)*

4. أَقْطَرَ: see 1. — *It was time for it to drop, drip, or fall in drops; it was ready, or near, to drop, &c.; expl. by أَنْ يَقْطَرَ (S,) and حَانَ أَنْ يَقْطَرَ. (K.)* — أَقْطَرَهُ: see 1. — أَقْطَرَ الْإِبِلَ: see 1. — أَقْطَرَهُ قَرْسَهُ: see 2.

5. تَقَطَّرَ, quasi-pass. of 2, [It was made to drop, drip, or fall in drops; &c. See an ex. in a verse cited voce تَسَقَّى. —] *He fell [upon his side]. (S.) — تَقَطَّرَ بِهِ قَرْسَهُ: see 2. — تَقَطَّرَتْ She fumigated herself with قَطُر, i. e., aloes-wood. (K.)*

6: see 1. — تَقَاطَرُوا الْقَوْمُ †The people came in consecutive companies; from قِطَارِ الْإِبِلِ. (S, TA.) And hence also, تَقَاطَرَتْ كُتُبٌ فَلَانٍ [The books, or letters, of such a one followed one another in a regular series]. (TA.)

10. اسْتَقْطَرَهُ *He sought, or desired, its dropping, or dripping, or flowing; [endeavoured to make it drop, or drip;] expl. by رَامَ قَطْرَانَهُ (K, TA,) i. e., سَيْلَانَهُ. (TA.) — اسْتَقْطَرَهُ مَعْرُوفًا [He sought, or demanded, bounty, as it were drop by drop]. (K in art. نَض.)*

Q. Q. 1. قُنْطَرُ: } see art. قنطر.
Q. Q. 2. تَقُنْطَرُ: }

قَطْرٌ [Drops;] pl. of قَطْرَةٌ: (S:) [or rather a coll. gen. n., having this signification; or] *what drops, (K,) of water &c.: (TA:) n. un. قَطْرَةٌ; (K;) which signifies a drop: (Mṣb:) pl. of the former, قَطَارٌ: (K:) and of the latter, قَطَرَاتٌ. (Mṣb.) [See also قُطَارَةٌ.] You say قَطَرَةٌ قَطْرَةٌ It flowed drop by drop. (Mṣb.) — Rain: (S, Mṣb:) n. un. قَطْرَةٌ [signifying a rain; a shower of rain]: (Mṣb:) pl. of the former, قِطَارٌ. (S.)*

قَطْرٌ *A side, part, portion, quarter, tract, or region, (S, Mṣb, K,) of the heavens, and of the earth; (TA;) as also قُتْرٌ (S, K, art. قتر,) and قُتْرٌ: (K, ibid.) either side of a man: pl. قُطَارٌ. (S, Mṣb, K.) You say قَطَرْتُهُ عَلَى أَحَدِ قُطْرَيْهِ He threw him down on one of his sides. (S, * Mṣb, * K, * TA.) And لَا أَدْرِي عَلَى أَيِّ قُطْرَيْهِ يَقَعُ [I know not on which of his two sides he will fall; i. e., what will be his final state]. (JK.) And the pl. signifies The outer parts or regions (نَوَاجِ)*

of a horse, and of a camel: the *prominent parts* of a horse, such as the withers (الكائبة) and the rump: the *prominent parts of the upper portions* of a camel, and of a mountain. (TA.) — قَطْرٌ [The diameter of a circle;] a straight line extending from one side of a circle to the other side so that its middle falls upon the centre. (KT.) [But this is app. post-classical.] = قَطْرٌ (S, K) and قَطْرٌ (S) Aloes-wood with which one fumigates. (S, K.)

قَطْرٌ (S, Mgh, Mṣb, K) and قَطْرٌ (ISk, TA) Copper, or brass: (S, Mgh, Mṣb:) so in the Kur [xiv. 51, accord. to one reading,] مِنْ قَطْرٍ أَنْ (S.) or مِنْ قَطْرِ أَنْ, accord. to the reading of IAb, meaning, of copper, or brass, in the utmost state of heat: (TA:) [but the common reading is مِنْ قَطْرٍ:] or copper, or brass, in a state of fusion: (K:) so in the Kur, xxxiv. 11 (TA) [and xviii. 95]: or a certain kind thereof: (K:) or molten iron: (Mgh, Mṣb:) and anything that drops or flows (يَقْطُرُ) by fusion or melting, like water. (Mgh.)

قَطْرٌ: see قَطْرٌ.

قَطْرٌ: see قَطْرٌ.

قَطْرَةٌ: see قَطْرٌ, in two places.

قَطْرَانٌ (S, Mṣb, K) and قَطْرَانٌ (Mṣb, K) and قَطْرَانٌ (K) [Tar, or liquid pitch;] what exudes from the tree called أَهْبَل, [or juniper, or the species of juniper called *savin*, both of which have this name in the present day,] (Mṣb, K,* TA,) and from the أَرْز [or pine-tree], and the like, (K, TA,) when subjected to the action of fire; (lit. when cooked;) used for smearing [mangy] camels, (Mṣb, TA,) &c.; (Mṣb;) i. q. هِنَاءٌ. (S.) [See also زَنْتٌ.]

قَطَارٌ A cloud, (K,) or rain, (TA,) having large drops. (K, TA.)

قَطَارٌ A file, string, or series, of camels; a number of camels disposed in one series; (JK, Mṣb, K;*) one behind another; (JK;) [the halter of each, except the first, being tied to the tail of the next before it:] and the poet Abu-n-Nejm speaks of a قَطَار of ants: (S:) of the measure فَعَال in the sense of the measure مَفْعُول: (Mṣb:) pl. قَطَارٌ (S, Mṣb) and, (S,) or pl. pl., (Mṣb,) قَطَارَاتٌ; (S, Mṣb;) vulg. قَطَارَاتٌ. (TA.)

مَقْطَارٌ and مَقْطَارٌ A cloud having many drops, or much rain. (Th, AAF, K.)

قَطَارَةٌ What drops, or drips, (مَا قَطَرَ,) from a jar (حَبْ) and the like: (Lh, S:) or from a thing. (K.) See also قَطْرٌ. — A small quantity of water. (Lh, K.)* Ex. قَطَارَةٌ مِنْ مَاءٍ. In the vessel is a little water. (Lh.)

قَاطِرٌ Any gum that exudes in drops, or comes

forth, (يَقْطُرُ,) from trees. (IDrd, K.)* — القَاطِرُ المَيْتِيُّ: see دَمُو in art. دَمُو. — A camel whose urine continually dribbles. (S, K.)

قَنْطَرٌ and قَنْطَارٌ &c.: see art. قَنْطَر.

مَقْطَرَةٌ [A kind of stocks]: see عِلْبَةٌ and فَلَقٌ.

مَقْطُورٌ — أَرْضٌ مَقْطُورَةٌ Land rained upon. (K, TA.) = بَعِيرٌ مَقْطُورٌ, and مَقْطَرَنٌ (S, K,) the latter after the form of the original [قَطْرَانٌ], (S, TA.) A camel smeared with قَطْرَان [or tar]. (S, K.)

مَقْطَرَنٌ: see مَقْطُورٌ.

قطرب

Q. 1. قَطْرَبٌ (K,) inf. n. قَطْرَبَةٌ (O,) He hastened, sped, or went quickly. (O, K.) = And قَطْرَبَهُ He threw him down, or prostrated him, on the ground: (O, K.)* and so قَرَطَبَهُ. (O.)

Q. 2. تَقَطَّرَبَ He (a man, TA) moved about his head: and made himself to resemble the قَطْرَب: (K:) or became like the قَطْرَب in some one of the senses assigned to it in what follows. (TA.)

قَطْرَبٌ A certain bird; (S, O, K;) [app. a species of owl; accord. to Dmr, as cited by Freytag, a bird that roves about by night and does not sleep; and hence rendered by him, and by Golius, *strix*. No other meaning of the word, as an appellative, is mentioned in the S.] — And A certain insect that rests not all the day, going about, or going about quickly, (O, K, TA,) or, as they used to assert in the Time of Ignorance, that never rests, (TA,) moving about on the surface of water. (KL.) Moḥammad Ibn-El-Mustaneer, (K, TA,) the grammarian, (TA,) was surnamed قَطْرَب because he used to go early in the morning to Seebaweyh; so that the latter, whenever he opened his door, found him there; wherefore he said to him, مَا أَنتَ إِلَّا قَطْرَبٌ لَيْلٍ [Thou art none other than a *kuṭrub* of night]. (K,* TA.) It is also expl. in the K as meaning *Light*, or *active*; and Th mentions that it signifies thus; and adds that one says, إِنَّهُ لَقَطْرَبٌ لَيْلٍ [Verily he is a *kuṭrub* of night]; but this shows that it means an insect [described above], and is not [properly speaking] an epithet. (TA.) To this insect is likened a man who labours during the day in accomplishing worldly wants and in the evening is fatigued so that he sleeps during the night until he enters upon the time of morning to betake himself to the like thereof, قَطْرَبٌ لَيْلٍ قَطْرَبٌ هَذَا جِيفَةٌ لَيْلٍ قَطْرَبٌ [lit. This is a corpse of the night, a *kuṭrub* of the day]. (O, from an explanation of a trad.) [See also Freytag's Arab. Prov. i. 329 and 643.] — And [hence, app.,] +A thief who is skilful, or active, in thievishness: (O, M, TA:) for اللَّصُّ القَطْرَبُ، an explanation of القَطْرَبُ given [in the O and] by IM and others, the copies of the K erroneously substitute اللَّصُّ وَالْقَارَةُ [as though قَطْرَبٌ had the significations of a thief and a rat or mouse]. (TA.) — And The male

(Lth, O, K, TA) of the [kind of demon called] سَعْلَاة (Lth, TA) or of the غُول [which is said to signify the same as سَعْلَاة]; as also قَطْرُوبٌ. (O, K, TA.) — And [app. A young, or little, jinn: thus قَرَطَبٌ is expl. in the L: or] the young ones, or little ones, of the jinn. (K.) — And A young, or little, dog: (O:) or the young ones, or little ones, of dogs. (K.) — And A wolf such as is termed أَمْعَط [i. e. whose hair has fallen off, part after part, or has become scanty; or mischievous, or malignant]. (O, K.) — And An ignorant person, (O, K, TA,) who boasts by reason of his ignorance (يَقْطُرُ بِجَهْلِهِ). (O, TA.) — And Cowardly, or a coward, (O, K, TA,) even if intelligent. (O, TA.) — And Lightwitted; syn. سَفِيهٌ; (O, K, TA;) as also قَطْرُوبٌ: and IAar has mentioned as a pl. in this sense, used by a poet, قَطَارِبٌ, which, ISd says, may be pl. of قَطْرُوبٌ or of a sing. of some other form requiring such a form of pl., or it may be used as a pl. of قَطْرُبٌ by poetic license. (TA.) — And Thrown down, or prostrated, on the ground, syn. مَضْرُوعٌ, (O, K, TA,) by reason of diabolical possession or wrestling. (O,* TA.) = Also A species of melancholia; (O, K, TA;) a well-known disease, arising from the black bile; (TA;) mostly originating in the month of شَبَاط [February, O.S.]; vitiating, or disordering, the intellect, contracting the face, occasioning continual unhappiness, causing to wander about in the night, and rendering the face أَخْضَر [here app. meaning of a dark, or an ashy, dust-colour], the eyes sunken, and the body emaciated. (O.) [A more ample description is given by Avicenna (Ibn-Seenā), in book iii. pp. 315, et seq. SM states that he had not found this in any other lexicon than the K. Golius explains the word as signifying *Lycanthropia*, on the authority of Rhazes (Er-Rāzēe).]

قَطْرُوبٌ: see the next preceding paragraph, in two places.

قَطْعٌ

قَطْفٌ

قَطْلٌ

قَطْمٌ

See Supplement.]

قطير

قَطِيرٌ (S, K) and قَطِيرٌ (K) The cleft (شَقٌّ) of a date-stone: (M, K:) or the integument (قَشْرَةٌ) that is upon it (فِيهَا): (K:) the thin skin (S, K) called فُوفَةٌ, which is upon a date-stone, (S,) between the stone and the date itself: (K:) or the white point [i. e. the embryo] in the back of the date-stone, (S, K,) from which [when it is sown] the palm-tree grows forth. (S.) — [Hence,] +A small, mean, paltry, contemptible, thing. So the former signifies in the Kur, xxxv. 14. One says also مَا أَصْبَتْ مِنْهُ قَطِيرًا, meaning, +I obtained not of him, or it, anything. (TA.)

قَطْنٌ

قَطْوٌ

See Supplement.]

قعب

2. تَقْعِبُ [as inf. n. of the pass. v. قَعِبَ], used in relation to a solid hoof, means †The being مُقْبِب [i. e. round, or hemispherical,] like the [drinking-cup, or bowl, called] قَعْب. (K, TA. [See also مُقْعَب.]) — And التَّقْعِيبُ signifies تَقْعِيرُ الْكَلَامِ (K); or تَقْعِيبُ الْكَلَامِ signifies تَقْعِيرُهُ (S, O); [or التَّقْعِيبُ فِي الْكَلَامِ signifies التَّقْعِيرُ فِيهِ, i. e. †The speaking with a guttural voice, or from the furthest part of the fauces; or the doing thus, with a twisting of the sides of the mouth; and opening the mouth so that it becomes as though it were a cup such as is called قَعْب: (see مُقْعَب.)) you say, قَعَبَ فِي كَلَامِهِ and قَعَّرَ; both meaning the same. (L, TA.)

Q. Q. 3. اُقْعَبِي He put his hands upon the ground, and sat in such a posture as to be ready to rise. (TA in art. قعنب, from a trad.)

قَعْب A deep wooden drinking-cup or bowl: (S, O;) or a large vessel like the [bowl called] قَصْعَة (Msb:) or a large, rude, drinking-cup or bowl: (A, K:) or one inclining more nearly to be small: (A, K:*) to which a solid hoof is likened: (TA:) or such as satisfies the thirst of a man: (A, K:) accord. to IAqr, the first [or smallest] of drinking-cups or bowls is that called the غَمَر, which does not hold enough to satisfy [a man's] thirst: next is the قَعْب, which is [a cup] large enough to satisfy the thirst of a man; and sometimes it satisfies the thirst of two men, and three: and then, the عَس: (TA:) the pl. is قَعَبَة (S, O, K) and (K) قَعَاب and أَقْعَب (Msb, K,) the last a pl. of paucity. (TA.) — And †Depth of speech, or language. (O, K, TA.) One says, هَذَا كَلَامٌ لَهُ قَعْب †This is speech, or language, having depth. (TA.) — And in the T, in art. قنع, the phrase أَقْنَاءُ بَيْضِ الْأَسْنَانِ is expl. as meaning قَعَابُ الْأَوْرَاقِ [app. for الْأَقْنَاءُ مِنَ الْأَسْنَانِ i. e. The white in respect of the teeth, of the young; for الاوراق seems to be here used in a sense assigned to its sing., الورق, namely, الأحداث, pl. of الحدث, which is syn. with الفتى, of which الْأَقْنَاءُ is pl.: but for this usage of قَعَاب I am unable to account: I incline to think it a mistranscription, though I do not know any word resembling it for which it may have been substituted]. (TA.)

قَعْبَة †A thing resembling [the kind of receptacle called] a حَقَّة, pertaining to a woman: or a covered حَقَّة for سَوِيق [i. e. meal of parched barley or the like]: (K:) or a thing resembling a covered حَقَّة in which is a woman's سَوِيق. (O.)

قَعْبَة †A [hollow, or cavity, such as is termed] نَقْرَة, in a mountain. (O, K.)

قَعِيب A large number: (K:) or a number: and a large number or quantity. (O.)

قَاعِب A wolf that howls much. (O, K.)

عَقَاب عَقْنَبَة i. q. عَقَاب قَعْنَبَة (O, K,) formed by transposition, meaning [An eagle] having sharp talons. (O. [See more in art. عقب.])

قَعْب †A solid hoof likened to a قَعْب; (S, O;) round like the قَعْب. (A.) — And سُرَّة مُقْعَبَة †A navel resembling a قَعْب, (A, O, K,) sunk in the belly, and elevated in the part around it. (O.) — And حَجَرٌ مُقْعَب †A stone in which is a hollow, or cavity, resembling the قَعْب. (A.)

فُلَانٌ مُقْعَبٌ مُقْعَر †Such a one is a person who twists the sides of his mouth, and who speaks [with a guttural voice, or] with [or from] the furthest part of his fauces, and opens his mouth [making it to be] as though it were a [cup such as is called] قَعْب. (A, TA.)

قعت

1. قَعْتُ لَهُ قَعْنَة (S, O, K, TA,*) [accord. to which last, قَعْنَة is an inf. n., as also قَعْتُ, but, if an inf. n., it is app. an inf. n. un.,] aor. 2, (accord. to the TK, [but I think it is more probably 2, agreeably with a general rule, like the aor. of the same verb in the next sentence,]) means قَعْتُ لَهُ حَفْنَة (S, O,) i. e. I gave to him a small quantity, (S, O, K,*) مِنْ الشَّيْءِ [of the thing]. (TA.) — قَعْتُ الشَّيْءَ, aor. 2, inf. n. قَعْتُ, He (a man) eradicated, or uprooted, the thing; (IDrd, O, L;) and (O) so قَعْنُهُ, inf. n. تَقْعِيبُ. (O, K.)

2: see what immediately precedes.

4. اَقْعَثَ فِي مَالِهِ He acted extravagantly in respect of his property. (ISK, S, O, K,*) — And اَقْعَثَ لَهُ الْعَطِيَّةَ He made the gift to him large; (S, O, K, TA;) and so اَقْعَثْنَا, and اَقْعَثُهُ [i. e. اَقْعَثُهُ الْعَطِيَّةَ]. (TA. See the verse cited voce مُقْعَت; and the remark of Aq respecting it.)

7. اِنْقَعَتْ It was, or became, pulled out, or up, (Aq, S, O, TA,) from the foundation, or utterly; (Aq, S, TA;) it was, or became, eradicated, or uprooted. (K.) One says, ضَرْبُهُ فَاَنْقَعَتْ He struck it, and it became pulled out, or up, (Aq, S, O, TA,) from the foundation, or utterly. (Aq, S, TA.) — And It (a wall) fell down from its foundation: like اِنْقَعَتْ. (Aq, S, O.)

8. اَقْتَعَتْ He (a digger) took forth much earth from a well. (O, K.) — See also 4.

قَعْتُ Muchness, or abundance. (TA. [See قَعِيب.])

قَعْنَة: see the first sentence of this art.

قَعَات A certain disorder in the noses of sheep, or goats: (O, K:) thus expl. by Aboo-Turáb. (O.)

قَعِيب (O, K,) as expl. by Aq, (O,) Paltry, or little in quantity; syn. هَيْيْن and هَيْيْر. (O, K.)

[See also مُقْعَت.] — And Abundant, or copious; applied to rain: (S, O, K:) and to a benefit, or benefaction, &c.: (TA:) and to a gift (سَبَب): (O, TA:) and, (S, K, TA,) or as some say, (O,) to a torrent (سَيْل), (S, O, K,) as meaning thus, (S, O,) or as meaning great: (K:) whence, in a verse of Ru-beh,

مَا شَاءَ مِنْ أَبْوَابِ كَسْبٍ مُقْعَتٍ

[What he will of the means of the attainment of abundant gain]; مُقْعَتٌ being of the measure from قَعِيب as applied to rain &c. (O. [The word كَسْب, of which the right reading is certainly as above, is there imperfectly written, more like كُسْب than كَسْب.])

مُقْعَت [pass. part. n. of 4]. Ru-beh says,

أَقْعَبَنِي مِنْهُ بِسَبَبٍ مُقْعَتٍ

لَيْسَ بِمَنْزُورٍ وَلَا بِرَيْثٍ

[He gave me liberally thereof, or from him, a large gift, (lit., accord. to the explanation of the verb, a gift made large,) not such as was small, or not such as was obtained by importunity, nor such as was slow in coming]: (S, TA:) but Aq says that Ru-beh has done ill in using the phrase بِسَبَبٍ مُقْعَت; for مُقْعَت, he says, means paltry, or little in quantity; syn. هَيْيْن and هَيْيْر [like قَعِيب, which is said to have this meaning and also the contr. thereof]. (TA. [Perhaps the right reading in the verse cited above is مُقْعَت.])

قَعِيب: see قَعِيب. [See also what here immediately precedes.]

قعد

1. قَعَدَ (S, K, &c.,) aor. 2, (A, L,) inf. n. قَعْدٌ and مُقْعَدٌ (S, L, K) and قَعْدُ (L,) He sat; i. q. جَلَسَ [when the latter is used in its largest sense]; (S, A, L, K;) so accord. to 'Orweh Ibn-Zubeyr, a high authority; contr. of قَامَ: (L:) or it signifies he sat down; or sat after standing: and جَلَسَ, he sat after lying on his side or prostrating himself: (Kh, IKh, El-Hareere, K:) or, as some say, قَعَد signifies he sat for some length of time. (MF.) See also جَلَسَ. — [And hence, He remained.] قَامَ وَقَعَدَ †He experienced griefs which disquieted him so that he could not remain at rest, but stood up and sat down. (Mgh, art. قعد.) [See an ex. voce سُدَّة.] هَذَا شَيْءٌ يَقْعُدُ †[This is a thing for which the enemy will be restless in his attempts against thee]. (A.) ضَرْبُهُ ضَرْبَةُ ابْنَةِ أَقْعَدَى وَقَوْمِي He beat him with a beating of a female slave: (IAqr, L, K:*) who is thus called because she sits and stands in the service of her masters, being ordered to do so. (IAqr, L.) — قَعَدَ لَهُ, properly, He sat for him, often means He lay in wait for him, in the road, or way: see an ex. in a verse cited voce سُدَّة. — قَعَدَتِ الرَّحْمَةُ The

aquiline vulture lay upon its breast on the ground; syn. جَسَمَتْ. (S, A, K.) See also جَلَسَ. — [Hence, from the notion of sitting down over against any one,] قَعَدَ بِقَرْنِهِ † He was able to contend with his adversary. (L, K.) — بَنُو فُلَانٍ † The sons of such a one are able to contend with the sons of such a one, and come to them with their numbers. (L.) — قَعَدُوا عَلَيْنَا † They were able to contend for us, with their warriors, and to suffice us in war. (L.) — قَعَدَ لِلْحَرْبِ † He prepared for war those who should contend therein. (L, K.) — قَعَدَ لِلْأَمْرِ He performed the affair; syn. اِهْتَمَرَ بِهِ. (Msb.) — قَعَدَ يَشْتَبِي † He set about, fell to, or commenced, reviling me. (Fr, A, L.) — [And from the notion of sitting down in refusal or unwillingness,] قَعَدَ عَنِ الْأَمْرِ † He abstained from, omitted, neglected, left, relinquished, or forsook, the thing or affair; (A, Mgh;) he hung back, or held back, from it. (IKtt.) — قَعَدَ عَنْ حَاجَتِهِ † He hung back, or held back, from accomplishing his want. (Msb.) — قَعَدَ عَنِ الْقَوْمِ † He remained behind, or after, the people, or party, not going with them. (Msb, art. خلف.) — And قَعَدْتُ بَعْدَهُ † [I remained behind, or after, him;] as also قَعَدْتُ خَلْفَهُ (Msb, ibid.) and قَعَدَ خَلْفَ أَصْحَابِهِ He remained behind, or after, his companions; he did not go forth with them (TA, in art. خلف.) — [جَلَسَ مَعَهُ and قَعَدَ إِلَيْهِ are like جَلَسَ إِلَيْهِ, q. v.] — قَعَدَ بِهِ, see 4 in three places, and 5. — قَعَدْتُ, inf. n. قَعُودٌ; (K;) or قَعَدْتُ عَنْ, (Mgh, K,) and الحَيْضِ (A, Mgh, Msb, K,) and الزَّوْجِ (A, Mgh, K;) † She (a woman) ceased from bearing children, (A, Mgh, K,) and from having the menstrual discharge, and from having a husband. (A, K.) [And hence,] † She (a woman) had no husband: (K, TA:) said of her who is, and of her who is not, a virgin. (TA.) — قَعَدَتِ الشَّجَلَةُ † The palm-tree bore fruit one year and not another. (L, K.) — قَعَدَ مَقَاعِدَ † [He had thin evacuations of the bowels: see سَدَّ] (TA, in art. سك.) — قَعَدَ Lawness (S, K) and depression (S) in the shank (وَضِيف) of a camel. (S, K.) [App. an inf. n., of which the verb is قَعَدَ. But see 1 in art. صَدَف.] — قَعَدَ It [or he] became; syn. صَارَ. Ex. حَدَدَ شَفْرَتَهُ He sharpened his large knife so that it became as though it were a javelin. — And ثَوْبَكَ لَا تَقْعُدْ تَطِيرُ بِهِ الرِّيحُ [in the CK, ثَوْبَكَ and يَقْعُدْ] Take care of thy garment, that the wind do not become flying away with it. (IAar, L, K.) — ثَوْبَكَ is here in the acc. case because the verb احْفَظْ is understood before it. (L.) — قَعَدَتِ الْفَسِيلَةُ † The young palm-trees came to have a trunk. (S, A, K.) — قَعَدَ He (a man, AZ) stood. Thus it bears two contr. significations. (AZ, L, K.)

2. قَعَدْتُكَ اللَّهُ I beg God to persevere, keep, guard, or watch, thee. See قَعِيدَكَ اللَّهُ. (Aboo-Alee, IB, L.) See also 4 in two places, and 5.

3. قَاعِدُهُ He sat with him. (L.) [See also an ex. in art. سَفِه, conj. 3.]

4. قَعَدَهُ (S, L, K,) and قَعَدَ بِهِ (L, K,) He caused him to sit, or sit down; he seated him. (S, L.) — أُقْعِدَ † He was affected by a disease in his body which deprived him of the power to walk: (Msb:) he was unable to rise: (L:) [as though constrained to remain sitting: see مُقْعِدٌ, and قُعَادُ.] — أُقْعِدَهُ الْهَرَمُ † [Decrepitude crippled him, or deprived him of the power of motion]. (A.) — أُقْعِدَ He (a man) was, or became, lame. (S, L.) — إقْعَادٌ in the hind leg of a horse is its being much expanded (ان تَفَرَّسَ جِدًّا), so that it is not erect. (S, L.) — أُقْعِدَ He (a camel) had the disease called قُعَادُ. (IKtt, L.) — قَامَهُ وَأَقْعَدَهُ, † قَامَ بِهِ وَقَعَدَ, † He, or it, caused him to experience griefs which disquieted him so that he could not remain at rest, making him to stand up and sit down. (See 1, and مُقْعِدٌ. And see an ex. in a verse cited in art. فَنَى, conj. 3.) — اقْعُدْ He dug the well to the depth of a man sitting: or he left it upon the surface of the ground, and did not dig it so as to reach water. (L, K.) See also مُقْعِدَةٌ. اقْعُدْ (Ibn-Buzurj, L) and اقْعُدْ (K) He remained, stayed, abode, or dwelt, in a place. (Ibn-Buzurj, L, K.) — اقْعُدْ (inf. n. of the latter تَقْعِدُ) He sufficed him (namely his father [but in the CK, instead of أَبَاهُ, we read إِبَاهُ,]) for gaining, or earning; (K, TA;) and aided, or assisted, him. (TA.) — اقْعُدْ and قَعْدُهُ (inf. n. of the latter تَقْعِدُ, K) He served him. (IAar, L, K.) [Ex.] قَعْدُهُ, † قَعْدُهُ, [Such a one has no wife to serve him]. (A.) — اقْعُدْ أَبَاؤُهُ, and قَعْدُهُ, † His ancestors withheld him from eminence, or nobility; (L;) [as also قَعْدَ بِهِ, and قَعْدُهُ. You say also,] قَعْدَ بِهِ عَنْ تَيْلٍ, and قَعْدُهُ, † [Nothing withheld him from attaining to the means of honour and elevation but the baseness of his origin]. (A.) See also 5. — قَعْدُهُ † [His inheritance is by reason of nearness of relationship]. You do not say بِالْقُعُودِ (L.) — إقْعَادٌ † The having few ancestors. (IAar, L.)

5. تَقْعِدُهُ † He, or it, withheld, restrained, debarred, or prevented, him from attaining the thing that he wanted. (S, L, K.) Ex. مَا تَقْعِدُنِي Nothing but business withheld me from thee. (ISK, S.) See also 4. You say also قَعْدَ بِي عَنْكَ شُغْلٌ Business withheld me from thee. (TA.) [And so,] † مَا قَعْدَكَ, and

مَا أَقْعَدَكَ † what hath withheld, restrained, debarred, or prevented, thee? (L.) — تَقْعِدُ عَنْ (S, A, L, K,) and تَقَاعَدُ (A,) † He did not seek, seek for or after, or desire, the thing. (S, A, L, K.) See also 1. — تَقْعِدُ signifies He held back, or refrained. (KL.) — And also He held back, or restrained. (KL.) — تَقْعِدُهُ He performed his affair. (IAar, Th, L, K.)

6. تَقَاعَدَ بِهِ فُلَانٌ † Such a one did not pay him his due. (S, L.) — See also 5.

8. اقْعُدْ He rode a camel: (L, Msb:) he took, or used, a camel as a قُعْدَةٌ q. v. (L, K.) — اقْعُدْ قُعْدَةً [He took a seat of the kind called قُعْدَةٌ to sit upon]. (L.)

R. Q. 3. إقْعِنْدَر: see 4.

قَعِيدَكَ اللَّهُ and قَعْدَكَ, see قَعِيدَكَ اللَّهُ throughout.

قَعْدٌ Human dung. (L, K.) — See also قَاعِدٌ in two places.

قُعْدَةٌ A single sitting. (S, L, Msb.) Ex. قَعْدَ قُعْدَةً وَاحِدَةً He sat a single sitting. (L.) — قُعْدَةُ رَجُلٍ, see قُعْدَةٌ in three places. — And see قَاعِدٌ. — قُعْدَةُ الْقُعْدَةِ, A certain month; (S, L, K;) [the eleventh month of the Arabian year;] next after شَوَال: (L:) so called because the Arabs [when their year was solar] used to abstain (يَقْعُدُونَ) therein from journeys (L, K, TA) and warring and plundering expeditions and laying in stores of corn and seeking pasturage, before performing the pilgrimage in the next month; (L, TA;) or because in that month they broke in the young camels (القُعْدَانِ) for riding: (Msb, voce جِمَادَى:) pl. ذَوَاتُ الْقُعْدَاتِ (S, L, Msb, K) and ذَوَاتُ الْقُعْدَاتِ; (Yoo, Msb;) but the former is the regular pl., (Yoo,) because the two words are considered as one, (Msb,) and it is the more common: (TA:) dual ذَوَاتَا الْقُعْدَتَيْنِ and ذَوَاتَا الْقُعْدَةِ. (Msb.)

قُعْدَةٌ (K,) or قُعْدَةٌ (L,) An ass: (L, K:) pl. قُعْدَاتُ (K,) with the ع quiescent, (TA,) [in the CK, قُعْدَانُ,] or قُعْدَاتُ. (L.) — [The former,] A horse's, and a camel's saddle: (L, K:) pl. قُعْدَاتُ (IDrd, L,) with which is syn. قُعْدَاتُ [the dim.]. (S, L.) — See قُعُودٌ.

قُعْدَةٌ A mode, or manner, of sitting. (S, L, Msb, K.) Ex. قُعْدَةُ الْفِعْدَةِ هُوَ He has a good manner of sitting: (A, L:) and قُعْدَةُ الدَّبِّ He sat in the manner of sitting of the bear. (A, TA.) — قُعْدَةُ رَجُلٍ, and قُعْدَةُ رَجُلٍ, (L, K, TA.) The space occupied by a man sitting: (L, K:) and the height, or depth, of a man sitting. (L.) Ex. شَجَرَةٌ قُعْدَةُ رَجُلٍ A tree of the height of a man sitting: (AHn, in L and TA, passim:) and بَيْتٌ قُعْدَةُ A well of the depth of a man sitting: (A:) and قُعْدَةُ بَيْتٍ قُعْدَةً, and قُعْدَةُ, The depth of our well is that of a man sitting: (L:) and

قَعْدَةً *I dug not in the ground save to the depth of a man sitting:* (Lh, L:) and *مَرَرْتُ بِمَاءٍ قَعْدَةٍ رَجُلٍ* *I passed by water of the depth of a man sitting.* (Sb, L.) — *قَعْدَةٌ* One's last child, male or female; and one's last children. (K.)

قَعْدَةٌ A vehicle, or beast of carriage, (مَرْكَبٌ) for women: so in the copies of the K in our hands; (S, M;) but accord. to the L, &c., of a man: and it is *قَعْدَةٌ* that bears the former signification. (TA.) — The [kind of carpet called] *طَنْفَسَةٌ* [q. v.] (L, K) upon which a man sits; and the like. (L.)

قَعْدِي see *قَعْدَةٌ* and *قَعْدِي*.

قَعْدٌ: see the next paragraph.

قَعْدٌ †Nearness of relationship. (L.) — *قَعْدٌ* A man nearly related to [the father of] the tribe. (Lh.) [And] *قَعْدٌ* and *قَعْدٌ* (S, K) and *قَعْدٌ* and *قَعْدٌ* and *قَعْدٌ* (L, K). †A man near in lineage to the chief, or oldest, ancestor [of his family or tribe]; (S, L, K;) contr. of *طَرَفٌ* and *طَرِيفٌ*: (S, M, K in art. *طَرَفٌ*;) and the first, The next of kin to the chief, or oldest, ancestor [of his family]; (Msb;) and contr., remote in lineage therefrom: (L, K;) [in the former sense, an epithet of praise:] in the latter sense, an epithet of dispraise: or, as some say, of praise: (TA:) or, in the first sense, it is an epithet of praise in one point of view, because dominion, or power, or authority, belong to the elder; and of dispraise in another point of view, because the person so termed is of the sons of the very old, and weakness is attributed to him. (S.) — *الْمِيرَاثُ الْقَعْدِيُّ* †The inheritance of him who is nearest of kin to the deceased. (L.) — *قَعْدٌ* †A cowardly and ignoble man, who holds back, or abstains, from war and from generous actions; (L, K;) as also *قَعْدٌ*. (L.) — †A man withheld from eminence, or nobility, by his lineage; as also *قَعْدٌ*. (Az, L.) — †An obscure man; (L, K;) ignoble; of low rank; as also *قَعْدٌ*. (Az, L.)

قَعْدِي [A nearer degree in lineage to the chief, or oldest, ancestor, than *طَرَفِي*, q. v.]

قَعْدِي and *قَعْدِي*, and both with *ة*, and *قَعْدِي* and *قَعْدِي* (K,) and *قَعْدِي* and *قَعْدِي* (S, K,) A man (S) who sits much and lies much upon his side: (S, K;) or the last, an impotent man, who does not earn that whereby he may subsist; (A;) [and the first two] †A man impotent; or lacking power, or ability; (L, K;) as though preferring sitting: (L:) or loving to sit in his house. (A.)

قَعْدِي †A man belonging to the sect called *القَعْدِيُّ* (L.) or *القَعْدِي*; (A [see *قَاعِدٌ*];) who holds the opinions of that sect. (L, K.) — Also applied by a post-classical poet to †A man who refuses to drink wine while he approves of others' drinking it. (L.)

قَعْدٌ Lameness in a man. You say *مَتَى أَصَابَكَ قَعْدٌ*

هَذَا الْقَعْدُ When did this lameness befall thee? (S, L;) [and] *بِهِ قَعْدٌ*, (L, K,) and *قَعْدٌ*, (K,) and *قَعْدٌ*, (CK,) †He has a disease which constrains him to remain sitting. (L, K.) See *قَعْدٌ*, and *قَعْدٌ*. — *قَعْدٌ* also signifies, (S, L, K,) and so *قَعْدٌ*, (S, L,) or *قَعْدٌ*, with fet-h, (accord. to the K,) A certain disease which affects camels in their haunches, and makes them to incline (or as though their rumps inclined, *IAḡar*) towards the ground: (S, K;) or a laxness of the haunches. (IKtt.)

قَعْدٌ: see *قَعْدٌ*.

قَعْدٌ A young weaned camel: (L, K;) and a young she-camel; i. q. *قَلْوُصٌ*: (K:) or this latter epithet is applied to a female and the former to a male young camel: (ISH, L, Msb;) so called because he is ridden: (Msb;) and a young male camel, until he enters his sixth year: (K:) or a young male camel when it may be ridden, which is at the earliest when he is two years old, after which he is thus called until he enters his sixth year, when he is called *جَمَلٌ*: the young she-camel is not called thus, but is termed *قَلْوُصٌ*: (S, L:) Ks heard the term *قَعْدَةٌ* applied to the female; but this is rare. (Az, L.) — A camel which the pastor rides, or uses, in every case of need; (A'Obeyd, S, L, K;) called in Persian *رَحْتٌ*; (A'Obeyd, S, L;) as also *قَعْدَةٌ*, (K,) accord. to Lth, the only authority for it known to Az; but Kh says that this signifies a camel which the pastor uses for carrying his utensils &c., and that the *ة* is added to give intensiveness to the epithet; (TA;) or the former is masc. and the latter fem.; (Ks, L;) and *قَعْدَةٌ*: (S, K;) you say *نَعْمَ الْقَعْدَةُ هَذَا*, i. e. *الْمُقْعَدُ*, [an excellent camel for the pastor's ordinary riding, or use, is this]: (S, L:) or each of these words signifies a camel which the pastor uses for riding and for carrying his provisions and utensils &c.: and *قَعْدَةٌ*, a camel which a man rides whenever and wherever he will: (L:) the pl. of *قَعْدٌ* is *أَقْعَدَةٌ* [a pl. of pauc.] and *قَعْدٌ* and *قَعْدَانٌ* and *قَعْدَانٌ*; (L, K;) and pl. pl. [i. e. pl. of *قَعْدَانٌ*] *قَعْدَانِيْنٌ*. (TA.) The dim of *قَعْدٌ* is *قَعْدِيْنٌ*. It is said in a proverb, *إِتَّخَذُوهُ قَعْدِيْنٌ*. *قَعْدِيْنٌ* They made him an ordinary servant for the performance of needful affairs. (S, L.)

قَعْدٌ A companion in sitting: (S, AHeyth, L, K;) of the measure *قَعِيلٌ* in the sense of the measure *مُعَاوِلٌ*. (L.) — A preserver; a keeper; a guardian; a watcher. (L, K.) [In some copies of the K, by the omission of *و*, this meaning is assigned to *مُعَاوِلٌ*.] It is used alike as sing. and pl. and masc. and fem. (L, K) and dual also. (L.) It is said in the Kur, [l. 16.] *عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ* [On the right and on the left a sitter, or guardian, or watcher]: respecting which it is observed, that *قَعِيلٌ* and *قَعُولٌ* are of the measures used alike as sing. and dual and pl.; as in *إِنَّا رَسُولُ رَبِّكَ*, [Kur xi. 83, accord. to

one reading,] and *وَاللَّيْلُ نَكَّةٌ بَعْدَ ذَلِكَ ظَهِيرٌ*, [Kur lxvi. 4:] (S, L:) or, as the grammarians say, *قَعِيدٌ* is understood after *الْيَمِينِ*. (L.) — [Hence,] A father; (A'Obeyd, K;) and *قَعِيدَةٌ* A man's wife; (S, L, K;) as also *قَعَادٌ*: (S, L:) and *قَعَادٌ*: (S, L:) and *قَعِيدَةٌ* a man's wife: pl. *قَعَائِدٌ*. (L.) — *قَعْدَكَ* *اللَّهُ*, and *قَعْدَكَ* *اللَّهُ*, and *قَعْدَكَ* *اللَّهُ*, (K,) but the last was unknown to AHeyth, (L,) [By thy Watcher, or Keeper, God: *قَعِيدٌ* and *قَعْدٌ* being epithets, put in the acc. case because of the prep. *بِ* understood: or] *I conjure thee by God*; syn. *نَسَدْتُكَ اللَّهَ*: some say, the meaning is, as though God were sitting with thee, watching over thee, or keeping thee: [in some copies of the K, for *يَحْفَظُهُ عَلَيْكَ*, the reading in the TA, we find *يَحْفَظُهُ عَلَيْكَ*:] or by thy Companion, who is the Companion of every secret, [namely God]! *قَعْدَكَ* *اللَّهُ* لا *اتيك*, and *قَعِيدَكَ* *اللَّهُ* لا *اتيك*, and *قَعْدَكَ* *اللَّهُ* لا *اتيك*, and *قَعِيدَكَ* *اللَّهُ* لا *اتيك*, are forms of swearing used by the Arabs, in which *قَعِيدٌ* and *قَعْدٌ* are inf. ns. put in the acc. case because of a verb understood; [or rather, as it appears to me, and as I have said above, they are epithets, put in the acc. case because of the prep. *بِ* understood;] and the meaning is, *By thy Companion, who is the Companion of every secret, [I will not come to thee; and by thy Companion, &c., or by thy Watcher, or Keeper, God, I will not come to thee;]* like as one says *نَسَدْتُكَ اللَّهَ*: (S, L:) some say, that *قَعِيدٌ* and *قَعْدٌ* signify here a watcher, or an observer, and a preserver, a keeper, or a guardian, that God is meant by them, and that they are in the acc. case because *أُقْسِرُ* followed by the prep. *بِ* is understood; [the meaning being *I swear by thy Watcher, or Keeper, &c., God, &c.*; and this opinion is the more agreeable with the explanation given above, “By thy Companion &c.”:] others say, that they are inf. ns., and that the meaning is, *I swear by thy regard, or fear, of God, بِمِرَاقِبَتِكَ اللَّهَ*: El-Mázineeh and others, however, assert that *قَعِيدٌ* has no verb. (MF.) — Ks says that *قَعْدَكَ* *اللَّهُ* [the being in the nom. case] signifies *God be with thee!* (L.) [or *God be thy Companion, or Watcher, or Keeper!*]; and so does *قَعِيدَكَ* *اللَّهُ*. (AHeyth, L.) [Or] *قَعِيدَكَ* *اللَّهُ*, (IB, L, K,) and *قَعْدَكَ* *اللَّهُ*, (IB, L, TA,) [are] expressions of conciliation, not oaths, as they have not the complement of an oath: the former word in each is an inf. n. occupying the place of a verb, and therefore is put in the acc. case, as in *عَمَّرَكَ اللَّهَ*, which means *اللَّهُ عَمَّرَكَ*, i. e., *I beg God to prolong thy life*: in like manner, *قَعْدَتَكَ اللَّهَ* [in the K, *قَعْدَكَ*,] signifies, [and so the three first phrases above, of which it is the original form,] *I beg God to preserve, keep, guard, or watch, thee; from the saying in the Kur, [l. 16,] عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ*, i. e. *حَفِظْتُكَ*. (Abou-ʿAlee, IB, L, K.) *قَعِيدَكَ* *اللَّهُ* is used in interrogative phrases and in phrases conveying an oath, [and so is

قَعِدَكَ اللَّهُ. You say, interrogatively, قَعِدَكَ اللَّهُ [I beg God to preserve, keep, guard, or watch, thee. Was it not so and so?]: and in the other case, قَعِدَكَ اللَّهُ لَأَكْرِمَنَّكَ [By thy Watcher, or Keeper, God, I will assuredly pay thee honour!] (Th, L.) — [And from the signification of 'father' is derived] the phrase قَعِيدَكَ تَفْعَلَنَّ, By thy father, thou shalt assuredly do such a thing. (K, TA.) — What comes to thee from behind thee, (S, L, K,) of gazelles or birds (L, K) or wild animals: contr. of نَطِيح: (S, L:) of evil omen. (L.) — The locust of which the wings are not yet perfectly formed. (S, K.)

قَعِيدَةٌ A thing like the [kind of receptacle called] عَيْبَةٌ (L, K,) woven by women, (L,) upon which one sits: (L, K:) pl. قَعَائِدُ. (L.) — See قَعْدَةٌ — A [sack of the kind called] غِرَارَةٌ: (S, K:) or the like thereof, in which are put قَدِيد [or pieces of flesh-meat, q. v.] and كَعْك: (L, K:) pl. قَعَائِدُ. (S, L.) — A sand that is not of an oblong form: (S, L, K:) or a long tract of sand like a rope, cleaving to the ground: (L, K:) or a heap of sand collected together. (L.) — See also قَعِيد.

قَعَادَةٌ A [seat, or couch, of the kind called] سُرِير: of the dial. of El-Yemen. (TA.)

قَاعِد [act. part. n. of قَعَد] Sitting; sitting down; pl. قُعُود (Msb) and قَعَادُ and قَاعِدُونَ: (TA:) fem. قَاعِدَةٌ; pl. قَوَاعِدُ and قَاعِدَاتُ (Msb.) — † A sack full of grain; (IAar, K:) as though by reason of its fulness it were sitting. (IAar.) — [And from قَعَد in the third meaning,] قَاعِدُ عَنِ الْغَزْوِ † A man holding back, or abstaining, from warring and plundering: pl. قَعَادُ and قَاعِدُونَ; and quasi-pl. n. قَعَد: (L:) which last is also explained as signifying those who have no دِيَوَان [or register in which they are enrolled as soldiers and stipendiaries], (S, A, L, K,) and (as some say, L) who do not go forth to fight. (L, K.) — [And hence, the pl.] قَعَد, [which is, properly speaking, a quasi-pl. n.,] like حَارِس and حَرَس, (S,) and خَادِم and خَدِم: (TA:) [The Abstainers, or Separatists:] the قَعَد (so in the S, L, K: in the A, and some copies of the K, † قَعْدَة:) are † The [schismatics called] خَوَارِج: (K:) or certain of the خَوَارِج: (S:) a people of the خَوَارِج who held back (قَعَدُوا) from aiding 'Alee, and from fighting against him; (A:) certain of the حَرُورِيَّة; (L:) the [schismatics called] شُرَاة, who hold the doctrine that government belongs only to God, but do not war; (IAar, L:) who hold the doctrine that government belongs only to God, but do not go forth to war against a people. (L.) — [And the sing.,] قَاعِدُ † A woman who has ceased to bear children, (S, K,) and to have the menstrual dis-

charge, (ISK, S, K,) and to have a husband: (Zj, K:) or an old woman, advanced in years: (IAth:) pl. قَوَاعِد: (ISK, S:) when you mean "sitting," you say قَاعِدَةٌ. (ISK, IAth.) — قَاعِدَةٌ † A palm-tree bearing fruit one year and not another: (A, TA:) or, that has not borne fruit in its year. (IKtt.) — Also, قَاعِد, A palm-tree: or a young palm-tree: pl. [or rather quasi-pl. n.] قَعَد, like as خَدِم is of خَادِم. (L.) — قَاعِدُ † A young palm-tree having a trunk: (A, K:) or, [of] which [the branches] may be reached by the hand. (S, K.) Ex. فِي أَرْضِهِمْ كَذَا مِنْ الْقَاعِدِ In their land are so many young palm-trees having trunks. (A.) Thus it is used as a gen. n. (TA.) — رَحَى قَاعِدَةٌ A mill which one turns by the handle with the hand. (L.) — حَلَبَتْ قَاعِدًا: see art. حلب.

قَاعِدَةٌ A foundation, or basis, of a house: (Msb:) pl. قَوَاعِد: (S, Msb:) which signifies, accord. to Zj, the columns, or poles, (أَسَاطِين) of a structure, which support it. (L.) [Hence,] قَاعِدَتَا الْبَابِ [The two side-posts of the door]. (K, in art. سوم.) — بَنَى أَمْرَهُ عَلَى قَاعِدَةٍ and عَلَى قَوَاعِدِ † [He built his affair upon a firm foundation, and, upon firm foundations]. And قَاعِدَةُ ثِيْنِ أَمْرِكَ وَهَيْئَةً † [The foundation of thine affair is unsound]. (A.) — قَوَاعِدُ السَّحَابِ † The lower parts of clouds extending across the view in the horizon, likened to the foundations of a building: (A'Obeid, L:) or clouds extending across the view, and lying low. (IAth, L.) — [Hence] قَوَاعِدُ الْهُودُجِ The four pieces of wood, (S, K,) placed transversely, [two across the other two, so as to form a square frame,] beneath the هُودُج (S, K,) which is fixed upon them. (K.) [See 1 in art. فِشَل.] — As a conventional term, i. q. ضَابِط, i. e. † A universal, or general, rule, or canon. (Msb.) [See ضَابِط.]

أَقْعَدُ A camel having a laxness and depression in the shank. See قَعْد. (TA.) But see أَصْدَفُ — قَعْدٌ † فَلَانٌ أَقْعَدٌ مِنْ فَلَانٍ † Such a one is more nearly related to his chief, or oldest, ancestor than such a one. (IAar, IAth, L.) See also قَعْدُ.

مَقْعِدٌ A place of sitting; a sitting-place; (L, Msb, K:) as also مَقْعِدَةٌ: (L, K:) pl. of the former مَقَاعِدُ (Msb,) signifying sitting-places of people in the markets &c. (S.) هُوَ مِنِّي مَقْعِدُ الْقَابِلَةِ [He is, with respect to me, as though in the sitting-place of the midwife;] i. e., in nearness; meaning he is sticking close to me, before me: (Sb, S:) denoting nearness of station. (Sb, L.) See also مَقْعِدٌ. — [Hence, † a place of abode,] تَرَكُوا مَقَاعِدَهُمْ † They left their places of abode. (A.) — A time of sitting. (MF.) — مَقْعِدَةُ الْبُقْعَةِ The anus [as is shown in the S and Msb, voce بَاسُور &c., and so

in modern Arabic; and app. also the posteriors, upon which one sits]: syn. السَّائِلَةُ. (S, Msb.)

مُقْعِدٌ † Having a disease which constrains him to remain sitting: (K:) or crippled, or deprived of the power of motion, by a disease in his body; (Mgh, L;) as though the disease constrained him to remain sitting: (Mgh:) or deprived of the power to stand, by protracted disease; as though constrained to remain sitting: (L:) or affected by a disease in his body depriving him of the power to walk: (Msb:) a lame man (S, L:) also, i. q. زَمِن: (Msb:) accord. to the physicians, مُقْعِدٌ and زَمِنٌ are syn.; [see the second explanation above, which is that here indicated;] but some make a distinction, and say that the former signifies having the limbs contracted, and the latter, having a protracted disease; (Mgh;) [which is app. one of the two significations assigned to the former word in the Msb:] accord. to some, it is from قُعَادُ signifying a disease which affects camels in their haunches: (L:) [and] مُقْعِدٌ [is applied to] a camel having this disease. (L.) — مَقْعِدُ الْأَسْبَابِ † A man of short lineage. (L.) — مَقْعِدُ الْحَسَبِ † A man without eminence, or nobility. (L.) See also قُعْدُ. — مُقْعِدُ الْأَنْفِ † A man having wide nostrils: (K:) or having wide and short nostrils. (A, L.) مُقْعِدُ ثَدْيٍ † A breast that is swelling, prominent, or protuberant, (S, A, L, K,) that fills the hand, (A,) and has not yet become folding. (S, L, K.) — بَيْتٌ مُقْعِدَةٌ A well that is partly dug, and then left before the water has come into it; (K;) i. q. مُسَهَبَةٌ. (TA.) — مُقْعِدَاتُ † Young birds of the kind called قَطَا, before they rise (L, K) to fly. (L.) — † Frogs. (A, L, K.)

أَخَذَهُ الْبُقْعِيرُ الْمُقْعِدُ † (A) Griefs took hold upon him, disquieting him so that he could not remain at rest, and making him to stand up and sit down: a phrase similar to وَمَا قَدِمَ وَمَا قَدِمَ. (Mgh, art. قدم.) — مُقْعِدٌ and مُقْعِدٌ † A servant. (IAar, L.)

مُقْعِدٌ and الْمُقْعِدَةُ: see مُقْعِدٌ.

مُقْعِدٌ and مُقْعِدَاتُ: see مُقْعِدٌ.

مُقْعِدٌ: see مُقْعِدٌ.

قعر

1. قَعَرَتِ الْبُيْرُ, aor. قَعَرَ, inf. n. قَعَارَةٌ, The well was deep; had a deep bottom. (S, K.) — قَعَرَ الْبُيْرُ, (S, K,) aor. قَعَرَ, inf. n. قَعَرٌ, (TA,) He reached the bottom of the well; (K;) he descended the well until he reached the bottom of it: (S:) or the same verb; (IAar, K;) or قَعَرَهَا, (A,) inf. n.

تَقْعِرُ; (S;) and أَقْعَرَهَا; (A;) he made the well deep. (IAar, S, *A, K.) — قَعَرَ الْإِنَاءَ, (S, K,) or تَقْعَرَهُ, (A,) † He drank what was in the vessel, (S, A, K,) or all that was in the vessel, (TA,) until he came to the bottom of it. (S, A, TA.) And in like manner, قَعَرَ التَّيْدَةَ † He ate the † [mess of crumbled bread moistened with broth] from the bottom of it. (K.) — قَعَرَ الشَّجَرَةَ, (S, A,) inf. n. قَعْرَ, (S,) † He pulled out the tree from its root; uprooted it. (S, A.) And قَعَرَ النَّخْلَةَ, aor. ʿ, † He cut down the palm-tree from its root. (K.) And قَعَرَهُ † He threw him down prostrate. (K.)

2: see 1. — قَعَرَ فِي كَلَامِهِ He twisted the sides of his mouth in his speaking, and spoke with the furthest part of his mouth; as also تَقْعَرُ: (K:) or both signify, he spoke [gutturally, or] with the furthest part of his fauces: (TA:) [he was guttural in his speech, or spoke with a guttural voice.] See قَعَب.

4. اقْعَر الْبَيْتَ He made a bottom to the well. (S, K.) — See also 1.

5. تَقْعَرُ He went deep; syn. تَعَمَّقَ. (S.) See عَجْرَفِيَّةٌ. — † He, or it, became prostrated, and overturned. (TA.) [See also 7.] — تَقْعَرُ الْإِنَاءَ: see 1.

7. انْقَعَرَتِ الشَّجَرَةُ, (S, A,) or النَّخْلَةُ, (K,) † The tree, (S, A,) or palm-tree, (K,) became uprooted, (S, A, K,) and fell prostrate; (TA;) it fell down: (K:) or, as some say, it went into the bottom [or depth] of the earth [and disappeared, leaving no mark nor trace: see the part. n., below]: (TA:) and, accord. to some, انْقَعَرَ, said of anything, signifies it became prostrated. (TA.) [See also 5.] — انْقَعَرَ عَنْ مَالٍ لَهُ † He died, leaving property that belonged to him: (TA, from a trad.): and انْقَعَرَ [simply] he died. (TA.)

قَعْرُ The bottom, lowest depth, or extremity of the lower part, [of the interior,] of a thing; (Msb;) i. q. عُمُقُ, of a well &c.; (S;) the remotest part of anything; (A, K;) [as, for instance,] of a river, (TA,) and of a vessel; (S, A;) pl. قُعُورٌ. (Msb, K.) You say جَلَسَ فِي قَعْرِ بَيْتِهِ, [lit., He sat in the innermost part of his house,] meaning † he kept in his house. (Msb.) And لَا أَدْخُلُ عَلَيْهِ, and قَعْرَتُهُ, and قَعْبَرَتُهُ, all signify the same [I will not go in to him in the innermost part of the house; or † I will not be an intimate in his house]. (TA.) — [Depth, properly and tropically. You say] ذَهَبَ فِي قَعْرِ الْأَرْضِ [It (a tree or the like) went into the depth of the earth]. (TA.) And فَلَانَ بَعِيدَ الْقَعْرِ (A, TA) † Such a one is deep and excellent in judgment; one who examines deeply. (TA.) And لَيْسَ لِكَلَامِهِ قَعْرٌ † [His speech, or language, has not depth]. (A, TA.) — The root, or lower or lowest part, of a

palm-tree [or the like]. (TA.) — A hollow in the ground, such as is called a جَوْبَةٌ, (K, TA,) the descent into which and the ascent from which are difficult; (TA;) as also قَعْرَةٌ. — A city, or town; syn. بَلَدٌ; (K;) such as El-Basrah or El-Koofeh. (AZ.) You say مَا فِي هَذَا الْقَعْرِ مِثْلُهُ There is not in this city, or town, the like of him. (K.) And مَا خَرَجَ مِنْ أَهْلِ هَذَا الْقَعْرِ أَحَدٌ مِثْلُهُ, like as you say مِنْ أَهْلِ هَذَا الْغَائِطِ, There came not forth, of the people of this city, or town, any one like him. (AZ.) — A [bowl, such as is called] جَفْنَةٌ. (Fr, IAar, K.)

قَعْرُ Intellect, or intelligence: (K:) or full, or perfect, [or profound,] intellect or intelligence. (IAar, TA.) [See also قَعْرٌ.]

قَعْرَةٌ: see قَعْرٌ, in two places. — What covers the bottom of a bowl; as also قَعْرَةٌ. (K.) See قَعْرَانٌ.

قَعْرَةٌ: see قَعْرَةٌ.

قَصْعَةٌ قَعْرَةٌ: see قَعْرَانٌ. — See also شَفِيرَةٌ.

قَعْرَانٌ A drinking-cup or bowl (قَدَحٌ) made deep; i. q. مُقَعَّرٌ. (S.) — † A vessel nearly full: (A:) or a vessel having something in its bottom: (K:) fem. قَعْرَى: (TA:) and قَصْعَةٌ قَعْرَى, and قَعْرَةٌ, † a bowl having in it what covers its bottom. (K, TA.)

قَعُورٌ: see قَعِيرٌ, in two places.

قَعِيرٌ Deep; having a remote bottom; (A, K;) applied to a river; as also قَعُورٌ, accord. to the K; but this is not mentioned by any one before the author of the K, and is a mistake for قَعُورٌ, which occurs afterwards in the K. (TA.) You say بَيْتٌ قَعِيرٌ, (A,) and قَعُورٌ, (K, TA,) A deep well; (K, TA;) a well having a remote bottom. (TA.) And قَصْعَةٌ قَعِيرَةٌ (S, A) † A deep bowl. (TA.) قَعُورٌ is also applied as an epithet to a woman's vulva: (Ibn-Habib, TA in art. خَجَى:) and, accord. to the K, to a woman. (TA in that art.)

شَفِيرَةٌ: see قَعْرٌ: — and قَعِيرٌ. — See also شَفِيرَةٌ.

قَعُورٌ: see قَعِيرٌ.

أَقْعَرٌ Deeper.]

مُقَعَّرٌ, (so in a copy of the A,) or مُقَعَّرٌ, like مُعْظَرٌ [in measure], (so in the TA,) [but the former I think the correct form, being agreeable with analogy,] A man who reaches the bottoms, or utmost points, of things, or affairs. (A, TA.)

مُقَعَّرٌ: see قَعْرَانٌ: — and مُقَعَّرٌ.

مُقَعَّرٌ: see مُقَعَّبٌ in art. قَعَب.

مُقَعَّرٌ, applied to a [cup of the kind called] قَعْبٌ, Wide and deep. (K.)

مُنْقَعَرٌ Uprooted. So in the Kur, [liv. 20,] كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعَرٍ As though they were the lower parts of palm-trees uprooted: (TA:) or the meaning is, extirpated, by going into the bottom [or depth] of the earth, so as to leave no mark nor trace. (El-Basāir, TA.)

قعر

1. قَعَسَ, aor. ʿ, (TK,) inf. n. قَعَسَ, (S, A, K,) He (a man, TK) had a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; قَعَسَ being the contr. of حَذَبَ. (S, A, K, TK.) [And in like manner,] قَعَسَ in a bow is A bending outwards of its inner side, in its middle, and a bending inwards of its outer side. (TA.) — See also 6, in two places. — قَعَسَ الشَّيْءُ, [aor. ʿ,] inf. n. قَعَسَ, He bent the thing; as also قَعَسَهُ. (TA.)

2: see 1, last signification.

5: see 6, in two places.

6. تَقَاعَسَ He made his [meaning his own] breast, or chest, to stick out. (A.) — He drew back, and became refractory, and made himself like him who has a hollow, or receding, back, and a protruding, or protuberant, breast, or chest. (Har, p. 17.) — † He drew back; held back; or hung back. (S, K.) You say, تَقَاعَسَ عَنِ الْأَمْرِ † He drew back, held back, or hung back, from the thing, or affair, and would not go forward in it; (S, TA;) as also قَعَسَ, inf. n. قَعَسَ; and تَقَعَسَ: (TA:) in some copies of the S, instead of تَقَاعَسَ, in this phrase, we find تَقَعَّوَسَ. (TA.) And [in like manner,] † أَقْعَنَسَ † He drew back; he receded, or went backwards. (S, K.) When a man draws water without a pulley, pulling the rope at the head of the well, his back pains him, and it is said to him, † أَقْعَنَسْ وَأَجْذِبِ الدَّنْوَ, [Go thou backwards, and pull the bucket]. This verb is without idghām because it is quasi-coördinate to اَحْرُجْجِمَ. (S.) — † He (a horse, S, K) drew back, or held back, and would not go forward: (S;) or would not submit to his leader; (K;) [as also أَقْعَنَسَ; as appears from an explanation of its part. n., below.] You say also, تَقَعَّسَتِ الدَّابَّةُ, meaning, † The beast of carriage stood still, and would not move from its place. (TA.) — † [He (a man) and] it (might or strength) was, or became, firm, or steady, and resisted; [as also أَقْعَنَسَ; as appears from an explanation of its part. n., below:] and أَقْعَنَسَ † he was, or became, firm, and did not bow his head: and قَعَسَ, inf. n. قَعَسَ, † he (a man) was, or became, inaccessible, or unapproachable, and mighty, or strong, and firm, or steady. (TA.) — † It (the night) was, or became, long, or protracted; as though it did not quit its place; like بَرَكَ. (A, TA.) See أَقْعَسَ.

Q. Q. 2. تَقَعَّوَسَ: see 6.

R. Q. 3. أَقْعَنَسَ: see 6, in five places.

أَقْعَسَ: see قَعَسَ.

قَعَسَ: }
قَعَسَ: }
قَعَسَ: }
قَعَسَ: } see مَقْعَسَ.

أَقْعَسَ Having a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; (S, A, K;) as also قَعَسَ (S, K) and مَقْعَسَ (S:) [or the last rather signifies making his breast, or chest, to stick out: see its verb:] fem. of the first, قَعَسَاءَ; (K;) applied to a woman [&c.]: and pl. قَعَسٍ: the dim. of the first is أَقْعَسٌ. (TA.) [See أَقْعَسَ and أَقْعَسَ.]—Applied to a horse, Having the صَبْوَة [or place of the saddle], (K,) or the spine in that part, (S,) depressed, and the قَطَاة [or part next behind] elevated; (S, K;) [i.e., saddle-backed.]—Applied to a camel, Having the head and neck and back inclining: (K:) or having the head and neck inclining towards the back: (S:) the latter is the right explanation. (TA.) Hence the saying, أَبْنِ خَمْسَ عَشَاءَ خَلْفَاتِ قَعَسٍ, meaning, The tarrying of the moon five nights old until it sets is like the tarrying during the evening feed of pregnant camels having their heads and necks inclining towards their backs. (S, TA.) [See عَمَمَةٌ.] The same epithet applied to a camel also signifies Having a shortness in the hind legs, and a sloping in the withers. (TA.)—Also, the fem., قَعَسَاءَ, applied to an ant (نَهْلَة), Raising its breast and its tail: (K:) pl. قَعَسَاوَاتٍ. (TA.)—And applied to a bow (قَوْس), Having a bending outwards of its inner side, in its middle, and a bending inwards of its outer side. (TA.)—Also أَقْعَسَ, applied to a man, †Inaccessible, or unapproachable, (S, K, TA,) and mighty, or strong, and firm, or steady. (TA.) You say also, عَزَّ أَقْعَسَ (A) and عَزَّةٌ قَعَسَاءَ (S, A) †Firm might or strength. (S.) [See also مَقْعَسَ.]—لَيْلٌ أَقْعَسٌ †A long, or protracted, night; (A, K;) as though it did not quit its place. (S, A.) And سِنُونَ قَعَسٌ †Years lasting long. (TA.)

مَقْعَسَ †Drawing back; holding back; or hanging back: [see its verb:] (TA:) or strong; powerful; mighty: (S, K, TA:) also anything drawing in his head upon his neck, like him who refrains, or defends himself, from a thing: a camel that resists being led: anything that resists, or withstands: might, or power, that resists, or withstands, injury. (TA.) [See also أَقْعَسَ.] The pl. is مَقْعَسٌ and مَقْعَسٌ; (S, K;) the addition of the ي being in this case optional. (S.) The dim. is مَقْعَسٌ, or مَقْعَسٌ, (Sb, S, K,) or مَقْعَسٌ, (TA,) or مَقْعَسٌ, (S, TA,) or مَقْعَسٌ: (TA: and so in some copies of the K:) Mbr objected to the first and second of these, as not agreeable with analogy; and preferred the third

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and fourth, or, accord. to the S, the fifth, or, as some say, the last. (TA.)

أَقْعَسَ: see مَقْعَسَ.

قَعَسَ

1. قَعَصَهُ: see 4, throughout. قَعَصَتِ الْغَنَمُ The sheep, or goats, were seized, or affected, with the disease called قُعَاصٌ, q. v. (S, K.)

4. أَقْعَصَهُ He slew him on the spot; (S, A, K;) as also قَعَصَهُ, (A, K,) aor. -, (K,) inf. n. قَعَصٌ: (TK:) or both signify he slew him quickly: or the former signifies he struck, or shot at it, (a thing, or an object of the chase,) and it died on the spot, before it was [struck or] shot: and he hastened and completed, or made sure or certain, his (a man's) slaughter: and قَعَصَةٌ is a subst. derived from it [app. signifying the act]. (L, TA.) You say also, أَقْعَصَهُ بِالرَّمْحِ, and قَعَصَهُ, He thrust him, or pierced him, with the spear, quickly: or from behind. (TA.)

7. انْقَعَصَ He died. (K.)

قَعَصَ A quick death: (S, A, K:) and a quick slaughter; as also قَعَصٌ. (TA.) You say, مَاتَ قَعَصًا He (a man, S, A) died on the spot, from a blow or a shot. (S, A, K.) And it is said in a trad., مَنْ خَرَجَ مُجَاهِدًا فِي سَبِيلِ اللَّهِ قُعَصًا فَقَدْ آسَتْ وَجْهَ الْجَبَابِ [Whoso goeth forth as a warrior in the cause of God, and is slain quickly, or suddenly, has a just claim to the permanent abode of happiness in the other world]: (S,* TA:) alluding to the مَابَ mentioned in the Kūr xxxviii. 24 and 39. (Az, TA.)

قَعَصَ: see قَعَصَ.

قَعَصَهُ: see 4.

طَعَنَهُ قَعَصًا A thrust, or wound, with a spear or the like, that kills quickly. (TA.)

قُعَاصٌ A certain disease which attacks sheep or goats, (S, A, K,) in consequence of which something flows from their noses, (TA,) killing them immediately, (S, A, K,) on the spot: (A:) and which kills men on the spot: (A:) and a certain disease in the breast, or chest, which is as though it broke the neck. (Lth, K.) It is said in a trad., وَمَوْتَانِ يَكُونُ فِي النَّاسِ كَقُعَاصِ الْغَنَمِ, [And a mortality which shall be among men, like the قُعَاص of sheep or goats]. (S.)

قُعَاصٌ: }
مَقْعَصٌ: } see what next follows.

مَقْعَصٌ A lion that kills quickly; as also قُعَاصٌ and مَقْعَصٌ. (K.)—See also what next follows.

غَنَمٌ مَقْعُوصَةٌ Sheep, or goats, seized, or affected, with the disease called قُعَاصٌ: (S, K:) accord. to

IAar, قُعَاصٌ مَقْعُوصٌ signifies a sheep, or goat, having the mortal disease so called. (TA.)

قَعَسَ

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See Supplement.]

قُعَاصٌ

1. قُعِصَتْ الْأَرْضُ, aor. -, inf. n. قُعُوفٌ, The land was rained upon, and its herbage became altered and spoiled thereby: (K:) or قُعُوفٌ [the inf. n.] signifies the falling of dust upon the herbs, or leguminous plants, (AHn, K, TA,) in consequence of which they are spoiled if the dust be not washed off. (AHn, TA.) [See قُعَاتٌ as said of the نَهْلَى.]

8. اقْتَعَا الْخُرُزَ is said in the K to be syn. with اقْتَعَا, [q. v.,] and is expl. by Lh as meaning He repeated the [kind of sewing termed] خُرُزٌ [i. e. the sewing of skins and the like by means of an awl], and added, between the two kulbehs, another kulbeh, as is done with reed-mats when they are re-sewed. (TA.) [The kulbeh (كُلْبَة, q. v.) is here described as a thong, or a strand (طَاقَة) of [the membranous fibres that grow at the base of the branches of the palm-tree and are called] لَيْف, used in the same manner as the shoemaker's awl, &c., as in art. كَلَب, q. v.; but what is here meant by this word is evidently, I think, a thong, or the like, with which a skin is sewed, agreeably with another explanation of it in art. كَلَب.]

قَفَحَ

1. قَفَحَهُ, (S, L,) aor. -, (L,) inf. n. قَفْحٌ and قَفْحٌ, (S, L, K,) He struck him, or it: but the striking termed قَفْح is only on the head, or on something hollow, (S, L, K,) or on something hard [evidently a mistake for moist, or soft]; (L;) i. q. قَفَحَهُ, (K,) and used by the people of El-Yemen in the sense of صَقَعَهُ: (L:) he struck a person's head with a staff: (L:) he struck a person on the head with a staff. (Aq.) He broke a person's head: he broke a thing across: he broke the substance called عَرْمَضٌ upon the surface of water. (L.)

قَفَدَ

1. قَفَدَ, aor. -, inf. n. قَفْدٌ, He was, or became, قَفْدٌ, or characterized by what is termed قَفْدٌ, as explained below, [app. in all the senses of these two words]. (S, L, K, &c.) See صَدَفٌ — قَفْدٌ, (IKtt,) inf. n. قَفْدٌ (S, L, K) and قَفْدَاءٌ, (K,)

2: see what next precedes.

5. تَقْفَز [He put on, or wore, a pair of gloves; as also قَفَز, aor. 2, as appears from a quotation in the L, from Khālid Ibn-Jembeh, viz. الْقَفَازَانِ: he (a sportsman [or falconer]) put on, or wore, hawking-gloves (قَفَازَانِ): (A:) or took or prepared for himself the reticulated iron thing upon which the falcon sits. (TA, as from Z.) See قَفَاز. — تَقْفَزَتْ بِالْحِثَاءِ, said of a woman, (S, A,) †She dyed her hands (A, K) to the wrists, (A,) and her feet, (K,) with حِثَاء. (A, K.)

6. تَقَافَزُوا [They contended together, or vied, one with another, in leaping, jumping, springing, or bounding]. You say so of children playing at the game called قَفْزِي. (A, K.)

قَفْزَةٌ A leap, jump, spring, or bound.]

قَفَزَى A leaping, jumping, springing, or bounding. (K.) You say, جَاءَتِ الْخَيْلُ تَعْدُو الْقَفْزَى [The horses came running with a leaping, jumping, springing, or bounding, motion]; from الْقَفْزِ [inf. n. of قَفَز]. (S, TA.)

قَفَازُ: see قَفَاز.

قَفِيزٌ A certain measure of capacity, consisting of ten مَكَايِك [pl. of مَكُونٌ]; (S, Mṣb, K;) accord. to the people of El-'Irāḳ: (TA:) or twelve times what is termed مَن: (Mgh in art. ربع:) [see also جَرِيبٌ, in three places: and see صَاع:] pl. [of pauc.] أَقْفِرَةٌ, and [of mult.] قَفْزَانٌ (S, Mṣb, K) and قَفْزَانٌ. (Fr, Sgh.) [See كُرٌ, throughout.] قَفِيزُ الطَّحَانِ [The قَفِيز of the grinder] is when one says, "I will grind for so much and a قَفِيز of the flour itself:" so says Ibn-El-Mubārak: or when one hires a man to grind for him a certain quantity of wheat for a قَفِيز of its flour, (TA,) or when one says, "I hire thee to grind this wheat for a pound of its flour," for instance; whether there be something else therewith or not: (Mṣb:) what is thus termed is forbidden. (Mṣb, TA.) — Also, A certain measure of land; (T, Mṣb, K;) namely, the tenth of a جَرِيب, q. v.: (Mṣb:) or a hundred and forty-four cubits. (K.)

قَفَازٌ That leaps, jumps, springs, or bounds, much, or often; (A, *Mṣb;) [and so قَفْزُ, occurring in art. رَأَى in the M and K, applied as an epithet to a gazelle.] — Hence, قَفَازَةٌ A female slave: because she seldom remains still. You say, يَا أَبْنُ الْقَفَازَةِ O son of the female slave. (A.)

قَفَازٌ A kind of glove; a thing which is made for the two hands, or hands and arms, stuffed with cotton, (S, L, K,) and having buttons which are buttoned upon the fore arms, (S, L,) worn by a woman as a protection from the cold; (S, L,

K;) they are made of skins, and of felt; are worn by the women of the Arabs of the desert; and extend to the bones of the elbow: (L, TA:) a pair of them is called قَفَازَانِ: (S, L:) or a thing which the women of the Arabs of the desert make for themselves, stuffed with cotton, covering a woman's two hands, with her fingers, and, some add, having buttons upon the fore arm; like what the carrier of the falcon wears: (Mṣb:) or a thing which those women make for themselves, covering the fingers and hand and arm: and a thing which the sportsman [meaning the falconer] wears upon each hand, or hand and arm, of skin, or of felt, or wool: (Mgh:) or a kind of women's ornament for the hands and feet, or the hands and arms and the feet and legs: and a reticulated iron thing (حَدِيدَةٌ مُشَبَّكَةٌ, accord. to the TA, as from the K, but in the CK مُشَبَّكَةٌ) upon which the falcon sits. (K.) — And [hence,] Whiteness in the أَشَاعِرُ [or hairs next the hoof] of a horse. (K. [See also قَفَز, and قَفَز, and أَقْفَز.])

قَفْزِيٌ A certain game of children, who set up pieces of wood, or a piece of wood, (the former accord. to the A, and the latter accord. to the K) and leap over them, or it. (A, K, TA.)

قَافَزٌ Leaping, jumping, springing, or bounding. (Mṣb.) — قَافِيزٌ, and قَوَافِيزٌ, Swift horses, that leap, jump, spring, or bound, in their running. (K.) — القَوَافِيزُ The frogs. (Sgh, K.)

أَقْفَزُ (S, K) and مُقَفِّزٌ (S, A, K) †A horse whose whiteness of the lower parts of his fore legs extends as far as his مَرْتَقَانِ [properly signifying the elbows; but here, probably meaning, as it seems to do in some other instances, the knees], without his having the like in the hind legs; (S, K;) as though he had gloves (قَفَازَانِ) put upon him: (S:) or whose whiteness of the lower parts of the legs does not extend beyond the أَشَاعِرُ [or hairs next the hoof]; as also مُتَعَلٌّ. (A, TA.)

تَقْفِيزٌ A scattered whiteness intermingling in the shanks, as far as the knees, of a دَابَّةٌ [meaning, horse]: a signification wrongly assigned by Lth to تَقْفِيرٌ. (TA in art. فَر.)

أَقْفَزُ: see مُقَفِّزٌ.

قفص

1. قَفَصَهُ, (S, M, A, Mṣb, K,) aor. 2, (TK,) inf. n. قَفَصٌ, (M, TA,) He collected it, gathered it, or put it, together; namely, a thing: (M, Mṣb:) or he put, or brought, one part, or parts, thereof near to another, or others: (K:) or he collected it, gathered it, or put it, together, and connected, or conjoined, one part, or parts, thereof with another, or others. (Jm, TA.) — He collected, or put, together his legs; namely, those of a beast of carriage: (Mṣb:) or he tied, or bound, his legs, and collected, or put, them to-

gether; namely, those of an antelope; (AA, A'Obeid, M, A, K;) and those of a beast of carriage; as also قَفَصَهُ. (L.) — He tied it, (namely, the يَحْسُوبُ, K, i. e., the male bee, TA,) in the hive, with a thread, that it might not go forth. (K.)

2: see 1.

4. اقْفَصَ He (a man, TA) had a cage, or coop, (قَفَصٌ,) of birds. (K.)

5: see 6.

6. تَقَافَصَ It (a thing, M, A, meaning anything, TA) was, or became, complicated, or confused; [either properly, as when said of a cage or the like; or tropically, as when said of an affair of the mind;] (M, A, K, TA;) as also تَقَفَّصَ: (TA:) or the latter signifies it was, or became, collected, gathered, or put, together. (IF, K, TA.)

قَفَصٌ: } see what next follows.
قَفَصٌ: }

قَفَصٌ A cage, coop, or place of confinement, (A, K,) or thing made of canes or reeds, or of wood, (M, TA,) [or of palm-sticks, &c.,] for a bird or birds: (S, M, A, K:) said by some to be an arabicized word [from the Persian قَفَس]: by others, to be Arabic, from قَفَصَهُ in the first of the senses explained above: (Mṣb:) pl. أَقْفَاصٌ. (S, A, Mṣb.) — [It is also applied to The cage-formed structure of the bones of the thorax: (see ظَرِبَانَ) and is used in this sense in the present day.] — Also, A certain implement for seed-produce; (K;) or a thing composed of two curved pieces of wood between which is a net; (M, L;) upon which wheat is conveyed to the heap where it is trodden out. (M, L, K.) — فِي قَفَصٍ مِّنَ الْمَلَائِكَةِ (M, Mṣb,) or قَفَصٍ مِّنَ النُّورِ, (M,) or قَفَصٍ مِّنَ النُّورِ, [so in several copies of the K, but accord. to the TA, being there said to be in the former case with damm, and in the latter with fet-h,] and قَفَصٍ, (K,) occurring in a trad., (M, Mṣb, K,) means, †In an assemblage of angels: (Mṣb:) or in a confused assemblage of angels: and in a confused mixture of light. (M, Sgh, K.)

قَفَاصٌ A maker of cages or coops. (TA.)

رَجُلٌ مُقَفِّصٌ طَيْرًا A man having a cage, or coop, of birds. (TA, from a trad.)

مُقَفِّصٌ [in the L, and TA without any syll. signs: but in the latter said to be like مَكْرَم, by which is generally meant مُكْرَمٌ: in the L, however, it is mentioned after قَفَصَ الظَّبْيِ as meaning "he tied, or bound, the legs of the antelope:" and this indicates that it is as I have written it:] Having his arms and legs, or fore legs and hind legs, tied, or bound. (L, TA.) — ثَوْبٌ مُقَفِّصٌ A

garment, or piece of cloth, marked with lines in the form of a قَصَص. (K.)

قَطَط

قَع

قَل

قَفَن

قَو

See Supplement.]

قَب

قَبَقَب and قَبَقَبَان A certain wood of which horses' saddles are made; (IDrd, S, O, K;) called in Pers. آَزَادِ دَرَخْت. (IDrd, S, O.) [See also قَبَقَب, in art. قَب.] — And, both words, A horse's saddle itself. (IDrd, O, K.) [See, again, قَبَقَب.] — And the former word signifies A strap, or thong, that surrounds the pommel and troussequin of a horse's saddle: (O, K:) or, as used by post-classical authors, a strap, or thong, that is put across behind the troussequin of a saddle. (IDrd, TA.) — And [The bit-mouth, or mouth-piece of a bit; also called the شَكِيمَة; i. e.] the part of a bit in the middle of which is the قَلَس. (O, K.)

قَبَقَب The خَرَزَة [app. a polished stone, or a shell,] with which cloths are glazed. (O, K.) [See also قَبَقَب, last sentence, in art. قَب.]

قَبَقَبَان: see the first paragraph, above.

قَل

See Supplement.]

قَب

1. قَلَبَهُ (S, A, Mgh, O, Msh, K,) aor. ʔ, (Msh, K,) inf. n. قَلَب, (Msh,) He altered, or changed, its, or his, mode, or manner, of being; (A, Mgh, Msh, K;) and قَلَبَهُ signifies the same, (K,) or is like قَلَبَهُ in the sense expl. above and in other senses but denotes intensiveness and muchness; (Msh;) and قَلَبَهُ also signifies the same as قَلَبَهُ in the sense expl. above, (K,) on the authority of Lh, but is of weak authority. (TA.) Hence, (Mgh,) He inverted it; turned it upside-down; turned it so as to make its uppermost part its undermost; (S, A, Mgh, Msh;) namely, a thing; (S;) for instance, a [garment of the kind called] رِدَاء: (A, Mgh;) and قَلَبَهُ has a similar meaning, but [properly] denotes intensiveness and muchness. (Msh. See two exs. of the latter verb voce قَلَبَهُ.) And, (A, K,) like قَلَبَهُ, [except that the latter properly denotes intensiveness and muchness,] (K,) it signifies حَوَلَةً ظَهْرًا لِبَطْنٍ (A, K) [He turned it over, or upside-down as meaning so that the upper side became the under side; lit. back for belly; accord. to the TA, meaning back upon belly (ظَهْرًا عَلَى بَطْنٍ); but this is hardly conceivable; whereas the former explanation is obviously right in another case:

(see 5:) and another meaning of قَلَبَهُ and قَلَبَهُ, i. e. he turned it inside-out, is indicated in the TA by its being added, so that he knew what was in it]. — See an ex. voce قَلَاب. One says, قَلَبَ كَلَامًا [meaning He altered, or changed, the order of the words of a sentence or the like, by inversion, or by any transposition]. (TA.) [And in like manner, قَلَبَ كَلِمَةً He altered, or changed, the order of the letters of a word, by inversion, or by any transposition.] Es-Sakháwee says, in the Expos. of the Mufasssal, that when they transpose [the letters of a word], they do not assign to the [transformed] derivative an inf. n., lest it should be confounded with the original, using only the inf. n. of the original that it may be an evidence of the originality [of the application of the latter to denote the signification common to both]: thus they say قَلَبَ مَقْلُوبٌ مِنْهُ is أَيَس [i. e. formed by transposition, or metathesis, from it], and has no inf. n.: when the two inf. ns. exist, the grammarians decide that each of the two verbs is [to be regarded as] an original, and that neither is مَقْلُوبٌ from the other, as in the case of جَذَبَ and جَبَذَ: but the lexicologists [in general] assert that all such are [of the class termed] مَقْلُوبٌ. (Mz, close of the 33rd نوع.) [And قَلَبَ likewise signifies He changed, or converted, a letter into another letter; the verb in this sense being doubly trans.: for ex., one says, قَلَبَ الْوَاوَ إِلَى يَ He changed, or converted, the و into ي.] — And [hence] one says, قَلَبَهُ عَنْ وَجْهِهِ + He turned him [from his manner, way, or course, of acting, or proceeding, &c.]: and Lh has mentioned قَلَبَهُ [in the same sense], but as being disapproved. (TA.) And قَلَبَ الصَّبِيَّانَ + He (the teacher) turned away [or dismissed] the boys to their dwellings: (Th, A, TA:) or sent them [away], and returned them, to their abodes: and Lh has mentioned قَلَبَهُ as a dial. var. of weak authority, saying that the former verb is that which is used by the Arabs in this and other [similar] cases. (TA.) And قَلَبَتِ الْقَوْمَ + I turned away [or dismissed] the people, or party; (Th, S, O;) like as you say صَرَفَتِ الصَّبِيَّانَ. (Th, S.) And قَلَبَ اللَّهُ فُلَانًا إِلَيْهِ + [God translated such a one unto Himself, by death; meaning God took his soul]; as also قَلَبَهُ; (K, TA;) whence the saying of Anooshirwán, قَلَبَ اللَّهُ مُقَلَّبَ أَوْلِيَائِهِ + [May God translate you with the translating of his favourites (مَقْلَبٌ being here an inf. n.), meaning, as He translates his favourites]. (TA.) — And قَلَبَ عَيْنَهُ, and قَلَبَ عَيْنَهُ, (A,) [He turned about, or rolled, his eye, and therefore the parts of his eye that are occasionally covered by the eyelids,] on the occasion of anger, (A, TA,) and of threatening. (TA.) — قَلَبَ, aor. ʔ, inf. n. قَلَب; and قَلَبَ likewise, but this is of weak authority, mentioned by Lh; signify also He turned over bread, and the like, when the upper part thereof was thoroughly baked, in order that the under side might become so. (TA.)

And you say, قَلَبْتُ الْإِنَاءَ عَلَى رَأْسِهِ [I turned over the vessel upon its head]. (Msh, in explanation of قَلَبْتُ الْإِنَاءَ.) And قَلَبْتُ الْأَرْضَ لِلزَّرَاعَةِ [I turned over the earth for sowing]: and قَلَبْتُهَا, also, I did so much. (Msh.) And يُقَلِّبُ التُّرَابَ بِالْحَفْرِ [The earth is turned over in digging]: whence قَلَبْتُ قَلْبًا means I dug a well. (A.) — And [hence also] one says, قَلَبْتُ الشَّيْءَ لِلِابْتِيَاحِ I turned over the thing, or + I examined the several parts, or portions, of the thing, (تَصَفَّحْتُهُ,) [or I turned over the thing for the purpose of examining it,] with a view to purchasing, and saw its outer part or side, and its inner part or side: and قَلَبْتُهُ, also, I did so much. (Msh.) And قَلَبَ السِّلْعَةَ + He (a trafficker) examined the commodity, and scrutinized its condition: and قَلَبَهَا, also, he did so [much]. (A.) And قَلَبَ الدَّابَّةَ and قَلَبَ الْغُلَامَ + [He examined, &c., the beast, or horse, or the like, and the youth, or young man, or male slave]: (A:) and قَلَبَ الْمَمْلُوكَ, aor. ʔ, inf. n. قَلَب, + he uncovered and examined the male slave, to look at [or to see] his defects, on the occasion of purchasing. (O, TA.) And قَلَبْتُ الْأَمْرَ ظَهْرًا لِبَطْنٍ + I considered [or turned over in my mind] what might be the issues, or results, of the affair, or case: and قَلَبْتُهُ, also, I did so much. (Msh.) — قَلَبَ signifies اِنْقِلَابٌ (S, A, O, K, TA,) meaning A turning outward, (TK,) and being flabby, (TA,) of the lip, (S, A, O, K,) or of the upper lip, (TA,) of a man: (S, A, O, K, TA:) it is the inf. n. of قَلَبْتُ said of the lip (الشَّفَّةُ); (TA;) [and also, accord. to the TK, of قَلَبَ said of a man as meaning His lip had what is termed قَلَب: and hence قَلَبٌ as an epithet applied to a man; and [its fem.] قَلْبَةٌ as an epithet applied to a lip. (S, A, O, K, TA.) — قَلَبَهُ (S, A, O, K,) aor. ʔ (Lh, K) and ʔ, (K,) He (a man, S, O) hit his heart. (S, A, O, K.) And It (a disease) affected, or attacked, his heart. (A.) And قَلَبَ He (a man) was affected, or attacked, by a pain in his heart, (Fr, A, TA,) from which one hardly, or nowise, becomes free. (Fr, TA.) And قَلَبَ said of a camel, (As, S, O, K, TA,) inf. n. قَلَابٌ (As, S, TA,) He was attacked by the disease called قَلَابٌ expl. below: (As, S, O, K, TA:) or he was attacked suddenly by the [pestilence termed] غَدَّة, and died in consequence. (As, TA.) — [Hence,] قَلَبَ النَّخْلَةَ + He plucked out the قَلَب, or قَلَب, meaning heart, of the palm-tree. (S, A, O, K.) — And قَلَبَتِ الْبُسْرَةُ + The unripe date became red. (S, O, K.)

2: see 1, first quarter, in four places. You say, قَلَبْتُهُ بِيَدِي [I turned it over and over with my hand], inf. n. تَقْلِيبٌ. (S.) [And hence several other significations mentioned above.] See, again, 1, latter half, in four places. — قَلَبَ قَلْبًا, (A, O,) in the Kur [xviii. 40],

(O,) means *فأصبح يقلب كفيه ظهراً بطناً* [And he began to turn his hands upside-down, or to do so repeatedly,] in grief, or regret: (Bd:) or *he became in the state, or condition, of repenting, or grieving*: (Ksh, A, O:) for *تَغْلِبُ الكَفَيْنِ* is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like *عَضَّ الكَفِّ* and *السَّقُوطُ* *تَغْلِبُ المَالِ لِعَرَضِ الرِّيحِ* [Ksh.]. — *تَغْلِبُ* occurs in the A, in art. *تَجَر*, as an explanation of *التَّجَارَةُ*, meaning *† The employing of property, or turning it to use, in various ways, for the purpose of gain.* And you say, *قَلْبَتُهُ فِي الأَمْرِ*, meaning *صَرَفَتُهُ* [i. e. *† I employed him to act in whatever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the affair: or I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair: and simply, I employed him in the managing of the affair.*] (K in art. *صرف*). [And *قَلَّبَ الفِكْرَ فِي أَمْرٍ* *† He turned over and over, or revolved repeatedly, in his mind, thoughts, considerations, or ideas, with a view to the attainment of some object, in relation to an affair.*] And *قَلَّبَ الأُمُورَ*, (TA,) inf. n. *تَغْلِبُ*, (S, K, TA,) *† He investigated, scrutinized, or examined, affairs, [or turned them over and over in his mind, meditating what he should do,] and considered what would be their results.* (TA.) *وَقَلَّبُوا لَكَ الأُمُورَ* is a phrase occurring in the *Kur-án* [ix. 48,] (Msb,) and is tropical, (A,) meaning *† [And they turned over and over in their minds affairs, meditating what they should do to thee: or] they turned over [repeatedly in their minds] thoughts, or considerations, concerning the beguiling, or circumventing, thee, and the rendering thy religion ineffectual]:* (Jel:) or *they meditated, or devised, in relation to thee, wiles, artifices, plots, or stratagems; and [more agreeably with the primary import of the verb] they revolved ideas, or opinions, respecting the frustrating of thy affair.* (Ksh, Bd.)

4: see 1, in six places. *أَقْلَبَهُ*, said of God, also signifies *† He made him to return from a journey: see an ex. in the first paragraph of art. صَحْب*. (In the phrase *أَقْلَبْنَا بِرِزْمَةٍ*, expl. in the TA in art. *دمر* as meaning *Restore us to our family in safety*, *أَقْلَبْنَا* is a mistranscription for *أَقْلَبْنَا*.) *أَقْلَبَ* as intrans., said of bread [and the like], *It became fit to be turned over [in order that the other side might become thoroughly baked].* (S, O, K.) — And *أَقْلَبَ العِنَبُ* *The grapes became dry, or tough, externally,* (K, TA,) and were therefore turned over, or shifted. (TA.) — Also *He had his camels attacked by the disease called قَلَاب*. (S, O, K.)

5. *تَغْلِبُ الشَّيْءَ ظَهْرًا بَطْنًا* [The thing turned over and over, or upside-down as meaning so that the upper side became the under side, (lit. back

for belly,) doing so much, or repeatedly], like as does the serpent upon the ground vehemently heated by the sun. (S, O, TA.) *تَغْلِبُ* said of a man's face [&c.] signifies *تَصَرَّفَ* [i. e. *It turned about, properly meaning much, or in various ways or directions; or it was, or became, turned about, &c.*]. (Jel in ii. 139.) And *تَغْلِبُ فِيهِ* *تَغْلِبُ فِيهِ*, in the *Kur* [xxiv. 37], means *In which the hearts and the eyes shall be in a state of commotion, or agitation, by reason of fear, (Zj, Jel, TA,) and impatience; (Zj, TA;) the hearts between safety and perdition, and the eyes between the right side and the left.* (Jel.) And *تَغْلِبُهُمُ*, in the *Kur* xvi. 48, means *† In their journeyings for traffic.* (Jel. [See also the *Kur* iii. 196, and xl. 4.]) You say, *تَغْلِبُ فِي البلادِ*, (TA,) and *فِي الأُمُورِ*, (K, TA,) meaning *† He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: and simply, he employed himself in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: or تَغْلِبُ فِي الأُمُورِ means he practised versatility, or used art or artifice or cunning, in the disposal, or management, of affairs.* (K, TA.) And *هُوَ يَتَغْلَبُ فِي أَعْمَالِ السُّلْطَانِ* *† He acts as he pleases, &c., or simply he employs himself, in the offices of administration, or in the provinces, of the Sultán.* (A.)

7. *انقلب*, of which *مُنْقَلَبٌ* is an inf. n., (S, O, K, TA,) syn. with *انقلاب*, (TA,) and also a n. of place, (S, O, K, TA,) like *مُنْصَرَفٌ*, (S, O, TA,) is quasi-pass. of *قَلْبَتُهُ*: (S, O:) it signifies *It, or he, was, or became, altered, or changed, from its, or his, mode, or manner, of being*: (TA:) [and hence,] it (a thing) became inverted, or turned upside-down [&c.: see 1]. (S.) — And [hence] *الْإِنْقِلَابُ إِلَى اللَّهِ* means *† The transition, and the being translated, or removed, to God, by death: and [in like manner] الْمُنْقَلَبُ means the transition [&c.], of men, to the final abode.* (TA. [See an ex. in p. 132, sec. col., from the *Kur* xxvi. last verse.]) — And *الْإِنْقِلَابُ* means also *† The returning, in an absolute sense: and, as also الْمُنْقَلَبُ, particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying, أَعُوذُ بِكَ مِنْ كَابَةِ الْمُنْقَلَبِ* *† [I seek protection by Thee from the being in an evil state in respect of the returning from my journeying to my home]; i. e., from my returning to my dwelling and seeing what may grieve me.* (TA.) The saying in the *Kur* xxii. 11 *وَأِنْ أَصَابَتْهُ فِتْنَةٌ أُنْقَلَبْ عَلَى وَجْهِهِ* means *† And if trial befall him, and [particularly such as] disease in himself and his cattle, he returns [to his former way, i. e., in this case,] to infidelity..* (Jel. [See also other exs. in the

Kur in ii. 138 and iii. 138.]) And one says, *انقلب عَنِ الْعَهْدِ* [meaning *† He withdrew, or receded, from the covenant, compact, agreement, or engagement.*] (S in art. *حول*). [See also an ex. from the *Kur-án* (lxvii. 4) voce *خَاسِبٌ*.]

قَلْبٌ The heart; syn. *فُؤَادٌ*: (Lh, T, S, M, O, Msb, K, &c.:) or [accord. to some] it has a more special signification than the latter word: (O, K:) [for] some say that *فُؤَادٌ* signifies the “appendages of the *مَرِيءٍ* [or oesophagus], consisting of the liver and lungs and *قَلْبٌ* [or heart]:” (K in art. *فؤاد*:) [and, agreeably with this assertion,] it is said that the *قَلْب* is a lump of flesh, pertaining to the *فُؤَاد*, suspended to the *نِيَاطُ* [q. v.]: Az says, I have observed that some of the Arabs call the whole flesh of the *قَلْب*, its fat, and its *حِجَاب* [or septum?], *قَلْبٌ* and *فُؤَادٌ*; and I have not observed them to distinguish between the two [words]; but I do not deny that the [word] *قَلْب* may be [applied by some to] the black clot of blood in its interior: MF mentions that *فُؤَادٌ* is said to signify the “receptacle,” or “covering,” of the heart, *وَعَاءُ الْقَلْبِ*, or *غِشَاءُهُ*, [i. e. the pericardium,] or, accord. to some, its “interior:” the *قَلْب* is said to be so called from its *تَغْلِبُ*: [see 5:] the word is of the masc. gender: and the pl. is *قُلُوبٌ*. (TA.) *بَنَاتُ الْقَلْبِ* means *† The several parts, or portions, [or, perhaps, appendances,] of the heart.* (TA in art. *بنى*.) [And *قَلْبٌ* is also used as meaning The stomach, which is often thus termed in the present day: so, for ex., in an explanation of *طَنِخٌ*, q. v.] —

قَلْبُ الْعَقْرَبِ (also called simply, *الْقَلْبُ*, Kzw) is *† A certain bright star, [the star α in Scorpio,] between two other stars, which is one of the Mansions of the Moon, (S, O,) namely, the Eighteenth Mansion; so called because it is in the heart of Scorpio: (MF:) [it rose aurorally, about the commencement of the era of the Flight, in Central Arabia, together with النَّسْرُ الْوَاقِعُ (α of Libra) on the 25th of November, O. S.: (see مَنَازِلُ الْقَمَرِ, in art. نَزَل:)] the commencement of the period when the cattle breed in the desert is at the time of its [auroral] rising and the [auroral] rising of النَّسْرُ الْوَاقِعُ; these two stars rising together, in the cold season: the Arabs say, إِذَا طَلَعَ الْقَلْبُ جَاءَ الشِّتَاءُ كَأَنَّكَ لَدِ الْقَلْبِ* [When the heart of the Scorpion rises, the winter comes like the dog]: and they regard its *تَوُّهُ* [q. v.] as unlucky; and dislike journeying when the moon is in Scorpio: at its *تَوُّهُ* [meaning auroral rising], the cold becomes vehement, cold winds blow, and the sap becomes stagnant in the trees: its *رَقِيبٌ* is *الدَّبْرَانُ* [q. v.] (Kzw.) There are also three similar appellations of other stars: these are *قَلْبُ الْأَسَدِ* *† [Cor Leonis, or Regulus, the star α of Leo]:* *قَلْبُ الثَّوْرِ*, an [improper] appellation of *الدَّبْرَانُ*: and *قَلْبُ الْحَوْتِ*, a name of *الرِّيشَاءُ* [q. v.]. (TA.) — And *الْقَلْبُ* is syn. with

الْصَّيِيرُ [signifying + *The heart as meaning the mind or the secret thoughts*]. (Msb in art. *ضمير*.) — And + *The soul*. (TA.) — And + *The mind*, meaning *the intellect*, or *intelligence*. (Fr, S, O, Msb, K.) So in the *Kur* l. 36: (Fr, S, O, TA:) or it means *there endeavour to understand, and consideration*. (TA.) Accord. to Fr, you may say, *مَا لَكَ قَلْبٌ* + *Thou hast no intellect, or intelligence*: (TA:) and *مَا قَلْبُكَ مَعَكَ* + *Thine intellect is not present with thee*: (O, TA:) and *أَيْنَ ذَهَبَ قَلْبُكَ* + *Whither has thine intellect gone?* (TA.) [And hence, *أَفْعَالُ الْقُلُوبِ* + *The verbs significant of operations of the mind*; as *ظَنَّ* and the like.] — See also *قَلْبٌ*. — [*قَلْبُ الْجَيْشِ*] means + *The main body of the army*; as distinguished from the van and the rear and the two wings: mentioned in the S and K in art. *خمس*; &c.] — And *قَلْبٌ* signifies also + *The pure, or choice, or best, part of anything*. (L, K, *TA.) It is said in a trad. *إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ* † [as though meaning, *Verily to everything there is a choice, or best, part; and the choice, or best, part of the Qur-án is Yá-Seen (the Thirty-sixth Chapter)*]: (A, O, L, TA:) it is a saying of the Prophet; [and may (perhaps better) be rendered, *verily to everything there is a pith; and the pith &c.*; from *قَلْبٌ*, as meaning, like *قَلْبٌ*, the “pith” of the palm-tree; but,] accord. to Lth, it is from what here immediately follows. (O.) One says, *جِئْتُكَ بِهَذَا الْأَمْرِ قَلْبًا*, meaning † *I have come to thee with this affair unmixed with any other thing*. (A, *O, L, TA.) — Also † *A man genuine, or pure, in respect of origin, or lineage*; (S, A, O, K;) holding a middle place among his people; (A;) and † *قَلْبٌ* signifies the same: (O, K:) the former is used alike as masc. and fem. and sing. and dual and pl.; but it is allowable to form the fem. and dual and pl. from it: (S, O:) one says *عَرَبِيٌّ قَلْبٌ* (S, A, *O) and † *قَلْبٌ* (O) † *a genuine Arabian man*, (S, A, *O) and *قَلْبٌ* (S, *A, O*) and *قَلْبَةٌ* (S, A, O) and † *قَلْبَةٌ* (K) *a woman genuine, or pure, in respect of origin, or lineage*: (S, A, *O, K:) Sb says, they said *هَذَا عَرَبِيٌّ قَلْبٌ* and *قَلْبًا* † [This is an Arabian genuine, or pure, &c., and being genuine, or pure, &c.]; using the same word as an epithet and as an inf. n.: and it is said in a trad., *كَانَ عَلِيٌّ قُرَشِيًّا قَلْبًا*, meaning † *Allee was a Kurashee genuine, or pure, in respect of race*: or, as some say, the meaning is, *an intelligent manager of affairs*; from *قَلْبٌ* as used in the *Kur* l. 36. (L, TA.)

قَلْبٌ (S, A, Mgh, O, Msb, K) and † *قَلْبٌ* (S, O, Msb, K) and † *قَلْبٌ* (S, O, K) † *The heart, or شَحْمَةٌ*, (A, K,) or *جَمَارٌ*, (Mgh, Msb,) [i. e. *heart, or pith*,] of the palm-tree; (S, A, Mgh, O, Msb, K;) which is a soft, white substance, that is eaten; it is in the midst of its uppermost part, and of a pleasant, or sweet, taste: (TA; [see also *جَمَارٌ*]) or the best of the leaves of the

palm-tree, (AHn, K [in which this explanation relates to all the three forms of the word, but accord. to AHn it relates only to the first of them], and TA,) and the whitest; which are the leaves next to the uppermost part thereof; and one of these is termed *قَلْبَةٌ*, with damm and sukoon: (AHn, TA:) or *قَلْبٌ*, with damm, signifies the branches of the palm-tree (*سَعَفٌ* [in my copy of the Msb *سَعْفَةٌ*]) that grow forth from the *قَلْب* [meaning *heart*]: (T, TA: [see *العَوَاهِنُ* and *الخَوَافِي*, pls. of *عَاهِنٌ*, or *عَاهِنَةٌ*, and *خَافِيَةٌ*]) the pl. is *قَلْبَةٌ*, (S, O, Msb, K,) which is of the second, (Msb,) [or of all,] and *قُلُوبٌ*, (Msb, K,) a pl. of the second, (Msb,) and *أَقْلَابٌ*, (Msb, K,) a pl. [of pauc.] of the first. (Msb.) — And *قَلْبٌ* signifies also † *A bracelet* (S, O, K, TA) that is worn by a woman, (K, TA,) such as is one *قَلْبٌ*, (S, O, TA, but in the O, one *قَلْبٌ*.) [as though meaning such as is single, not double,] or such as is one *قَلْدٌ*, (Eyn, T, MS, [and this is evidently the right reading, as will be shown by what follows,]) meaning such as is formed by twisting [or rather bending round] one *طَائِقٌ* [i. e. one wire (more or less thick), likened to a yarn, or strand], not of a double *طَائِقٌ*; (MS;) and they say *سَوَارٌ قَلْبٌ*; (TA;) and *قَلْبٌ* *فِصَّةٌ* i. e. a [woman's] bracelet [of silver], (A, Mgh, Msb, TA,) such as is not twisted [like a cord, or rope, of two or more strands, as are many of the bracelets worn by Arab women]: (Mgh, Msb, TA:) so called as being likened to the *قَلْب* of the palm-tree because of its whiteness; (A, Mgh, Msb, TA;) or, as some say, the converse is the case. (Mgh.) — And † *A serpent*: (S, O:) or a white serpent: (A, K:) likened to the bracelet so called. (S, O.) — *قَلْبٌ* as an epithet, and its fem. *قَلْبَةٌ*: see *قَلْبٌ*, last sentence, in three places.

قَلْبٌ: see the next preceding paragraph.

قَلْبَةٌ, as a subst.: see *قَلْبٌ*, former half. — Also *Redness*. (IAqr, O, K.)

قَلْبَةٌ *مَا بِهِ قَلْبَةٌ* There is not in him any disease, (S, A, Mgh,) thus says IAqr, adding, for which he should be turned over (*يُقَلَّبُ*) and examined, (S,) and in this sense it is said of a camel [and the like], (TA,) or on account of which he should turn over upon his bed: (A:) or there is not in him anything to disquiet him, so that he should turn over upon his bed: (Et-Tá-ee, TA:) or there is not in him any disease, and any fatigue, (K, TA,) and any pain: (TA:) or there is not in him anything; said of one who is sick; and the word is not used otherwise than in negative phrases: accord. to IAqr, originally used in relation to a horse or the like, meaning there is not in him any disease for which his hoof should be turned upside-down (*يُقَلَّبُ*) [to be examined]: (TA:) or it is from *الْقَلَابُ*, (Fr, S, A, TA,) the disease, so termed, that attacks camels; (TA;) or from *قَلْبٌ* [q. v.] as said of a man, and means there is not in

him any disease on account of which one should fear for him. (Fr, TA.)

- أَوْدَى الشَّبَابُ وَحُبَّ الْخَالَةِ الْخَلْبَةُ •
- وَقَدْ بَرُئْتُ فَمَا بِالْقَلْبِ مِنْ قَلْبَةٍ •

[Youthfulness has perished, and the love of the proud and self-conceited, the very deceitful, woman, (thus the two epithets are expl. in art. *حلب* in the S,) and I have recovered so that there is not in the heart any disease, &c.]; meaning I have recovered from the disease of love. (S, TA.)

قَلَابٌ [as used in the following instance is an attributive proper name like *فَجَارٌ* &c.]. *اِقْلِبْ قَلَابٌ* [Alter, O alterer,] is a prov. applied to him who turns his speech, or tongue, and applies it as he pleases: accord. to IAth, to him who has made a slip of the tongue, and repairs it by turning it to another meaning: *يَا*, he says, is suppressed before *قَلَابٌ*. (TA. [See also Freytag's Arab. Prov. ii. 247.])

قَلَابٌ A certain disease of the heart. (Lh, K.) And (K) A disease that attacks the camel, (As, S, O, K,) occasioning complaint of the heart, (As, S, O,) and that kills him on the day of its befalling him: (As, S, O, K:) or a disease that attacks camels in the head, and turns it up. (Fr, TA.) [It is also mentioned as an inf. n. of *قَلْبٌ*, q. v.] Accord. to Kr, it is the only known word, signifying a disease, derived from the name of the member affected, except *كَبَادٌ* and *نُكَافٌ*. (TA in art. *كبد*.)

قَلَابٌ: see *قَلْبٌ*.

قُلُوبٌ, (O, K,) as an epithet applied to a man, (O, TA,) i. q. *مُتَقَلِّبٌ كَثِيرُ اتِّقَلُّبٍ* [app. meaning † *Who employs himself much in journeying, for traffic or otherwise, or in the disposal, or management, of affairs*: or *who practises much versatility, &c.*: see 5, last sentence but one]. (O, K.) — See also *قَلْبٌ*. — *قُلُوبُ الشَّجَرِ* means *What are soft, or tender, of succulent herbs*: these, and locusts, [it is said,] were eaten by John the son of Zachariah. (O.)

قَلْبٌ *تُرَابٌ مَقْلُوبٌ* Earth turned over: [app. an epithet in which the quality of a subst. is predominant:] this is the primary signification. (A.) — And hence, (A,) a masc. n., (A, *Msb,) or masc. and fem., (S, O, K,) A well, (Msb, K, TA,) of whatever kind it be: (TA:) or a well before its interior is cased [with stones or bricks]: (S, A, Mgh, O:) or an ancient well, (A'Obeyd, S, O, K, TA,) of which neither the owner nor the digger is known, situate in a desert: (TA:) or an old well, whether cased within or not: (TA:) or a well, whether cased within or not, containing water or not, of the kind termed *جَفْرٌ* [q. v.] or not: (ISh, TA:) or a well, whether of recent formation or ancient: (Sh, TA:) so called because its earth is turned over (Sh, A, TA) in the digging: (A:) or a well in which is a spring; otherwise a well is not thus called: (IAqr, TA.)

the pl. (of pauc., S, O) أَقْلَبَ (S, O, K) and (of mult., S, O) قَلَبَ (S, Mgh, O, K) and قَلْبَ (O, K,) the first and last of which are said to be pls. in the dial. of such as make the sing. to be masc., and the second the pl. in the dial. of such as make the sing. to be fem., but the last, as MF has pointed out, is a contraction of the second like as رُسُل is of رُسُل, (TA,) and قَلْبَان also is mentioned as a pl. of قَلْب on the authority of AO. (TA voce هَدَى.) — El-Ajjāj has applied the pl. قَلْب to † Wounds, by way of comparison. (S, O.)

قَلْب [dim. of قَلْب : and hence, perhaps,] † A خُرْزَة [i. e. bead, or gem,] for captivating, fascinating, or restraining, by a kind of enchantment. (Lh, K.)

قَلْب † A man who employs himself as he pleases in journeying, for traffic or otherwise, or in the disposal, or management, of affairs : or in practising versatility, or using art or artifice or cunning, in the disposal, or management, of affairs. (TA.) And حَوْلَى قَلْب (S, O, K) and حَوْلَ قَلْب (TA.) : One who exercises art, artifice, cunning, ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, with subtilty ; knowing, skilful, or intelligent, in investigating, scrutinizing, or examining, affairs, [or turning them over and over in his mind,] and considering what will be their results. (S, A,* O, K, TA. [See also art. حول.])

قَلَاب : see قَلْب.

قَلُوب and قَلُوب : see what next follows.

قَلْب and قَلُوب The wolf ; (S, O, K,) as also قَلُوب and قَلُوب and قَلَاب, the last like كَتَاب (K,) or قَلَاب. (O : thus there written.) — And The lion. (O, in explanation of the first and second.)

قَلْب, with fet-ḥ to the ل, (S, MA, O, Mṣb, K, KL,) and قَلَاب, (MA, O, Mṣb, K,) but the former is the more common, (Mṣb, K,) A model according to which the like thereof is made, or proportioned : (T in art. مثل, MA, KL, MF:) the model [or last] (KL,) of a boot, (S, O, Mṣb, KL,) and of a shoe, (KL,) &c. : (O, Mṣb, KL:) and a mould into which metals are poured : (K:) قَلَاب is an arabicized word, as is shown by its form, which is not that of an Arabic word ; though Esh-Shihāb, in his Expos. of the Shifē, denies this : its original is [the Pers. word] كَاب : (MF:) the pl. is قَوَالِب, (MA,) and قَوَالِب is used by El-Hāreere to assimilate it to أَسَالِب. (Har p. 23.) [A fanciful and false derivation of قَلَاب used in relation to a boot &c., as though it were of Arabic origin, is given in the O, and in Har p. 23.] — قَلَابُ الْكَلَامِ [app. meaning † He has returned in reply the model, or pattern, of speech ; and has hit the joint so as to

sever the limb ; (that is to say, has hit aright, or hit upon, the argument, proof, or evidence, agreeably with an explanation in art. طبق ;)] and has put the tar upon the places of the scabs ;] is mentioned by AZ as said of an eloquent man. (O, TA.* [The TA, in this art. and in art. طبق, has ورد (to which I cannot assign in this case any apposite meaning) instead of رَد, the reading in the O.]) — And قَلَاب, (O, L, TA,) with fet-ḥ and with kesr to the ل, (L, TA,) signifies also A [clog, or] wooden sandal, (O, L, TA,) like the قَبَاب [q. v.] : in this sense likewise said to be an arabicized word : and قَوَالِب is its pl., [properly قَوَالِب,] occurring in a trad., in which it is said that the women of the Children of Israel used to wear the wooden sandals thus called : (L, TA:) it is related in a trad. of Ibn-Mes'ood that the woman used to wear a pair of the kind of sandals thus called in order thereby to elevate herself (O, L, TA) when the men and the women of that people used to pray together. (O.)

قَلَاب Red unripe dates : (S, O, Mṣb, K:) so in the dial. of Belhārith Ibn-Kaṣb : (El-Umawee, TA:) [app. an epithet in which the quality of a subst. is predominant ; for بُسْر قَلَاب :] or an unripe date when it has become wholly altered [in colour] is termed قَلَاب. (AHn, TA.) — And شَاةٌ قَلَابٌ لَوْنٌ A ewe, or she-goat, of a colour different from that of her mother : (O,* K, TA:) occurring in a trad. (O, TA.) — See also قَلَاب, in three places.

قَلْبَاء as an epithet applied to a man : and قَلْبَاء as an epithet applied to a lip (شَفَة) : see 1, near the end.

إِقْلَابِيَّة [app. إِقْلَابِيَّة] A sort of wind, from which sailors on the sea suffer injury, and fear for their vessels. (TA.)

تَعَلُّبَات † Vicissitudes of fortune or of time.]

مَقْلَب The iron implement with which the earth is turned over for sowing. (S, O, K.)

مَقْلَبُ الْقُلُوب † [The Turner of hearts : an epithet applied to God]. (TA in art. حرك, from a trad.)

مَقْلُوب pass. part. n. of قَلَبَ الشَّيْءَ. (A, O.) You say حَجَرٌ مَقْلُوبٌ [generally meaning A stone turned upside-down]. (A.) And سُرِيرٌ مَقْلُوبٌ i. e. [A couch-frame] of which the legs are turned upwards. (Mgh.) And كَلَامٌ مَقْلُوبٌ [A sentence, or the like, altered, or changed, in the order of its words, by inversion, or by any transposition]. (A.) And in like manner مَقْلُوب is applied to a word : see 1, former half. — Also a man attacked by a disease of the heart. (A.) And A camel attached by the disease termed قَلَاب [q. v.] : (S, O, K:) fem. with ة. (S.)

الْمَقْلُوبَةُ [A subst., rendered such by the affix ة,] The ear. (O, K.)

مَنْصَرَفٌ i. q. مَقْلُوبٌ † [Place, or room, or scope,

for free action, &c. : see سَرَب : and see an ex. voce سَبَخَ]. (Jel. in xlvi. 21.) — See also the following paragraph, in two places.

مَنْقَلَبٌ An inf. n. of 7 [q. v.]. (S, O, K, TA.) — And also a n. of place from the same [for which Freytag seems to have found in a copy of the S مَنْقَلَبٌ, a mistranscription], (S, O, K, TA,) like مَنْصَرَفٌ. (TA.) [As a n. of place it signifies A place in which a thing, or person, is, or becomes, altered, or changed, from its, or his, mode, or manner, of being : and hence, a place in which a thing becomes inverted, or turned upside-down, &c. — Hence, also, † The final place to which one is translated, or removed, by death ; and so مَنْقَلَبٌ.] One says, كُلُّ أَحَدٍ يَصِيرُ إِلَى مَنْقَلَبِهِ and مَنْقَلَبِهِ † [Every one reaches, or will reach, his final place to which he is to be translated, or removed]. (A.) — [And A place to which one returns from a journey &c.]

قلت

1. قَلْتُ, aor. ٤, inf. n. قَلْتُ, (S,* Mgh, O,* Mṣb, K,) He, or it, perished, or died. (S, Mgh, O, Mṣb, K.) One says, مَا أَتَقَلَّتُوا وَلَكِنْ قَلَّتُوا [They did not escape, but they perished, or died]. (S, O. [Golius and Freytag appear to have read انقَلَّتُوا ; for they have said, as on the authority of J, that the seventh form of the verb is not to be used for the first form.]])

4. اَقْلَتَهُ He, or it, destroyed him ; (K, TA ;) said of God, and of a long journey : (TA:) or he (i. e. a man, O) exposed him to destruction ; (O, K, TA ;) and made him to be on the brink thereof. (TA.) — And اَقْلَتَتْ She was, or became, such as is termed مَقْلَاتٌ [q. v.]. (S, O, K, TA.)

قَلْتُ A [hollow, or cavity, such as is termed] نُقْرَةٌ, [generally meaning such as is small, or not large, or such as is round,] in a mountain, (T, S, O, Mṣb, K,) in which water stagnates, (T, S, O, Mṣb,) i. e. the water of the rain, (Mṣb,) when a torrent pours down ; (TA ;) similar to what is termed وَقْب : (T, TA:) in some instances so large as to be capable of containing a hundred times as much as the contents of the [leathern water-bag called] مَزَادَة : (Mṣb:) or a نُقْرَةٌ in a rock : (A:) and any نُقْرَةٌ in the ground, or in the body : of the fem. gender : (T, O, TA:) and [therefore] its dim. is قَلِيَّةٌ : (O:) pl. قَلَات. (T, S, O, Mṣb.) Hence the saying, أَسْوَدُ مِنْ مَاءِ الْقَلْتِ [Blacker than the water of the قَلْت]. (A, TA.) — Also A round hollow, or cavity, which water dropping from the roof of a cavern forms in the course of ages in soft stone or in hard ground. (TA.) — [Hence,] قَلْتُ التَّرِيدَةِ † The hollow, or depression, of the mess of crumbled bread moistened with gravy, in which the gravy collects. (S, A, O, TA.) — And قَلْتُ signifies † Any small hollow, or depression, in a member. (A.) — And الْقَلْتُ [alone], (TA,) or الْقَلْتُوَةُ (A.)

† The hollow, or depression, that is between the collar-bone and the neck. (A,* TA.) And قَلْتُ † The cavity of the eye. (S, A, O.) And قَلْتُ الصَّدْعَ † [The depression of the temple.]. (S, O, TA.) And قَلْتُ الإِبْهَامَ † The hollow that is in the lower part of the thumb. (S, O, TA.) And قَلْتُ الْكَفَّ [app. signifies the same;] † The part that is between the tendon of the thumb [i. e. of the flexor longus pollicis] and the fore finger; which is the middle part between these two [or between the thumb and the fore finger]. (TA.) And قَلْتُ الْخَاصِرَةَ † The depressed part of the flank: (AZ, TA:) or what is termed حَقُّ الْوَرِكِ [app. meaning the socket, or turning-place, of the head of the thigh-bone]. (A, TA.) And قَلْتُ الرُّكْبَةَ † The عَيْنُ of the knee. (A, TA. [This, I should have thought, might mean the popliteal space, which is slightly depressed between the two hamstrings: but see عَيْنُ.]) And the قَلْتُ (JK, TA) of the mouth (JK) of the horse (TA) is † What is between the لَهَوَات [app. meaning the furthest, or innermost, parts of the mouth], extending to the مَحَنَك [or place where the palate, or soft palate, is rubbed, or pierced, to make it bleed]. (JK, TA.) = Also A man having little flesh: and so قَلْتُ. (Lh, O, K.) — And قَلْتُهُ (JK, K, TA, in the CK قَلْتُهُ, in the O قَلْتُهُ) A ewe or she-goat whose milk is not sweet. (JK, O, K.)

قَلْتُ [inf. n. of 1: used as a simple subst.,] Perdition; a state of destruction; or death. (S, O, K.) An Arab of the desert said, إِنَّ السَّافِرَ وَمَتَاعَهُ لَعَلَى قَلْتٍ إِلَّا مَا وَفَى اللَّهُ [Verily the traveller and his goods are in danger of destruction, except what God protects]. (S, O.) And one says, أَصْبَحَ عَلَى قَلْتٍ i. e. [He became] on the brink of destruction: or in fear of a thing that beguiled him to venture upon an evil undertaking. (TA.) And أَمْسَى عَلَى قَلْتٍ i. e. [He became] in a state of fear. (TA.) = Also The state, or condition, of such as is termed مَقْلَات. (O, TA.)

قَلْتُ: see قَلْتُ, last sentence but one.

قَلْتُهُ The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils; also called the خُنْعِيَّة and نَوْتَةٌ and وَهْدَةٌ and هَزْمَةٌ and ثَوْمَةٌ. (TA.)

قَلْتُهُ dim. of قَلْتُ: see the latter, first sentence.

مَقْلَتٌ: see مَقْلَتَةٌ.

مَقْلَاتٌ: see مَقْلَاتٌ.

مَقْلَتَةٌ A place of perdition or destruction or death; (S, O, Mgh, K;) as also مَقْلَتٌ. (MF.) And hence, A desert, or waterless desert. (Mgh.) And A place that is feared. (TA.)

مَقْلَاتٌ (Lth, S, A, O, K) and مَقْلَتٌ (TA) A she-camel that brings forth one only, and does not conceive after: (Lth, S, O, K:) or whose young one has died; as also تَكْدَأُ: (L in art. نَكَد:) and a woman of whom no child lives: (S, A, O, K:) or, accord. to Lth, a woman who has only one child; but Az disallowed this explanation: (O:) or a woman who brings forth one child, and does not bring forth any after that: (TA:) or any female to which there has remained no offspring: (Lh, TA:) pl. of the former مَقْلَاتٌ. (S, A, O.) [See an ex. in a verse cited in the first paragraph or art. شَخَب.] Bishr Ibn-Abee-Khāzim says, (S,* O,) mentioning the slaughter of Makhzoom Ibn-Dabbā El-Asadee, (O.)

• تَقْلُ مَقَالِبَتِ النِّسَاءِ يَطَأُنَهُ
• يَقْلُنَ أَلَا يَلْقَى عَلَى الْمَرْءِ مِثْرُ

[The women of whom no offspring lived, &c., passing the day treading upon him, saying, Shall not a waister-wrapper be thrown upon the man? for it seems that his body was indecently exposed]: in explanation of which it is said, the Arabs used to assert that when the مَقْلَات trod upon a noble, or generous, man, who had been slain perfidiously, her child lived. (S, O.)

قلح

1. قَلَحْتُ أَسْنَانَهُ, (A, Mgh, K,*) aor. قَلَحَ, (Mgh, K,) inf. n. قَلْحٌ, (A,* Mgh, K,*) His (a man's, or other creature's, TA) teeth became yellow: (A, K:) or became altered by yellowness or خَضْرَاءُ [here meaning a dark, or an ashy, dust-colour; and in like manner are to be rendered similar words (primarily denoting "greenness") in this art.]: (Mgh:) or became discoloured by much yellowness, which thickened, and then became black, or of a dark, or an ashy, dust-colour: (L:) جَبْرٌ signifies yellowness in the teeth; and when this becomes much in quantity, and thick, and black, and of a dark, or an ashy, dust-colour, it is termed قَلْحٌ: (Sh:) or his teeth became yellow, and incrustated with dirt, from long disuse of the tooth-stick which is employed for cleaning them: (A'Obeyd:) or, as some say, his (a man's) teeth became yellow; and his (a camel's) teeth became of a dark, or an ashy, dust-colour. (MF. [But this is said in the TA to be strange.]) — And قَلِحَ الرَّجُلُ The man had yellowness [&c.] in his teeth. (S.)

2. قَلَحْتُ أَسْنَانَهُ I removed the قَلْح, i. e. yellowness [&c.] of his teeth. (A.) — And قَلَحَهُ قَلْحَهُ [cleansed and] cured of their قَلْح [or yellowness &c.] his (a man's, and a camel's,) teeth: (TA:) a verb of the same class as قَرَدْتُ in the phrase قَرَدْتُ الْبَعِيرَ (S, K,) meaning "I plucked off the ticks from the camel." (S.) عَوْدٌ يَقْلَحُ An aged camel whose teeth are cleansed (S, K)

and cured of their yellowness [&c.] (S, A, K) is a prov.; (S, A;) applied to the aged that is disciplined and trained; (Meyd, A;*) or to one advanced in age with whom is done what is done with youths, or who does what do young men. (Ham p. 820.)

4. قَلَحَ أَسْنَانَهُ, said of time, It rendered his teeth yellow [&c.: see 1]. (A.)

5. إِذَا غَابَ زَوْجُهَا تَقَلَّحَتْ i. e. † [The woman when her husband is absent] becomes dirty in her clothes; does not pay frequent attention to the cleansing of her person and her clothes: a saying in a trad., which some relate otherwise, saying تَقَلَّحَتْ, with ف: (TA in this art.) but El-Khaffābee holds the former to be the right, and to be from the yellowness that comes upon the teeth. (TA in art. قَلْح.) = And تَقَلَّحَ الْبِلَادَ He applied himself to the earning, or gaining, of sustenance, or wealth, in the towns, or districts, in the case of drought, or barrenness of the earth. (K.)

قَلْحٌ An ass [app. a wild ass] advanced in age: (K:) and so قَلْحٌ. (Lth and K in art. قَلْح.) [See art. قَلْح for two other significations mentioned in this art. (one of them inexactly) by Golius and Freytag.]

قَلْحٌ A dirty garment. (K.)

قَلْحٌ (S, A, Mgh, Mgh, K) and قَلْحٌ (Mgh, K) the former being the inf. n. of قَلْح, and the latter a simple subst., (Mgh,) Yellowness in, or of, the teeth: (S, A, K:) or alteration of the teeth by yellowness or خَضْرَاءُ [here meaning, as expl. before, a dark, or an ashy, dust-colour]. (Mgh,* Mgh.) [See also 1.]

قَلْحٌ: see أَقْلَحُ. — Also Clad with, or wearing, a dirty garment, which is termed قَلْحٌ. (Sh, TA.)

قَلْحٌ: see قَلْحٌ.

أَقْلَحُ (S, A, Mgh, L, Mgh) and قَلْحٌ (A,) applied to a man, (S, A, L, Mgh,) and to other than man, (L,) Having, in his teeth, what is termed قَلْح [expl. above as a yellowness, &c.]: (S, A, Mgh, L, Mgh:) fem. of the former قَلْحًا: and pl. قَلْحٌ. (Mgh.) — And أَقْلَحُ signifies

The جَعْد [or species of black beetle called cantharus]; (A, K, TA;) because of the filthiness of its mouth: (A, TA:) an epithet in which the quality of a subst. is predominant. (TA.)

مَقْلَحٌ † Experienced, or expert, in affairs; whose qualities have been tried, or proved; (A, TA;) and rendered tractable, or submissive: applied to a man. (TA.)

قَلْبُ

1. قَلْبُ, (S, L, K,) aor. قَلَبَ, (K,) inf. n. قَلْبٌ (S, K) and قَلَبَ (L) and قَلَبَ, (Sb, S, K,) *He* (a stallion-camel) *brayed*: (S, L, K:) or *began to bray*: or *brayed vehemently, as though he pulled out the sound from his chest*. (L.) — And قَلْبُ *He pulled out, or up, the tree*: (K, TA:) the خ being substituted for ع. (TA.) — And قَلْبُ *He struck a dry thing upon, or against, a dry thing*. (K.)

2. قَلْبَهُ بِالسَّوْطِ, inf. n. تَقْلِيخٌ, *He struck him a most vehement stroke with the whip*. (K.) — And قَلْبُ النَّبْتِ *The plant, or herbage, became strong*. (K.)

قَلْبُ A stallion-camel excited by lust, (K, TA,) when he is [braying vehemently, as though] pulling out the sound of braying [from his chest: see 1]. (TA.) — And An ass [app. a wild ass] advanced in age: (K, TA:) and so قَلْبٌ; with ح as well as with خ. (TA; and K in art. قَلْبُ.) — Also, [or perhaps قَلْبُ قَلْبُ], *Hollow reeds or canes*. (K.)

قَلْبُ قَلْبُ, (K, TA,) with the final letter quiescent, (TA,) *An expression uttered to the stallion-camel on the occasion of covering*. (K.)

قَلْبُ: see قَلْبُ. — Also *Large in the هَامَةُ* [or head; or crown, or upper part, of the head]: and hence used as a proper name, with the article ال, of the poet El-Amberee, and of others. (TA.)

قَلْبُ and قَلْبُ A braying stallion-camel: or one that brays vehemently. (L.)

قَلْدُ

1. قَلْدُ, (aor. قَلَدَ, inf. n. قَلْدٌ, L.) *He twisted, wound, or wreathed, a thing (or anything, L,) upon (على) another thing*; (L, K;) as a قَلْبُ (the ornament so called) upon another قَلْبُ (L.) — [Hence,] aor. and inf. n. as above (S, L) *He twisted a rope*. (S, L, K.) قَلْدُ حَبْلُهُ *His rope was twisted*: said of an old man who has become weak in judgment by reason of age, and whose opinion is not regarded. (IAqr, L.) — [Hence, also,] *He made a piece of iron slender, and twisted, wound, or wreathed, it (K) upon a similar piece, (TA,) or upon another thing*. (K.) — قَلْدَتُهُ الْحَمَى, (aor. قَلَدَ, inf. n. قَلْدٌ, L.) *† The fever seized him every day*. (L, K.) See قَلْدٌ. قَلْدٌ, (aor. قَلَدَ, inf. n. قَلْدٌ, L.) *He irrigated growing corn*. (L, K.) — قَلْدٌ, aor. قَلَدَ, (inf. n. قَلْدٌ, L.) *He collected water in a tank or cistern, (L, K,) and milk in a skin, (IAqr, L, K,) ladling each out with a bowl, and pouring it into the tank or the skin, (AZ,) and clarified*

butter in a skin, (L,) and beverage, or wine, in his belly. (L, K.) See also قَرْدٌ مِنْ — قَلْدُ *He drank of the beverage, or wine*. (IKt.)

2. قَلْدَهَا قَلْدَةً, inf. n. تَقْلِيدٌ; (S;) and قَلْدَهَا قَلْدَةً; (Msb, K;) *He put a قَلْدَةٌ [or necklace] upon her (a woman's, S, Msb) neck*; (S, *K;) *attired her therewith*. (Msb.) [And so,] قَلْدَتُهُ السِّيفَ, *I hung upon him the sword, putting its suspensory belt or cord upon his neck or shoulder*. (A.) [And] قَلْدَتِ الْبَدَنَةَ, inf. n. تَقْلِيدٌ, *He hung upon the neck of the camel or cow or bull brought as an offering to Mekkeh for sacrifice something to show that it was such an offering*; (T, S, A, L, K, &c.) namely, an old worn-out sandal, (JK,) or a piece of a skin, (Msb,) or of a sandal, (T, Mgh,) or of a مَزَادَةٌ, (Mgh,) or the loop of a مَزَادَةٌ. (T.) The pagan Arabs used also to hang upon the necks of their camels pieces of the bark (لَحَاءَ) of the trees of the sacred territory of Mekkeh, as a means of protection against their enemies. (Zj, on verse 2 of ch. v. of the Qur.) — Hence, قَلْدَتِ الْوَلَاةَ الْأَعْمَالِ *† [The investing of prefects, or the like, with offices of administration]*. (S, L, K.) You say, قَلْدَتُهُ عَمَلًا *† [He invested him with an office of administration]*. (A, L.) قَلْدَتُهُ نِعْمَةً *† [He conferred upon him permanent badges of his favours]*. (A.) [See قَلْدَةً: and see also طَوَّقَ and طَوَّقَ.] — Hence, also, قَلْدَتِ الْوَلَاةَ فِي الدِّينِ *† [The investing with authority in matters of religion]*: (S, L:) التَّقْلِيدُ means a man's following another in that which he says or does, firmly believing him to be right therein, without regard or consideration of the proof, or evidence; as though the former made the saying or deed of the other a قَلْدَةٌ upon his neck. (KT.) — قَلْدَتُهُ الْأَمْرَ *† He obliged him, or constrained him, to do the thing, or affair*; he imposed upon him the thing, or affair. (L.) — قَلْدَ فُلَانٌ قَلْدَةً سَوْءًا *† Such a one was satirized with that which left upon him a lasting stigma*. (A.)

4. اقْلَدَ الْبَحْرُ عَلَيْهِمْ *† The sea drowned them*. (K.) اقْلَدَ الْبَحْرُ عَلَى خَلْقٍ كَثِيرٍ *† The sea drowned a great number of people; as though it closed upon them*: (S, L:) or, *closed upon them, and covered them, when they were drowned therein*. (A.)

5. تَقَلَّدَ قَلْدَةً, (K,) and تَقَلَّدَتْ, (S,) and تَقَلَّدَتْهَا, (Msb,) *He put on his neck, or attired himself with, a قَلْدَةٌ [or necklace], and she did the same*. (S, L, Msb, K.) — تَقَلَّدَ السِّيفَ (S, A, L) *He hung upon himself the sword, putting its suspensory belt or cord upon his neck [or shoulder]*. (A.) A poet says,

يَا لَيْتَ زَوْجَكَ قَدْ غَدَا
مُتَقَلِّدًا سَيْفًا وَرُمْحًا

[Would that thy husband had gone hanging upon

him a sword and bearing a spear]: he means, وَحَامِلًا رُمْحًا. (S, L.) [See a similar saying voce جَدَعَ.] — تَقَلَّدَ الْعَمَلَ *† [He became invested with an office of administration, or a prefecture]*. (A.) — تَقَلَّدَ الْأَمْرَ *† He took, or imposed, upon himself, or undertook, the thing, or affair*; (L;) syn. اتَّخَذَهُ. (JK.) See Ham. p. 127.

مَقْلُودٌ: see قَلْدٌ.

قَلْدٌ A single strand, or twist, of a rope; (AHn, ISd;) and the like of a bracelet: (see قَلْبُ:) pl. قَلْدٌ and قَلْدٌ. (AHn, ISd.) See مَقْلُودٌ. — The day on which a fever comes: (L, K:) or, on which a regular intermittent fever returns, seldom failing to do so at a particular time: (L:) or, on which a quartan fever comes: (S, L, K:*) pl. أَقْلَادٌ. (L.) — Hence, (S, L.) The caravans from Mekkeh to Juddeh. (S, L, K.) — Accord. to As, A man attacked by a quartan fever on the day of its attack. (L.) — Irrigation of growing corn: (Az, L:) as also قَلْدٌ. (L.) — [And] أَقَامَ قَلْدٌ signifies The day of irrigation. (L.) أَقَامَ قَلْدَهُ *He performed the work of irrigating his land on the day appointed for his doing so*. (L, from a trad.) — † Irrigation by rain every week. (K.) You say, سَقَيْنَا السَّيَاءَ قَلْدًا فِي كُلِّ أُسْبُوعٍ *† The heaven rained upon us at a particular time every week*: (S, L:) from the قَلْدُ of a fever. (L.) — سَقَى إِبْنَهُ قَلْدًا *† He watered his camels every day at noon*. (Fr, L.) — كَيْفَ قَلْدُ نَخْلٍ *[How is the watering of the palm-trees of the sons of such a one?]* a question to which one may answer, They are watered (lit. they drink) once in every ten [nights]. (L.) — A portion of water: (L, K:) pl. أَقْلَادٌ, occurring in the A.: and قَلْدَةٌ a draught of water. (A.) — أَعْطَيْتُهُ قَلْدًا أَمْرِي *† I committed to him [the management of] my affair*. (A, K.)

قَلْدَةٌ i. q. قَشْدَةٌ; (S, L, K;) i. e., The dregs, or sediment, of clarified butter; also called قَدَادَةٌ. (L.) — Also, Dates, and meal of parched barley or wheat (سَوِيقٌ), with which butter is clarified. (L, K.) — And see قَلْدٌ.

قَلْدَةٌ [as also قَلْدَةٌ] i. q. خَنْعَبَةٌ and نُونَةٌ and عَرْنَتَةٌ and هَرْنَتَةٌ and وَهْدَةٌ and هَزْمَةٌ and ثَوْمَةٌ [?]: so says IAqr.; and Lth says, that the خَنْعَبَةُ is The part where the mustaches divide, against the partition between the two nostrils. (L.)

قَلْدٌ and مَقْلُودٌ A twisted rope. (S, K.) — and see قَلْدٌ and أَقْلِيدٌ.

قَلْدَةٌ [A necklace; a collar; and the like;] that which is upon the neck; (S;) what is put upon the neck (L, K) of a human being, and a horse, and a dog, and a camel or cow or bull that is brought as an offering to Mekkeh for sacrifice, [see 2,] and the like: (L:) Esh-Shiháb observes, in the 'Ináye, that the measure فَعَالَةٌ, in the case

of a word not an inf. n., denotes a thing that envelops, or that surrounds, another thing; as in the instances of *لَفَافَةٌ* and *عِصَامَةٌ* and *قِلَادَةٌ*: (TA:) pl. *قِلَائِدٌ*: (Mṣb:) *قِلَادٌ* also occurs, either as a pl. of *قِلَادَةٌ*, in which case the kesreh and *l* in the pl. are different from the kesreh and *l* in the sing., [being the proper characteristics of the pl.,] or as a coll. gen. n., of which *قِلَادَةٌ* is the n. un. (ISd, L.) — *حَسْبَكَ مِنَ الْقِلَادَةِ مَا أَحَاطَ بِالْعُنُقِ* + [Sufficient for thee is the necklace that surrounds the neck]. A proverb. (TA.) Said by 'Oḳeīl Ibn-'Ullufēh, on his being asked why he did not censure his enemies in a longer satire. (Z.) — *ثِيَابُكَ نِعْمَتُكَ قِلَادَةٌ فِي عُنُقِي لَا يَفُكُّهَا الْهَوَانُ* [Thy beneficence is a permanent badge upon my neck which day and night will not loose]. (A.) — *لِي فِي أَغْنَابِهِمْ قِلَائِدٌ نَعْمَ رَاهِنَةٌ* [To me are owing acknowledgments required by permanent badges of favours firmly fastened upon their necks: see 2]. (A.) [This use of *قِلَادَةٌ* in a good sense is more common than the meaning *† A disgrace attaching constantly or a permanent badge of infamy*: see Ham. p. 127.] — *قِلَائِدُ الشَّعْرِ*, (K,) and *مَقْلَدَاتُهُ*, (L, K,) + Verses, or poems, that last throughout time. (L, K.) See 2. — *الْقِلَادَةُ* A certain asterism. (See *البِلْدَةُ*.)

قِلِيدٌ: see *مَقْلَدٌ*.

إِقْلَادٌ: see *إِقْلِيدٌ*.

إِقْلِيدٌ: see *إِقْلِيدٌ* = *أَقْلَيْدِي*, or *أَقْلِيدَتِي*, [as in different copies of the A: perhaps mistakes for *قِلِيدِي*:] *I irrigated my land with my قِلْدٍ* [or portion of water]. (A, TA.)

إِقْلِيدٌ, (S, L, K,) or *أَقْلِيدٌ*, with fet-ḥ to the *ā*, (A,) said to be of the dial. of El-Yemen, and said to be arabicized, (Mṣb, TA,) originally *كَلِيد* [i. e., *كَلِيدٌ* or *كَلِيدٌ*, which is Persian,] (TA) or originally *أَقْلِيدِس*, (Mṣb, MF,) which is Greek, [i. e., *κλειδός*, gen. of *κλεις*,] (MF,) A key; (S, A, L, Mṣb, K,) as also *مَقْلَدٌ* (L, K) and *مَقْلَادٌ* (K) and *مَقْلِيدٌ* (AHeyth, L) and *إِقْلَادٌ*: (L:) pl. *أَقْلَائِدٌ* (L, Mṣb, El-Baṣā'ir) and *مَقْلَائِدٌ*, (Mṣb, El-Baṣā'ir,) the latter a pl. similar to *مَلَامِيحٌ* and *مَذَاكِيرٌ* and *مَشَابِهٌ* and *مَحَاسِنٌ* (El-Baṣā'ir,) or [rather] a [reg.] pl. of *مَقْلَادٌ* or *مَقْلِيدٌ* or *مَقْلَدٌ*, (Esh-Shihāb, in the 'Ināyeh,) or it has no [proper] sing.; (Aṣ;) [and pl. of *مَقْلَدٌ*, of which see an ex. below]. [You say] *فَتَحَ الْبَابَ بِالْأَقْلِيدِ*, [or *بِالْإِقْلِيدِ*,] *He opened the door with the key.* (A.) — *لَهُ مَقْلَائِدُ السَّمَوَاتِ وَالْأَرْضِ* [Kur xxxix. 63, and xlii. 10,] may signify *† To Him belong the keys of the heavens and of the earth*: (L, Mṣb:) Zj says, that the meaning is, God is the Creator, and the Opener of the door, of everything in the heavens and in the earth: (L:) some say that it may signify *to Him belong the treasures of the heavens and of the earth.* (Es-Suddee, L, Mṣb.) — *أَلْقَيْتُ إِلَيْهِ مَقْلَائِدَ الْأُمُورِ* [lit., *I threw to him*

the keys of the affairs; meaning, *I committed to him the disposal, or management, of the affairs*]. (A.) — *ضَاقَتْ مَقْلَائِدُهُ*, and *مَقْلَادُهُ*, (K,) and *ضَاقَتْ عَلَيْهِ الْمَقْلَائِدُ*, (A,) [His means, likened to keys, became straitened: or] his affairs became straitened, or difficult, to him: (A, K:) accord. to Esh-Shihāb, from *مَقْلَدٌ*, signifying a twisted rope: this he says considering *مَقْلَائِدٌ* as syn. with *قِلَائِدٌ*; but its use in this sense is not established. (TA.)

مَقْلَدٌ A kind of key, like a reaping-hook, (S, L, K,) with which, sometimes, herbage is twisted, (*يُقْلَدُ*, i. e., *يُقْتَلُ*,) like as [the kind of trefoil, or clover, called] *قَتٌ* is twisted when it is made into ropes; pl. *مَقْلَائِدٌ*: (S:) a stick with a crooked head, (L, K,) which is used for that purpose: (L:) also, a reaping-hook with which *قَتٌ* is cut. (L.) See also *إِقْلِيدٌ*.

مَقْلَادٌ A repository, magazine, store-room, or treasury; (L, K,) as also *قِلِيدٌ*: (K:) pl. *مَقْلَائِدٌ*. (L.) — And see *إِقْلِيدٌ*.

مَقْلُودٌ: see *قِلِيدٌ*. — A bracelet formed of two bracelets of the kind called *قُلْبٌ* twisted together: (L:) a twisted bracelet; as also *قِلْدٌ*: (L, K [the latter said in the K to be with fet-ḥ, but in the L written *قِلْدٌ*]) and the latter, [in the S written *قِلْدٌ*,] a bracelet made of twisted silver. (S, L.)

مَقْلَدٌ The place of the *قِلَادَةُ* [or necklace, or collar, upon the neck]; (K;) [the neck of a woman, and of a horse, &c.]. — The place of the suspensory belt or cord of the sword, upon the shoulders. (S, K.) — [Having a *قِلَادَةٌ* or the like put upon his neck]. — A horse which outstrips others, (S, L, K,) which has something put upon his neck in order that it may be known that he has outstripped. (S, L.) — A chief upon whom are imposed the affairs of his people. (Ham p. 127.)

قلس

1. *قَلَسَ*, aor. -, inf. n. *قَلَسَ*, *He belched up*, (S,* A,* Mṣb, K,) from his throat, (S, A, K,) or from his belly, to his mouth, (Mṣb,) as much as filled his mouth, or less, (S, A, Mṣb, K,) of [acid and undigested] food or drink, whether he cast it forth or returned it to his belly: when it overcomes [or is repeated (accord. to an explanation of *قَلَسَ* or *قَلَسَ* below,)] it [the action] is termed *قَلَسَ*: (Mṣb:) or he vomited (*قَاءَ*) as much as filled his mouth: (Mgh:) or he, or it, vomited, or cast forth; syn. *قَذَفَ*. (S.) The act termed *قَلَسَ* is an impurity which necessitates the performance of the ablution termed *وَضُوءٌ*: (A, Mgh:) so in a trad. (A.) — *قَلَسَتْ نَفْسُهُ*, (A, K,) aor. and inf. n. as above, (K,) His soul, or stomach, heaved; or became agitated by a tendency to vomit: (A, K:) [like *نَفَسَتْ*]. — [Hence,] *قَلَسَتْ الطَّعْنَةُ بِالْأَمْرِ* [The wound made with a spear or

the like belched forth blood]. (A.) — And *قَلَسَتْ السَّحَابَةُ بِالدِّدَى* † *The cloud cast forth moisture, or fine rain; not vehement rain.* (A,* TA.) — And *قَلَسَتْ الْكَأْسُ*, (S, K,*), aor. and inf. n. as above, (K,) † *The cup of wine cast forth [or overflowed with] the beverage, in consequence of its being very full.* (S, K,*). — And *قَلَسَ الْبَحْرُ*, aor. and inf. n. as above, † *The sea, or great river, cast forth [or overflowed with] water, in consequence of its being very full.* (K,* TA.)

2: see Q. Q. 1.

5: see Q. Q. 2.

Q. Q. 1. *قَلَسَهُ* (S, K) and *قَلَسَتْهُ* (K) *He attired him with a قَلَسُوة*; (S, K;) as also *قَلَسَهُ*, (A,) inf. n. *تَقْلِيسٌ*. (TA.)

Q. Q. 2. *تَقْلَسَ* and *تَقْلَسَ* *He attired himself with, or wore, a قَلَسُوة*; (S, K;) as also *تَقْلَسَ*. (S, A.) [The last of these verbs is used by El-Hemedhānee transitively, as meaning, *He attired himself with a cap of the kind called دَبِيَّةٌ as a قَلَسُوة*: (see De Sacy's Chrest. Arabe, sec. ed., T. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

قَلَسَ, (A, K, and so in a copy of the S,) or *قَلَسَ*, (A, Mgh, Mṣb, TA, and so in a copy of the S,) the former being the inf. n., (Mgh, Mṣb,) and *قَلَسَانٌ*, (TA,) [but this last is more like an inf. n.,] *What comes forth*, (Kh [accord. to the S], or Lth, AZ [accord. to the TA], S, A, Mṣb, K,) from the throat, (Kh or Lth, S, A, K,) or from the belly, to the mouth, (AZ, Mṣb,) as much as fills the mouth, or less, (Kh or Lth, S, A, Mṣb, K,) of [undigested] food or drink, (AZ, Mṣb,) peculiarly, with acidity, and that acid humour itself, (Meyd, as cited by Golius,) whether the person cast it forth or return it to his belly: (AZ, Mṣb:) when it is repeated, (Kh, S, A, K,) or overcomes, (Lth, TA,) it is termed *قَلَسَ*: (Kh or Lth, S, A, K:) or what comes forth, of vomit, being as much as fills the mouth: (Mgh:) pl. *أَقْلَاسٌ*. (TA.)

قَلَسَ: see *قَلَسَ*.

قَلَسَاةٌ: } see *قَلَسُوة*.
قَلَسُوةٌ: }

قَلَسَانٌ: see *قَلَسَ*.

قَلَسُوةٌ (S, A, Mṣb, K) and *قَلَسِيَّةٌ* (S, K) and *قَلَسَاةٌ* (TA) A certain thing that is worn upon the head, (K, TA,) well known; (TA;) [a cap, generally high and pointed, but sometimes close-fitting, which was worn by the Arabs, sometimes alone, and sometimes beneath the turban: there was also one kind which was round, like a melon: (see *أَرُصُوةٌ*)] and a conel, or hood, of a pointed form: see *طَرَطُورٌ*, and *بُرْنَسٌ*, and *عَرَقِيَّةٌ*: 'Abd-El-Lateef applies the term *قَلَسُوةٌ نَحَاسٌ* to the cap of copper which covered the head of the

obelisk standing on the site of Heliopolis, now called El-Matāreeyeh:] *the kind worn by the Companions [of the Prophet] was such as fitted close to the head, [not pointed, or] not going away into the air:* (K in art. بطح:) pl. قَلَانِس and قَلَانِسِي (S, Mgh, K) and قَلَانِسِي and قَلَانِسِي, which last is [properly a coll. gen. n. of which قَلْنَسُو is the n. un., being] originally قَلْنَسُو, for there is no noun ending with an infirm letter preceded by a dammeh, wherefore the و is changed into ي, and the dammeh into a kesreh, and then the word becomes like قَاصِب [for قَاصِبِي].

(S, K.) The dim. is قَلْنَسِيَّة and قَلْنَسِيَّة and قَلْنَسِيَّة and قَلْنَسِيَّة: (S, K:) but not قَلْنَسِيَّة; for the Arabs form no dim. of a word of five [or more] letters so as to preserve all the letters, unless the fourth be a letter of prolongation. (TA.)

قَلْنَسِيَّة }
قَلْنَسِيَّة and قَلْنَسِيَّة: } see قَلْنَسُو.
قَلْنَسِيَّة and قَلْنَسِيَّة: }

قَلْنَسِيَّة }
قَلْنَسِيَّة and قَلْنَسِيَّة: } see قَلْنَسُو.
قَلْنَسِيَّة and قَلْنَسِيَّة: }

قَلَانِسِي: see قَلَانِس, in two places. — A maker [or seller] of what is called قَلْنَسُو [or rather of قَلَانِس, the pl.; and so قَلَانِسِي; or this latter is perhaps post-classical]. (TA.)

قَلَانِس act. part. n. of 1, in the first and subsequent senses. (S, A.) — You say, طَعْنَةً قَالِسَةً [A wound made with a spear or the like belching forth blood, and belching forth much blood]. (A.) And [in like manner], بَحْرٌ قَلَانِسِي, †A sea, or great river, casting forth [much water (see 1)] or froth or foam: (S:) or flowing with a very copious and high tide of water. (K.)

قلص

1. قَلَصَ (S, M, A, &c.) aor. -, inf. n. قَلْوَصَ, (S, M, Mgh, K,) [has, among its significations, three which I mention together because two of them are assigned to it in one of the phrases here following, and all of them in another:] *It contracted, or shrank; or became contracted or shrunk;* (S, M, Mgh, L, Mgh, K;) as also قَلَصَ (S, Mgh, K,) inf. n. قَلْوَصَ; (K;) and قَلَصَ (S, M, Mgh, Mgh, K;) and i. q. اَرْتَفَعَ; [which has two significations: *it rose, or became raised:* and *it went away:*] (S, M, A, Mgh, Mgh, K;) as also قَلَصَ, and قَلَصَ. (A, Mgh.) You say, قَلَصَ الظِّلَ (S, M, A, Mgh, Mgh, K,) and قَلَصَ (TA) and قَلَصَ (Mgh) and قَلَصَ (Fr, TA,) *The shade contracted, or shrank,* (M, K, TA,) *from me:* (M, K:) or *decreased:* (TA:) or *went away;* syn. اَرْتَفَعَ: (S, Mgh, TA:) all of which explanations are correct. (TA.) And قَلَصَتْ شَفَتُهُ *His lip became contracted;* (S, M, Mgh, K;) as also قَلَصَتْ (Mgh:) or *became contracted upwards.* (A, TA.) And قَلَصَ الصَّرْعَ *The udder became drawn together.* (TA.) And

قَلَصَ الثَّوْبَ بَعْدَ الْغَسْلِ *The garment, or piece of cloth, contracted, or shrank, after the washing.* (S, Mgh, K.) And قَلَصَ الْقَبِيضَ inf. n. قَلْوَصَ; (K, TA;) or قَلَصَ; (M, TA;) *The shirt became contracted, or raised, or tucked up:* (M, K, TA:) and in like manner, قَلَصَتْ الدَّرْعُ, and قَلَصَتْ, [the coat of mail became contracted,] most frequently meaning *upwards.* (TA.) — *It (water) collected in a well, and became abundant:* (IKt, TA:) or *rose* (S, M, K) in a well; (S;) syn. اَرْتَفَعَ: (S, M, K:) or, when said of the water of a well, it signifies اَرْتَفَعَ as meaning *it went away:* and also as meaning *it rose by its becoming copious:* (A, TA:) thus it has two contr. significations: and it is also said that قَلَصَتْ الْبُيُوتُ signifies *the water of the well rose to its upper part:* and *the well became nearly, or entirely, exhausted:* (TA:) and قَلَصَ الْغَدِيرُ *the water of the pool left by a torrent went away.* (M.) — قَلَصَ نَفْسُهُ (M, K,) aor. -, inf. n. قَلْوَصَ, (M,) and قَلَصَتْ (M, K,) with kesr; (K;) *His soul heaved; or became agitated by a tendency to vomit;* syn. غَثَّتْ: (M, K:) and a dial. form thereof is with س [i. e. قَلَسَتْ, and also قَلَسَتْ]. (TA.) — Also قَلَصَ, aor. -, inf. n. قَلْوَصَ, *He leaped, sprang, or bounded.* (AA, K.) — قَلَصَتْ (M, K,) inf. n. قَلْوَصَ; (K;) [probably signify the same: or] the former signifies *The camels rose in their pace, or going:* (A:) and the latter, *they (the camels) were light, or active, and quick, or were vigorous,* (شَمَرَتْ,) in their pace, or going: (M:) or *went on in one regular, uniform, or constant, course.* (K.) — قَلَصَ, inf. n. قَلْوَصَ, also signifies *He went away;* (IB, TA:) and so قَلَصَ, inf. n. قَلْوَصَ: (TA:) each likewise signifies the same, but the latter in an intensive sense, said of tears; and so the latter when said of anything: (TA:) and so قَلَصَ قَلَصَ said of an animal's milk. (Mgh.) — Also, قَلَصَ الْقَوْمَ, inf. n. قَلْوَصَ, *The company of men took up their luggage,* (O, TS, K,) or *collected themselves together,* (L,) and *went, or departed:* (O, TS, L, K:) or *they became distant, or remote:* (TA:) or *removed, or migrated, quickly from the dwelling.* (A, TA.) — And قَلَصَ الْغُلَامُ, inf. n. as above, *The boy grew up and walked.* (TA.) See قَلْوَصَ.

2: see 1, passim: — see also 4. — قَلَصَ قَبِيضَهُ *He contracted his shirt; he raised it, or tucked it up.* (M, K, TA.) Thus the verb is trans. as well as intrans. (K.) — قَلَصَ بَيْنَ الرَّجُلَيْنِ *He separated the two men, each from the other, in a case of reviling or fighting;* syn. خَلَصَ. (M.)

4. اَقْلَصَ: see 1, second sentence. — *It (a camel's hump) began to come forth:* (IKt, TA:) and, said of a camel, *his hump appeared in some degree,* (ISK, S, K, TA,) and *rose:* (TA:) and in like manner اَقْلَصَتْ said of a she-camel: (TA:) or the latter signifies *she (a camel) became fat in her hump;* as also قَلَصَتْ; and in like

manner one says of a he-camel [اَقْلَصَ and قَلَصَ]: (M:) or *she became fat in the [season called] صَيْف:* (S, M, K:) or i. q. غَارَتْ; [so in the copies of the K, evidently a mistake for غَارَتْ, q. v.]; and *her milk went away, or became drawn up;* (K;) [a signification nearly agreeing with explanations of غَارَتْ;] opposed to اَنْزَلَتْ. (TA.) See also قَلَصَ.

5: see 1, passim.

قَلَصَ Abundance of water: and, contr., paucity thereof: (TA:) and قَلَصَ and قَلَصَ have the former of these significations: (M:) or قَلَصَ signifies *water of a well collecting therein and rising:* (S, K:) and so قَلَصَ, accord. to some lexicologists, as mentioned by Ibn-El-Ajdabee: (IB:) the pl. of قَلَصَ is قَلَصَات: (S, K:) and the pl. [or rather quasi-pl. n.] of قَلَصَ is قَلَصَ. (IB.) An Arab of the desert is related to have said, فَمَا وَجَدْتُ فِيهَا إِلَّا قَلَصَةً مِنَ الْمَاءِ, meaning, *And I found not in it [i. e. the well] save a little quantity of water.* (TA.)

قَلَصَ: see قَلَصَ. — The beginning of a she-camel's becoming fat; as also قَلْوَصَ. (M.) See 4.

قَلَصَ and قَلَصَ: see قَلَصَ, throughout.

قَلْوَصَ A young, or youthful, she-camel; (S, M, Mgh, K;) i. e. among camels (Mgh, Mgh) the like of a جَارِيَّة among women: (S, Mgh, Mgh) or such as endures journeying; (Lth, K;) so called until her tush grows forth, [in her ninth year,] when she ceases to be so called: (Lth:) or a young, or youthful, Arabian camel: (TA:) or a she-camel from the time when first ridden, until she sheds the central incisor, [in her sixth year,] when she is called نَاقَةٌ (El-Adawee, S, Sgh, K;) the he-camel during that period being called قَعُودٌ, and then جَمَلٌ: (El-Adawee, S, Sgh:) or any she-camel from the time when she is ridden, whether she be a بَنْتٌ لَبُونٌ or a حَقَّة, until she becomes a بَكْرَةٌ, or until her tush grows forth: (M:) or a she-camel in her sixth year: or in her second year: (M:) and sometimes a she-camel just born is thus called: (M:) the قَلْوَصَ is so called because of the length of her legs, and her not being yet bulky in the body: (T, TA:) and a long-legged she-camel is so called, (S, K,) sometimes: (S:) the term is only applied to a female: (IDrd, K:) [dim. قَلِصَّة, of the pl. of which (قَلِصَات) see an ex. in a verse cited in art.

] pl. قَلِصَات and قَلِصَات: (S, M, A, Mgh, Mgh, K) and قَلِصَات (M, L) and (pl. pl., K, i. e. pl. of قَلِصَات, S) قَلِصَات. (S, M, Mgh, K.) [Hence,] قَلِصَاتُ السُّجُودِ; *The clouds that bring snow.* (A, TA.) [Hence also,] قَلِصَاتُ النُّجُومِ [also called قَلِصَاتُ الْقَلِصَات and قَلِصَاتُ الْقَلِصَات] †Twenty stars, which, as the Arabs assert, الدَّبَرَانُ drove before him in demanding in marriage الثَّرَيَا (TA;) some small stars before الدَّبَرَانُ, following الثَّرَيَا (Mir-át ez-

انقمح (S, L, K;) *He (a camel) raised his head (S, A, K) from the water (A) or at the watering-trough, and refused to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness of the water, or of some disease. (A.)* And الإبل قامحت The camels came to the water and did not drink, (S, K,) but raised their heads, (S,) by reason of disease, or of cold, (S, K,) or of the coldness of the water, or because their thirst was satisfied. (TA.) And شرب فتنمخ and أنقمح [He drank] and raised his head and left drinking by reason of his thirst's being satisfied. (S.) And فلان من الماء تنمخ Such a one drank water, or the water, with dislike, or loathing. (AZ.) أشرب فأتقمخ, said by Umm-Zarā, means †[I drink] and I satisfy my thirst until I am not able to drink more, so I raise my head like the [camel that is said to be] مقامح (A, TA:*) Az says that التقمح primarily relates to water, but is metaphorically used by her in relation to milk: she means that she satisfied her thirst with milk until she raised her head from drinking it like as does the camel when he dislikes drinking water: (TA:) or, as some relate her words, she said, فأتقمخ, (A, TA,*) which [likewise] means, "and I raise my head in consequence of the being satisfied with drinking." (A.) [See also art. قنح. — قنح, aor. -, inf. n. قُمُوح, is also expl. by Lth as signifying *He (a camel) became very languid by reason of vehement thirst: but accord. to Az, this is wrong. (L.)*

2. تقمخ (K,) † *He repelled him (i.e. his companion, A) with a small and paltry thing, in lieu of much that was due to him; (A, K;*) like as the wronging commander does to him who engages with him in a warring, or warring and plundering, expedition, by doling to him the least, or meanest, thing, and choosing for himself in preference to him in the partition of the spoil. (A, TA.)*

3: see 1, near the middle, in two places. — Hence, (S, A,) شهر قجاج (S, A, K,) also called شهر قجاج (K,) The two coldest, (S, K,) or two of the coldest, (A,) months (S, A, K) of winter; (A;) said by Sh to be شيبان and ملكان; (TA; [in which it is also here said that they are the two months whereof each is called كانون: if so, corresponding to December and January O.S.: but see شيبان, in art. شيب:] so called because the camels, when they come therein to water, find its coldness hurtful to them, and therefore raise their heads from it. (S.)

4. أقمخ (MA,) [in my MS. copy of the K indefinitely written اقمخ, and in the CK أقمخ, but it is correctly أقمخ, as is shown by its being added, after the explanation, in the TA, "whence مقمخون in the Kur" (xxxvi. 7,) and by explanations of this epithet in several of the

expositions of the Kur-an, and the like is also indicated in the S,] inf. n. إقمخ, (S,) said of a camel, (MA,) or of a man, and [in this case, but not when said of a camel,] tropical, (TA.) *He raised his head, and contracted his eyes: (S, MA, K, TA:) [or he was made to raise his head and to contract his eyes:] it is expl. by Z as in the K. (TA.) — [Hence,] one says, (S,) أقمخ الغل † The غل [i.e. the ring, or collar, of iron, for the neck, or the shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron,] caused his (i.e. a captive's K) head to be raised, by reason of the straitness thereof; (S, K, TA;) meaning that the bar of the غل, which [by its projecting above the ring around the neck] pricked his chin, did not let him lower his head; as is said in the A. (TA.) — الإقمخ [as inf. n. of أقمخ, like أقمخ (with ك and ح) in form and in meaning,] also signifies † The elevating of the head by reason of pride: and so الإقمخ. (L and TA in art. قمخ: but in the CK, in that art, الإقمخ, with خ.) And اقمح شمع بأنفه [i.e. أقمخ] signifies شمع [i.e. شمع بأنفه, † He magnified, or exalted, himself; was proud; behaved proudly, or disdainfully; or elevated his nose, from pride]; (K, TA;) and raised his head, scarcely ever, or never, lowering it: as though the verb had two contr. significations. (TA.) — اقمح said of thirst is expl. by Lth as signifying *It rendered a camel very languid: but accord. to Az, this is wrong. (L.)* — اقمح الشئ The ears [of wheat] became pervaded by the farinaceous substance. (K.) — And اقمح البر, so in the T and L and other lexicons, but in all the copies of the K البر اقمح, The wheat becomes mature قنح. (TA.)*

5: see 1, near the middle, in four places.

7: see 1, near the middle, in two places.

8: see 1, first quarter, in three places: — and see also 4, last sentence.

قنح Wheat, syn. بر, (S, A, Mgh, L, Msh, K,) and حنطة, and طعام, (Msh,) when the farinaceous substance pervades the ears, or from the time when it has attained its full growth to the time when it has become compact: (L:) [and the grain of wheat; as also بر and حنطة and طعام:] a word of the dial. of Syria, and sometimes used by the people of El-Hijáz; or, as some say, a Coptic word; but the former assertion is the more correct: (TA:) the word بر is more chaste: (S in art. بر:) قنحة signifies a single grain thereof. (Msh.) — جرى القنح في الشئ means The farinaceous substance pervaded the ears [of wheat]. (L.)

قنحة: see the next preceding paragraph.

قنحة A mouthful of قنحة [q. v.]: (S, K:)

or, as more than one have said, of water. (TA.) — See also القنح.

قنحة القنحة and القنح The قنحة [q. v., generally meaning the glans of the penis]. (K.)

قنحة القنحة The part between the قنحة [or occiput] and what is termed القنح [which is the small hollow in the back of the neck]. (K.)

القنح, thus accord. to the Bagrees, (TA,) and القنح, and القنحة, (K,) The [plant called] ورس [q. v.]: (S, K, TA:) or [the kind of perfume called] الذريرة: (TA:) or (so accord. to the K and TA, but in the S "also,") a substance that comes upon the surface of wine, like الذريرة: (S, K, TA:) it is the froth, or scum, thereof: (L, TA:) or, as some say, (TA, but in the K "and,") saffron: (K, TA:) or a certain perfume: or a white substance that overspreads wine resembling الذريرة: this last is said to be what is meant in the following verse by En-Nábigah [Edh-Dhubyanee], the only poet known by AHn to have mentioned القنح:

• إِذَا فَضَّتْ خَوَاتِمُهُ عِلَّاهُ *
• يَبْسُ الْقَمَحَانِ مِنَ الْمَدَامِ *

[When its seals are broken, what is exsiccated of the white substance resembling particles of calamus aromaticus of the wine comes, or appears, upon its surface]. (L, TA.)

قنح, a subst. from قنح or قامح, Aversion of a camel from drinking, by reason of the thirst's being satisfied, or of loathing, or of the coldness of the water, or of some disease. (L. [See also حمام.]) Hence شهر قجاج, also called شهر قجاج: see 3.

قنح إنه لقموح للبيد Verily he is a great drinker of the beverage called nebeedh. (ISH.)

قنحة a subst. signifying What is eaten in the manner termed إفتجاج, [see قنح,] (S, L,) of the meal of parched barley or wheat, &c., (L,) or such as a digestive stomachic [جوارش] [often written جوارش, &c.: (S:) expl. in the K by the word جوارش [only], in some copies with the addition of a final ن [evidently a mistake for ت, since its original in the Pers. گوارش or گوارشت]: (TA:) app. from القنح meaning البر. (S.) — [Hence] one says, مَا أَصَابَتِ الْإِبِلَ إِلَّا قَمِيحَةً مِنْ كَلْبٍ The camels obtained not [aught] save somewhat of dry herbage which they took into the mouth unmoistened, or licked up. (A, TA.)

قامح A camel raising his head (S, A, K) from the water (A) or at the watering-trough, and refusing to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness

of the water, or of some disease: (A:) and disliking water from any cause: (K:) and **قَمَاحٌ** signifies the same, applied to a he-camel, (A, S, A,) and to a she-camel: (A, S, K:) pl. of the former **قَمَاحٌ**; (S, K;) and of the latter **قَمَاحٌ**, which is anomalous, (S,) or this is pl. of **قَمَاحٌ**, or it is [an inf. n.] syn. with **مُقَامِحَةٌ**, used as an epithet; you say **إِبِلٌ قَمَاحٌ**; (A;) and **إِبِلٌ مُقَامِحَةٌ**. (S.) — Also, (K,) as expl. by Lth, and so **قَمَاحٌ**, but, accord. to Az, wrongly, (L,) A camel very languid by reason of vehement thirst. (L, K.)

مُقَمَّحُونَ: see 4, first sentence.

قَمَاحٌ, and its fem.: see **قَمَاحٌ**, in three places.

قَمَدٌ

القَمَدُ What is behind the head; (S, in art. **قَمَدٌ**; and Mṣb;) that is to say, (Mṣb,) the [occiput or] hinder part of the back of the head; (T, Mṣb, K;) i. e., the surface between the **ذُؤَابَةٌ** [here app. meaning the hair that surrounds the round part of the head] and what is termed **قَاسٌ** [or the small protuberance above the back of the neck]: (T:) also, the protuberance above the back of the neck, (L, K,) between the **ذُؤَابَةٌ** [see above] and the back of the neck, sloping down from the **هَامَةٌ** [or middle, or crown, or top, of the head]; it is the part of the head which touches the ground when a man lies on his back: (L:) also, the upper part of the back of the head: (L, K:) or that part of the bone of the head which projects over the back of the neck; the **هَامَةٌ** being above it; and the **قَذَالٌ**, below it, next the part of the back of the neck that is between the ears: (AZ, L:) pl. **قَمَادٌ** (S, L, K, &c.) and **قَمَادَاتٌ**. (L.) Accord. to J and AHei, the **م** is an augmentative letter; but others hold it to be a radical; and F says, that J's mentioning this word in art. **قَمَدٌ** requires consideration. (TA.)

قَمَدٌ

1. **قَمَدٌ**, aor. ʔ, (TA,) inf. n. **قَمَدٌ**, (K,) He, or it, was, or became, tall, or long: or he was, or became, large and long in the neck. (K, TA.)

Q. Q. 4. **إِقْمَدٌ** [in which the **م** is an augmentative letter accord. to J, is said by F to be improperly assigned by J to this art.] see art. **قَمَدٌ**.

قَمَدٌ (Lth, S, L, K) and **قَمَدٌ** (K) or **قَمَدٌ** (L) and **قَمَدٌ** (Lth, L) and **قَمَدٌ** and **قَمَدٌ** (L, K) and **قَمَدٌ** (K) and **قَمَدَانٌ** and **قَمَدَانِيٌّ** (L, K) Strong: (Lth, S, K:) or strong and hard or hardy: (L:) or gross, thick, coarse, or rude, (K,) and hard, or hardy: (TA:) applied to a

man: (L, K:) fem. **قَمَدَةٌ** (S) and **قَمَدَانَةٌ** and **قَمَدَانِيَّةٌ**. (L.) — **إِنَّهُ لَقَمَدٌ قَمَدٌ** Verily he is very strong. (Lth, L.) — **ذَكَرٌ قَمَدٌ** Penis vehementer se erigens, (L, K,) or **القَمَدُ** is a name of the penis. (L.) — See also **أَقْمَدٌ**.

أَقْمَدٌ, fem. **قَمَدَانٌ**, (L, K,) and **قَمَدَانٌ** [fem.? see **قَمَدٌ** above] **قَمَدَةٌ** and **قَمَدَانِيَّةٌ**, (K,) Large and long in the neck: or tall, (L, K,) in a general sense: applied to a human being. (L.) — **نَحْنُ قَمَدٌ** We are thick-necked. (L.) — See also **قَمَدٌ**.

قَمَرٌ

1. **قَمَرٌ**, aor. ʔ, (S, A, K,) inf. n. **قَمَرٌ**, (S,) He, (a man, S, A, K, and an antelope, and a bird, TA,) and it, (a man's sight, A,) became dazzled (S, A, K) in the moonlight, (A,) or by snow, (S, A, K,) so that he could not see: (S, A:) he (an antelope) became deprived of his sight by the light of the moon, so that he was perplexed, and unable to see his right course. (IKṭṭ.) — **قَمَرٌ**, aor. ʔ, (K,) inf. n. as above, (TA,) He (a man, TA,) was, or became, sleepless in the moonlight. (K.) — See also 3, throughout.

3. **قَمَرَةٌ**, inf. n. **قَمَارٌ** (S, A, Mṣb, K) and **قَمَامَرَةٌ**, (S, K,) † He contended with him for stakes, or wagers, laid by both of them to be taken by the winner; syn. **رَاهَنَهُ**. (K;) [he contended with him in a game of hazard, such as that called **النِّيسِرُ**, or the like: (see Bd and Jel, ii. 216:)] in common modern conventional language, he played with him at a game in which it is generally made a condition that the winner shall receive something of the loser: (so accord. to an explanation which I find in several copies of the KT:) from **قَمَرَةٌ** signifying "he deceived him;" because **قَمَارٌ** is [often] deception. (A.) You say **قَمَرَهُ** **قَمَرَهُ**, aor. of the latter ʔ (JK, S, A, Mṣb, K) and ʔ, (JK,) inf. n. **قَمَرٌ**, (S, Mṣb,) † He contended with him for stakes, or wagers, &c., (S, K,) and overcame him therein; (S, A, Mṣb, K;) and **قَمَرَهُ قَمَرَهُ** signifies the same: (K:) or **قَمَرَهُ** signifies he overcame him who contended with him in the contest termed **قَمَارٌ**: and **قَمَرَهُ**, aor. ʔ, inf. n. **قَمَرٌ**, he played with him in the manner termed **قَمَارٌ** and overcame him: (S:) or **قَمَرَهُ**, inf. n. **قَمَرٌ**, he overcame him in play; and so **قَمَرَهُ**: (IKṭṭ.) or **قَمَرَهُ**, aor. ʔ, (K,) inf. n. **قَمَرٌ**, (TA,) i. q. **قَامَرٌ**, (K, * TK,) and is transitive: (TA:) you say **قَمَرَهُ بِالْقَدَاحِ**, and **بِالنَّوْدِ**, [he contended for stakes, or wagers, &c., with the gaming-arrows, and with the apparatus for trictrac or backgammon]: (A:) and **قَمَرَهُ** [as syn. with **قَامَرَهُ**]: (TA:) and **قَمَرَهُ** **الْبَالُ**, aor. ʔ, [so in a copy of the A, doubly trans., app. meaning I contended with him in a game of hazard for the property: or I so contended with him for the property and overcame him.]

4. **اقمر الهلال** The new moon became what is termed **قَمَرٌ**, in the third night. (A.) — **اقمرت** Our night became bright [with light of the moon]. (S, TA.) — **أَقْمَرْنَا** [We entered upon the time of moonlight;] the moon rose upon us. (S, TA.) — **اقمر** He (a man, TA) watched, or waited, for the rising of the moon. (K.) — See also 3.

5. **تَقَمَّرَهُ** He came to him in the moonlight. (S.) — **تَقَمَّرَ الظَّبَاءَ**, (A, TA,) and **الطَّيْرَ**, (TA,) He hunted, or pursued, the antelopes, (A, TA,) and the birds, (TA,) in the moonlight, so that their sight was dazzled. (A, TA.) — **تَقَمَّرَ الْأَسَدُ** The lion went forth in the moonlight in quest of prey. (S, K, *) — **تَقَمَّرَهُ** He deceived, beguiled, or circumvented, him; desired to do him some evil action without his knowing whence it proceeded. (A.) — See also 3, in two places.

6. **تَقَامَرُوا** They played [together] in the manner termed **قَمَارٌ**: (S:) they contended together for stakes, or wagers, &c.; (K;) [they contended together in a game of hazard, such as that called **النِّيسِرُ**, or the like: see 3.]

القَمَرُ The moon in its third night [and after]: (ISd, A, K:) or the moon during the interval between the first two and last two nights: (AHeyth:) or after three nights until the end of the month: (S:) [and the moon, absolutely, in many instances:] so called because of its whiteness, (S, Mṣb, TA,) from **القَمَرَةُ**: (TA:) of the masc. gender: pl. **أَقْمَارٌ**. (TA.) The dim., **قَمِيرٌ**, is found to occur: (S:) and is applied to The moon at the time called **مُحَاقٌ** [which is generally said to be applied to the last three nights of the month]: you say **غَابَ قَمِيرٌ** [The moon at the time called **مُحَاقٌ** set, or disappeared]. (A, TA.) — **إِسْتَرَعَيْتُ مَالِي الْقَمَرَ** I left my cattle to pasture without a pastor to take care of them in the night: and [in like manner,] **إِسْتَرَعَيْتُهُ الشَّمْسُ**, in the day. (TA.) — **الْقَمَرَانِ** The sun and the moon: one of them [namely the latter] being made predominant. (TA.)

قَمِيرٌ: fem. with ة: see **أَقْمَرٌ**.

قَمَرَةٌ A colour inclining to greenness: (A, K:) or whiteness inclining to dinginess or duskiness: (A:) or whiteness in which is a dinginess or duskiness: (K:) or clear, or pure, whiteness. (TA.) See also **أَقْمَرٌ**.

قَمَرِيٌّ [Of, or relating to, the moon; lunar]. Ex. **السَّنَةُ الْقَمَرِيَّةُ** The lunar year. (Mgh, art. شمس.)

قَمَرِيٌّ is a rel. n. from **قَمَرٌ**: and **قَمَرٌ** is either pl. of **أَقْمَرٌ**, like as **حَمَرٌ** is of **أَحْمَرٌ**, or pl. [or rather coll. gen. n.] of **قَمِيرِيٌّ**, like as **رُومِيٌّ** is of **رُومِيٌّ**: (S, Mṣb:) or **قَمَرِيٌّ** is a rel. n. from the name of a mountain, or of a place, or some other thing, accord. to different authors: or its **ي** is

added to give intensiveness to its signification : (TA:) the قَمْرِي is [A bird] of the [species called] قَوَاحِت [pl. of قَاخَتَة]; (Msb.) a certain species of bird; so called because أَقْمَر [q. v.] in colour, like the قَاخَتَة in *El-Hijaz*; (JK:) [a species of collared turtle-dove, of a dull white colour marked with a black collar: such I have seen in Egypt, caged; but they are rare there; and, I believe, are brought from Arabia:] the قَمْرِيَة is a species of حَمَام, (K,) حَمَائِر [i. e. pigeons]: (M, TA:) or قَمْرِيَة is applied to the female; and the male is called سَاقِ حَر: (S, Msb, K: see سَاقِ حَر in art. سوق): and the pl. is قَمَارِي, (S, Msb, K,) imperf. decl.; (S;) and accord. to some, قَمَارِي; (TA;) and قَمَر. (K.)

قَمَار: see 3. [It is often used as a subst., signifying † A game of hazard, such as that called الهَيْسَر, and the like.]

قَمِير † An antagonist in the contention termed قَمَار: (IJ, K:) pl. أَقْمَار, (IJ, K,) which is anomalous, like أَنْصَار, pl. of نَصِير. (TA.)

أَقْمَر Of a colour inclining to خَضْرَة: or of a dull or dingy or dusky white: (K:) and white: (S, Msb, K:) or intensely white: (IKtt:) fem. قَمْرَاء: (S, K:) pl. قَمَر. (S, Msb.) You say قَمَرًا (S, A, Msb, K) An ass of the colour termed قَمْرَة: (K:) or a white ass: (S, A, Msb:) and أَتَانُ قَمْرَاء a she-ass of the colour termed قَمْرَة: (K:) or a white she-ass. (S.) The Arabs say, that when the sky appears of the hue of the belly of a she-ass of this colour, it is most abundant in rain. (TA.) Also قَمْرٌ أَقْمَر A moon-coloured horse. (Mgh.) And سَحَابٌ أَقْمَر A cloud, or clouds, of a white colour: (S:) or intensely bright, by reason of the abundance of water therein: and [hence] full [of water]. (TA.) — قَمْرَاء (S, A, K,) and مَقْمَرَة (A, Msb, K,) and مَقْمَر, (K,) and قَمْرَة, (IAar, K,) which last is held by ISd, to be a kind of rel. n., or possessive epithet, (TA.) A moon-lit night; a night in which the moon shines: (A, K:) or a light, or bright, night: (S:) or a white night. (Msb.) IAar, mentions قَمْرَاء لَيْل; but ISd, says this is strange, and I think, he adds, that by لَيْل he means لَيْلَة, or that he makes لَيْل fem. as a pl. (TA.) You also say لَيْلَة الْقَمْرَاء, meaning The night of moonlight: (Lth, A, Mgh:) for قَمْرَاء also signifies the moonlight. (Lth, A, Mgh, K.) And قَعَدْنَا فِي الْقَمْرَاء We sat in the moonlight. (A.) And أَتَيْتُهُ فِي الْقَمْرَاء [I came to him in the moonlight]. (S.) — وَجْهٌ أَقْمَر A face likened to the moon (K, TA) in respect of whiteness. (TA.)

إِنَّ اللَّيْلَ طَوِيلٌ وَأَنْتَ مُقْمَرٌ. — أَقْمَر: see مُقْمَر. [Verily the night is long, and thou hast the light

of the moon: a proverb:] meaning, Wait thou patiently for the accomplishment of thy want. (JK.) [See Freytag's Arab. Prov., i. 45.]

قص

1. قَمَسَ, (S, K,) aor. ʔ and ʔ, (K,) inf. n. قَمَسَ (S, A, K) and قَمُوسَ, (TA,) He, or it, (i. e. anything, TA,) dived, or plunged, (S, A, K,) in water: (TA:) he, or it, dived, or plunged, or became immersed, therein, and then rose: (TA:) he (a man) disappeared in water: (Sh:) and قَمَسَ [signifies the same as قَمَسَ: or] he, or it, became immersed, in water: (S:) and this latter, he leaped into a well. (Sh.) — [Hence,] It (a child, or foetus,) was, or became, in a state of commotion in the belly (S, K) of its mother: (S:) or in the membrane which enclosed it in the belly. (TA.) — قَمَسَ, (S, A,) [aor., app., as above,] inf. n. قَمَسَ, (K,) He immersed, dipped, plunged, or sunk, him or it, (S, A, K, [in the CK الْقَمَسَ is put by mistake for الْقَمَسَ,]) in water; (S, A;) as also أَقَمَسَ, (S,) inf. n. إِقْمَاسَ. (K.) See also غَمَسَ. You say also, قَمَسْتُ بِهِ فِي الْبَيْتِ I cast him into the well. (Sh.) — قَامَسْتُهُ قَمَسْتُهُ: see 3.

3. قَامَسَ, (K,) inf. n. مَقَامَسَة, (TA,) He vied, or contended, with him in diving. (K, TA.) You say, قَامَسْتُهُ قَمَسْتُهُ, (S,) [aor. of the latter, accord. to rule, ʔ only,] inf. n. قَمَسَ, (K,) I vied, or contended, with him in diving, (TA,) and I overcame him therein. (K, TA.) You say of him who contends, disputes, or litigates, with an adversary, (A,) or who disputes with one more knowing than himself, (S, K,) فَلَانٌ يَقَامِسُ حَوْتًا † [Such a one vies, or contends, in diving with a fish]. (S, A, K.) You say also, فَلَانٌ يَقَامِسُ فِي سِرِّهِ, meaning, † Such a one hides himself at one time and appears at another. (TA.)

4. قَامَسَ: see 7. — أَقَمَسَ: see 6.

6. الصَّبِيَّانِ يَتَقَامِسُونَ فِي الْبَحْرِ The children vie, or contend, one with another, in diving in the sea, or great river; syn. يَتَغَاطُونَ. (A.)

7. انْقَمَسَ: see قَمَسَ, in two places. — † It (a star) set, or descended in the west; (S, K;) as also انْقَمَسَ. (TA.)

قَامُوسٌ: see قَمِيسٌ.

قَامِسٌ: see قَمِيسٌ.

قَامِسٌ (TA) and قَمِيسٌ, (S, TA,) [but the former is a simple epithet, and the latter intensive,] A diver: (S, TA:) a diver for pearls. (TA.)

قَامُوسٌ: see قَمِيسٌ.

قَامُوسٌ The sea; syn. بَحْرٌ; (IDrd, K;) as also قَمِيسٌ: (O:) or the deepest part thereof:

(A'Obeid, A, K:) or the main body of the water thereof; as also قَوْمَسٌ: (K, A, TA:) or the middle, and main body, thereof. (S.)

مُنْقَمَسٌ The time of a star's setting at dawn. (S, TA.)

قمش

1. قَمَشَ, aor. ʔ, (M, TA,) inf. n. قَمَشَ, (S, M, K,) He collected (S, M, K) a thing, (S,) or قَمَاشَ, (M, K,) meaning small rubbish, or broken particles of things, on the surface of the ground, (K,) hence and thence; (S, TA:) as also قَمَشَ, inf. n. تَقْمِيشٌ. (S, TA.) Hence, قَمَشَ الرِّيحِ قَمَاشَ [The wind's collecting the dust]. (TA.)

2: see 1.

5. تَقْمِشَ, (K,) or تَقْمِشَ الْقَمَاشَ, and أَقْمِشَهُ, (M, TA,) He ate what he found, (K, TA,) hence and thence, (TA,) even though it might be vile: (K, TA:) or he ate what is termed قَمَاشَ, hence and thence. (M.)

8: see 5.

قَمَشَ The bad [or refuse] of anything: pl. قَمَاشَ; like as عَرَقٌ is pl. of عَرَقٌ; (Yaḥkoob, ISk, M;) and قَمَاشَة is like it: (TA:) and قَمَاشَ is also a sing., like قَمَشَ. (M, TA.) قَمَاشَ also signifies What is collected hence and thence: (S:) or small particles, or fragments, of anything; as also قَمَاشَة; (M, IKtt;) and so قَمَاشَة: (IKtt, TA:) or small rubbish, or broken particles of things, on the surface of the ground. (K.) You say, مَا أَعْطَانِي إِلَّا قَمَاشًا He gave me not aught save the worst of what he found. (K.) [Hence,] قَمَاشُ الْبَيْتِ Household goods, or utensils and furniture. (S.) [Hence also,] قَمَاشُ النَّاسِ The refuse, or meanest sort, of the people, or of mankind. (K, TA.) [The application of قَمَاشَ to Any kind of woven stuff, whether linen, cotton, or silk, &c., is post-classical. Its pl. is أَقْمِشَة.]

قَمَاشَ: see قَمَشَ, throughout.

قَمَاشَة: see قَمَشَ, in two places.

قَمَاشٌ One who sells household goods, or furniture and utensils. (TA.)

قص

1. قَمَصَ, aor. ʔ (S, M, A, Msb, K) and ʔ, (S, M, Msb, K,) inf. n. قَمَصَ (S, Msb, K) and قَمَاصَ, (S, M, A, K, or this is a simple subst., Msb,) and قَمَاصَ, (M, K, or this last is not allowable, S,) He (a horse or other animal, S, A, K, or a camel, Msb) raised his fore legs together and put them down together, (S, A, Msb, K,) on being mounted or ridden, (Msb,) and beat the ground قَامَصَ with his hind feet; (S, K;) like اسْتَنَ; (S;) as also قَمَصَ: (A:) or قَمَاصَ, with damm,

is the inf. n. when it signifies he did so usually: (K:) and, inf. n. قِمَاصٌ and قِمَاصٌ, he pranced, leaped, sprang, or bounded: (M, K:) and, inf. n. قِمَاصٌ, † he was, or became, restless, unquiet, or unsteady, (K, TA,) and took fright, and ran away at random, or shied: (TA:) and, inf. n. قِمَاصٌ, † it (a bird of the kind called نَغْرٌ) remained not steadily in a place, but leaped from its place impatiently: and, inf. n. قِمَاصٌ, † he took fright, and ran away at random, or shied, and turned aside or away. (TA.) You say, قِمَاصٌ هَذِهِ الدَّابَّةُ فِيهَا قِمَاصٌ; you should not say قِمَاصٌ; (S;) or you say قِمَاصٌ also; (TA;) and قِمَاصٌ, which last is the most chaste; (L, TA;) This beast has in her a property of raising and putting down her fore legs together, and beating the ground with her hind legs. (S.) And it is said in a proverb, (S,) مَا بِالْعَبْرِ مِنْ قِمَاصٍ (S, A, K,) and قِمَاصٍ; (Sgh, TA; and so, as well as قِمَاصٍ, in two copies of the S;) i. e. الحِمَارُ; (S;) [There is not in the ass any power of raising and putting down his fore legs together, &c.]; applied to him who has become low, or mean, after being high, in rank, or condition; (S, A, K;) and to a weak man, in whom is no activity: (A, K:) or, as the proverb is related by Sb, أَفَلَا قِمَاصٌ بِالْعَبْرِ [Is there not, then, any power &c. in the ass?] (M, TA.) And in a trad., قِمَصَتْ بِهِ فَصَرَعَتْهُ And it leaped, or sprang, or bounded, and took fright, and ran away at random, or shied, with him, and threw him down. (TA.) You also say, قِمَصَتْ النَّاقَةُ بِالرَّادِفِ The she-camel went briskly with the rider upon the hinder part. (A.) And قِمَصَ الْبَحْرُ بِالسَّفِينَةِ (S, K,) or قِمَصَ بِهَا (A,) † The sea put the ship in a state of commotion (S, A, K) by the waves (S, A) thereof. (A.) And it is said in a trad., تَقْمِصَنَّ بِكُمْ الْأَرْضُ قِمَاصَ الثَّغْرِ + Verily the earth shall be in a state of commotion with you [like the commotion of the kind of bird called نَغْرٌ]. (TA.) You say also, أَخَذَهُ الْقِمَاصُ † Restlessness, or inquietude, or unsteadiness, seized him. (A, TA.) And, of a horse whose sciatic vein or nerve is contracted, شَبَحَ [not شَبَحَ as in Freytag's Lexicon,] قِمَصَتْ رِجْلُهُ [app. meaning, His hind leg became twitched up, as in springhalt]: in which case you also say of him, إِنَّهُ لَقَامِصٌ الْعُرْقُوبِ [as though meaning, verily he has a twitching up of the hock]. (S, TA.) [See also عَسَافٌ.]

2: see 1, in three places. = قِمَصَهُ قِمِصًا He clad him with a قميص [or shirt]: (S, Mgh, K:) and قِمَصَهُ ثَوْبًا [he clad him with a garment as a shirt]. (A.) [Hence] you say, قِمَصَهُ اللَّهُ وَشَى قِمَصَهُ اللَّهُ وَشَى [God invested him with the variegated robe of the office of Khaleefeh]. (A.) And it is said in a trad., (K, TA,) that Moḥammad said to 'Othmān, (TA,) إِنَّ اللَّهَ سَيَقِمَصُكَ قِمِصًا, meaning † Verily God will invest thee with the apparel

of the office of Khaleefeh, (K, TA,) and will ennoble and adorn thee like as he is ennobled and adorned who has a robe of honour conferred upon him. (TA.) — قِمَصَ الثَّوْبَ (inf. n. تَقْمِصٌ, TA,) He cut out a قِمِص [or shirt] from the piece of cloth. (Lh, M, A, TA.)

5. تَقْمِصَ فِي النَّهْرِ He turned over, and became immersed, in the river. (TA.) = تَقْمِصَ (K,) or تَقْمِصَ قِمِصًا (S, M, A, Mgh,) He clad himself with a قميص [or shirt]. (S, M, A, Mgh, K.) [Hence] you say, تَقْمِصَ الْإِمَارَةَ and الْوَلَايَةَ † [He became invested with the office of commander, prefect, or the like]. (TA.) And تَقْمِصَ لِبَاسَ الْعِزِّ † [He became invested with might, or nobility. (A, TA.)]

6. تَقَامِصَ الصِّبْيَانُ [app., The boys contended in leaping, springing, or bounding, raising both the legs together and putting them down together]: and بَيْنَهُمَا مَقَامِصَةٌ [between them is a contending in leaping, &c.]. (A, TA.)

إِنَّهُ لَحَسَنُ الْقِمِصَةِ [Verily he has a good mode of attiring himself with the shirt]. (Lh, M.)

قِمِصٌ i. q. قِمَاصٌ, i. e. A leaping, springing, or bounding: (Kr, M:) or i. q. قِمِصَى (K,) i. e. a quick run. (Fr, TA.)

قِمَاصٌ and قِمَاصٌ and قِمَاصٌ: see 1, passim.

قَمُوصٌ A beast of carriage that leaps, springs, or bounds, (تَقْمِصٌ, K, i. e. تَشَبُّ, TA,) with its master; as also قِمِصٌ; (K;) likewise signifying a hackney (بَرْدُونٌ) that leaps, &c., much. (TA.) — † Restless; unquiet; that does not remain steadily in a place. (K, TA.) — † The lion: (IKh, L:) because he goes about in search of his prey. (TA.) — إِنَّهُ لَقَمُوصُ الْحَنْجَرَةِ † Verily he is a liar; (Kr, M, A;) as also غَمُوصٌ (TA.)

قِمِصٌ: see قَمُوصٌ. = [A shirt; a shift;] a certain thing that is worn, (S,) well known; (M, K;) accord. to El-Keiyim Ibn-El-Jezeree, and others, a sewed garment with two sleeves, not opened [down the front], worn beneath the [other] clothes; (TA;) accord. to El-Hulwānee, that of which the slit is towards, or to, the shoulder-joint; thus differing from a woman's دِرْع, of which the opening for the head to pass through extends towards, or to, the bosom; but this [says Mtr] I find not in the lexicons: (Mgh, art. دِرْع:) "or," as in some copies of the K, but in others "and," (TA,) only of cotton, (K,) or of linen; (TA;) not of wool: (Sgh, K:) or by this is app. meant that such is generally the case: (Ibn-El-Hajar El-Mekkee, TA:) accord. to some, it may be from the skin [so called] which is the pericardium; [but accord. to Z, the reverse is the case;] or from تَقْمِصٌ signifying "he turned

himself over:" (TA:) sometimes fem.: (K:) or masc.; but sometimes meaning a coat of mail (دِرْع), and then it is fem.: (M, TA:) pl. [of pauc.] أَقْمِصَةٌ (S, M, K) and [of mult.] قِمِصَانٌ (S, M, Mgh, K) and قِمِصٌ (M, Mgh, K.) In a trad. mentioned above, (see 2,) it is used tropically. (TA.) — † The membrane that encloses a child in the womb. (Sgh, K.) — Also, (K,) or قِمِصُ الْقَلْبِ (A,) † The pericardium: (IAgr, K:) or the latter signifies the fat of the heart; app. as being likened to the garment above mentioned: (M:) [and, by a synecdoche, the heart itself, with its appertinances: see an ex. in a verse cited in art. سَوْد, conj. 9.] You say, هَتَكَ الْخَوْفُ قِمِصَ قَلْبِهِ † [Fear rent open his pericardium, or the fat of his heart]. (A, TA.)

قِمَاصٌ A seller of قِمِصَان [or shirts]. (TA.)

قَامِصٌ: see 1, of which it is the act. part. n.: and see an ex. voce مَوْثُوصٌ. — Kicking; striking with the foot. (TA.) — قَامِصُ الْعُرْقُوبِ: see 1, last signification.

قبط

1. قَبَطٌ, aor. 2 (S, M, Mgh, Mgh, K) and 3, (M, K,) inf. n. قَبْطٌ, (S, M, Mgh, Mgh,) He bound a child (S, Mgh) in the cradle, and a sheep or goat on the occasion of slaughtering it, (S,) with the قَبَاط [q. v.]: (S, Mgh:) or قَبْطُهُ signifies he bound his arms and legs, or hands and feet, together, like as is done with a child in the cradle, (K, TA,) and elsewhere, putting his limbs [or arms] next to the body, and then winding upon him the قَبَاط: (TA:) and he bound his (a captive's, Mgh, Mgh, K, or others', Mgh) arms and legs, or hands and feet, together, (Mgh, Mgh, K,) with a rope; (Mgh, Mgh;) as also قَبْطُهُ (M, K,) inf. n. تَقْبِيطٌ: (M, TA:) and قَبِطَ he (a captive) was thus bound. (S, TA.) — قَبِطَ الْإِبِلَ (TA,) inf. n. as above, (K,) He disposed the camels in a file, string, or series. (K, TA.)

2: see 1.

قَبِطٌ: see قَبَاطٌ, in two places.

قَبَاطٌ The thing, (S,) or wide piece of rag, (Mgh,) with which a child is bound (S, Mgh) in the cradle: (S:) or the piece of rag, (Mgh, K,) or wide piece of rag, (TA,) which is wound upon a child (M, K, TA) when he is bound in the cradle: (Mgh, TA:) pl. قَبَاطٌ. (Mgh, Mgh.) — A rope with which the legs of a sheep or goat are bound (S, Mgh, K) on the occasion of the slaughtering; (S, K;) as also قَبِطٌ: (K:) or a rope with which the arms and legs, or hands and feet, of a captive are bound together: (Mgh, K:) pl. as above; (Mgh;) and the pl. of قَبِطٌ [probably a mistranscription for قَبَاطٌ] is أَقَبَاطٌ. (TA.) — قَبِطٌ also signifies The شُرْط, (Mgh, Mgh,) meaning wide woven ropes, (Mgh,) of fibres or leaves of the palm-tree, by which a booth of reeds

or canes is bound: or, as some say, the pieces of wood that are upon the outside of a booth of reeds or canes, or in its inside, to which are bound the bundles of reeds or canes that form the roof: (Mgh, Mṣb:) or the heads [or extremities] thereof: (Mṣb:) or قبط, with damm, [app. meaning قُطِبَ, with damm to the second letter as well as the first, or قُطِبَ as a contraction of قُطِبَ, like as كُتِبَ, accord. to some, is a contraction of كُتِبَ,] as I Ath says, on the authority of Hr, (TA,) or قُطِبَ, with kesr, (S, K,) signifies the thing, (S,) or rope, (K, TA,) of fibres or leaves of the palm-tree, (TA,) with which booths of reeds or canes are bound: (S, K, TA:) and hence مَعَادِرُ الْقُطُبِ [the places where such ropes are tied]. (S.) — Also قِبَاطٌ + The snares by which one snares men: and [its pl.] قُطُبٌ, accord. to the A, †the cords of stratagems or tricks. (TA.) [Hence,] وَقَعْتُ عَلَى قِبَاطِهِ + I became acquainted with his stratagems, or tricks, (Lth, K,) or his snares by which he snares men. (TA.) [The explanation of this phrase by Lth is وَقَعْتُ عَلَى بَنُوْدِهِ: that in the K, قُطِبْتُ: another explanation is given in the TA, which is, قُطِبْتُ لَهُ فِي تَوْدَةٍ: in the JK, قُطِبْتُ: the right reading in the K and JK seems to be قُطِبْتُ بَنُوْدِهِ: and that of the explanation in the TA mentioned in this sentence is most probably, I think, قُطِبْتُ لَهُ فِي بَنُوْدِهِ I understood him in his stratagems, &c.]

قِبَاطٌ A maker of قُطُب [pl. of قِبَاطٌ] for children. (TA.) — A rope-maker. (TA.)

قبطر

Q. 4. اِقْطِرْ It (a day, S) was, or became, distressful, or calamitous. (S, K.)

قِطْرٌ: see قِطْرٌ.

قِطْرٌ and قِطْرَةٌ (S, Mṣb, K) and with tesh-deed, [i. e. قِطْرٌ and قِطْرَةٌ,] but this pronunciation is extr., (K,) or, accord. to Yaḥkoob, (S,) or ISk, (TA,) not allowable, (S, TA,) A repository for books or writings, (S, Mṣb, K, TA,) resembling a سَقَط, [q. v., (in the TA, سقط, which is evidently a mistake,)] made of reeds woven together: (TA:) the first word is fem., like the second, as well as masc.: (Mṣb:) pl. قِطَارٌ. (S, Mṣb.)

مُقْطِرٌ, قِطَارٌ, and قِطَارٌ (S, K,) and قِطَارٌ, (TA,) A distressful, or calamitous, day: (S, K:) or a day that makes one knit the brow, or contract the skin between the eyes: so the first is explained by some as occurring in the Kur lxxvi. 10. (TA.) — شَرُّ قِطَارٍ, (TA,) and قِطَارٌ, (Lth, TA,) and مُقْطِرٌ, (TA,) Intense evil. (Lth, TA.)

قِطَارٌ: } see قِطَارٌ, in two places.
مُقْطِرٌ: }

قنب

قنب

قنب

See Supplement.]

قنب

Q. 4. اِقْبَدْ He (a man, L, and a camel, S, L,) raised his head. (S, L, K.) Mentioned by J in art. قَبَد, q. v.

قنب

See Supplement.]

قنب

1. قَنَّا, aor. ٢, inf. n. قَنُوْا, It (a thing, TA) was, or became, intensely red: (K:) and قَنَّا, without ٢, is a dial. var. thereof, (TA in this art.,) aor. قَنُوْا, inf. n. قَنُوْا. (TA in art. قَنُوْا.) You say, قَنَاتٌ لِحِيَّتِهِ, aor. and inf. n. as above, His beard was, or became, intensely red from the dye: (S, O:) or, was, or became, black with the dye. (TA.) And قَنَاتٌ أَطْرَافَ الْجَارِيَةِ بِالْحِنَاءِ The extremities of the girl, or young woman, were, or became, black, or, accord. to the T, intensely red, with the hinnà. (TA.) And قَنَاتُ الْبُسْرَةِ The full-grown unripe date began to have its redness intermixed with blackness. (M in art. نَشْر.) — See also 2. قَنَّا He mixed it, i. e. milk (O, K, TA) with water. (TA.) — And, (O, K, TA,) aor. ٢, (TA,) inf. n. قَنُوْا, (O, TA,) He killed him: (O, K, TA:) or he incited him, or induced him, to kill him; as also قَنَّا (K, TA,) inf. n. قَنُوْا: (TA:) [but this is a strange rendering of a verb with a single objective complement; and it appears that قَنَّا should be followed by عَلَيْهِ, to give this sense; and so should قَنَّا, if used in the same sense; for, accord. to Sgh,] قَنَّا عَلَيْهِ signifies I incited him, or induced him, to kill him. (O.) — قَنَّا الْجُنْدَ, (AHn, K, TA,) [if not a mistranscription, for قَنِي, as seems to be probably the case from what follows,] inf. n. قَنُوْا, (AHn, TA,) The skin was thrown into the tan, (AHn, K, TA,) after the removal of its hair and dirt: and قَنَّا صَاحِبَهُ [Its owner threw it into the tan, &c.]. (AHn, TA.) — قَنِي, (O, K, TA,) aor. ٢, inf. n. قَنُوْا, (TA,) He died. (O, K.) One says, قَنِي ضَرْبَتَهُ حَتَّى قَنِي I beat him until he died. (TA.) — And قَنِي said of a hide, It became spoiled, or rendered unsound. (O, K.)

2. قَنَّا (S, O, K,) inf. n. قَنُوْا, (S, O,) or قَنِي, (K,) He rendered (S, O, K) a thing, (K,) or his beard, (S, O,) intensely red (S, O,* K) with dye. (S, O.) And He dyed his beard black; as also قَنَّا. (K.)

3. قَنَّا مَا قَنَّا It (a thing) did not suit him; i. q. مَا قَامَا. (TA in art. قَامَا.) [See also قَانِي, in art. قَنِي.]

4. اِقْنَا He spoiled a hide, or rendered it unsound. (O, K.) — اِقْنَانِي الشَّيْءُ The thing became possible to me, or within my power, (K, TA,) and near to me. (TA.) — See also 1, in two places.

قَنَّا [or قَنَّا]: see مَقَنَّا.

قَنِي أَحْمَرُ قَانِي A thing intensely red. (S, O.)

See an ex. of the fem. قَانَتٌ, applied to the sun, by a poet who was drinking, or watering, with a party, and was prevented by them from taking his share of the water until the sun became red. (TA.)

مَقَنَّا and مَقْنُوْا (S, K) i. q. مَقَمَّا [and مَقْمُوْا], (K,) A place on which the sun does not come; (AA, S, TA;) as also قَنَّا [perhaps a mistranscription for قَنَّا like its syn. قَنَّا]: (TA:) some say that مَقَنَّا and مَقْنُوْا, [thus] without ٢, signify the contr. of مَضْحَاة [which means a place from which the sun is hardly ever, or never, absent]. (S, TA.)

قنب

1. قَنَبَ فِيهِ (JK, A, O, K,) aor. ٢, (JK, O,) inf. n. قَنُوْا, (JK,) † He entered into it, (JK, A, O, K,) namely, his house, or tent; as also قَنَبَ. (JK, A.) — And قَنَبَتِ الشَّمْسُ (A, K,) aor. as above, (TA,) and so the inf. n., (K,) † The sun set, (A, K, TA,) so that nothing thereof remained. (TA.) — قَنَبَ بِمِخْلَبِهِ, aor. ٢, inf. n. قَنَبَ, He (a lion) withdrew his claw into its receptacle. (O.) — قَنَبَ الْكَرْمَ, (A,) or الْعِنَبَ, (JK, K,) inf. n. قَنَبَ, (JK,) He cut off from the grape-vine what would be injurious (A, K) to its produce; (K;) as also قَنَبَهُ: (A:) or he cut off from its upper part what would not bear and what would perhaps injure its produce: (En-Nadr, TA:) or he cut off some of the shoots thereof in order to thin it and that others might receive the whole of its strength. (AHn, TA.) — قَنَبَ الزَّهْرُ The flowers, or blossoms, came forth from their calyxes. (K.)

2. قَنَبَ الزَّرْعَ, (IDrd, S, O, K,) inf. n. قَنَبَ, (IDrd, S, K,) The seed-produce put forth the قَنَابَةُ [or قَنَاب i. e. the leaves enclosing the ears of corn]; (K;) i. q. أَعَصَفَ [i. e. put forth its عَصَف, here meaning the leaves of the ears of corn]. (IDrd, S, O.) — قَنَبُوا, (O, K,) inf. n. as above, (K,) They became a [troop such as is termed] مَقْنَب; as also قَنَبُوا; (O, K;) and so قَنَبُوا. (A, O, K.) — And قَنَبُوا is said to mean They journeyed, or travelled, far: (O:) [or] so قَنَبُوا: (T, TA:) and قَنَبُوا نَحْوَ قَوْمٍ They journeyed towards a people, or party. (JK.) — See also 1.

4: see 2, in two places. — اِقْنَب also signifies † He hid himself from a creditor, or from a Sultan. (O, K.) — And It (a plant) put forth the calyxes of its flowers, or blossoms. (AHn, O,* TA.)

5: see 1, first sentence: — and see 2, in two places.

قَنْب The sheath of the penis (S, A, O, K) of a beast, or of a solid-hoofed animal, (K,) [i. e.] of the horse, (S, A, O,) and of other than the horse (S, O) among the solid-hoofed; (S;) or originally, of the solid-hoofed, and afterwards used in relation to others, as of the camel. (TA.) — [Hence,] **قَنْبُ الْأَسَدِ**, i. e. †The sheath of the penis of the Lion, is a name by which the Arabs call the star [β] upon the hinder part of the tail of Leo: [this, it should be observed, is the place of the star in the figure of Leo commonly known; but the ancient Arabs, or many of them, extended the figure of that constellation (as they did also that of Scorpio) far beyond the limits which we assign to it: (see **الدَّرَاعُ**.)] another meaning of **قَنْب** in relation to a lion, which will be found below, may perhaps be intended in this case, but I think it unlikely:] the Arabs also called the same star **الصَّرْفَةُ** [q. v.]. (Kzw.) — [Hence, likewise,] **قَنْب** signifies also †The **بُظْرُ** of a woman; (K;) [meaning the prepuce of the clitoris; as being likened to a **قَنْب** properly so called; i. e.] it is metonymically [thus] applied to the part that is circumcised, of a woman. (JK, A.) — See also **قَنْب**, in two places. — Also A large sail, (O, K,) one of the greatest of the sails of a ship. (O.)

قَنْب: see **قَنْبَة**.

قَنْب The claw of the lion; as also **قَنْب** and **مِقْنَب** and **مِقْنَاب**: (K:) or the claw of the lion in its covering; (O, TA;) as also **مِقْنَب**: or this last signifies the fore paw of the lion: and **قَنْب**, of which the pl. is **قُنُوب**, signifies the part of the fore paw of the lion into which the claws enter [or are withdrawn]; as also **مِقْنَاب**; and in like manner this word [or app. each of these words] is used in relation to the hawk and falcon. (TA.) — Also (i. e. **قَنْب**) The string of a bow. (K.) — And i. q. **قَنْبَة**, q. v. (K.) — See also **قَنْب**.

قُنُوب [mentioned in the next preceding paragraph as pl. of **قَنْب**] signifies [also] The calyxes of the flowers of a plant. (AHn, O, K.)

قَنْبِ Companies of men. (S, O, K.) — And hence, as being likened thereto, (TA.) †Clouds (O, K, TA) such as are dense, or compact. (TA.)

قَنْبَة: see **قَنْبَة**.

قَنْب (S, Mgh, O, Msh, K) and **قَنْب** (K) [Cannabis, or hemp;] i. q. **أَبَى** [a less-known word]; a genuine Arabic word; (S, O;) or, accord. to AHn, a Pers. word **كَنْب** which has become current in the language of the Arabs; (Mgh;) vulgarly pronounced **قَنْب**; (TA;) [loosely expl. as] a sort of **كَتَان** [or flax], (K, TA,) i. e. the coarse [sort], of which are made ropes and the like; (TA;) a plant of which the skin, or rind, is twisted into ropes; (Msh;) its stems are bruised

until the culm becomes strewn in fragments and the rind thereof becomes detached; and one says **جِبَالُ الْقَنْبِ** [the ropes of hemp]: (AHn, Mgh:) it has a grain called **شَهْدَانِج** [q. v.]: (Mgh, Msh:) **قَنْب**, [thus without teshdeed,] occurring in a verse of Abou-Heiyeh En-Numeyree, is said to signify the same as **قَنْب**; but whether it be a dial. var. or altered therefrom [by poetic license] is doubtful. (L, TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 269.]

قَنْبَة (O, K,) like **مَنْبَة** (K,) or **قَنْبَة** (S, [thus in my copies, without teshdeed,]) The combined leaves in which are the ears of corn; (S, O, K;) also called **عَصِيفَة**: (S, O:) so says IDrd: (S:) and [it is said that] **قَنْب**, with damm, (O, K,) as also **قَنْب**, with kesr, (K,) signifies the leaves surrounding the heads of growing corn, (O, K, TA,) i. e. the ears, (TA,) in the beginning of its fruit-bearing: (O, K, TA:) by which explanation is meant the same that is meant by the explanation immediately preceding. (TA.)

قَنْب The howling wolf. (O, K.) See also **مَقَانِب**. — And A quick, or brisk, **فَيْح** [i. e. foot-messenger, or courier who journeys on foot]; as also **قَنْب**. (O, K.) [In the CK, **الْفَيْح** is put for **القَنْب**.] — And **وَادِ قَنْب** [A valley, or water-course,] of which the torrent comes from afar. (O.)

قَنْب: see the next preceding paragraph.

مِقْنَب A thing that the sportsman has with him, (S,) his bag, (**خَرِيطَة**, O, or **وَعَاء**, K,) or a thing resembling a **مُخَلَاة** or a **خَرِيطَة**, (TA,) in which he puts the game that he takes. (S, O, TA.) — See also **قَنْب**, in two places. — Also A ring of gold. (JK.) — And A troop of horses or horse-men, (S, O, K,) or of both, (TA,) from thirty to forty, (S, O, K, TA,) or less than a hundred, (TA,) or as many as three hundred: (Lth, O, K, TA:) or a troop of horses or horse-men that assemble for a hostile, or predatory, incursion: pl. **مَقَانِب**. (Kf, TA.)

مِقْنَاب: see **قَنْب**, in two places.

مَقَانِب Rapacious, or ravening, wolves: (O, K, TA:) a pl. without a sing.; or it is an irreg. pl. of **قَنْب** [q. v.]. (TA.) — It is also pl. of **مِقْنَب** [q. v.]. (Kf, TA.)

قنبر

قَنْبَر and **قَنْبَرَاء** A species of the [kind of bird called] **حُمْر**: (TA:) [or resembling the **حُمْر**] i. q. **قَنْبَر** [i. e., the lark]: (S, K, art. **قَنْبَر**.) n. un. **قَنْبَرَة**: (S, Msh, art. **قَنْبَر**.) also pronounced **قَنْبَرَة**: (Msh, ibid.:) pl. **قَنْبَر**. (TA.) See **قَنْبَر**.

قنبط

قَنْبِط [Cauliflower;] the thickest species of

قَنْبِط; (K;) called in the dial. of Egypt **قَنْبِط**; mentioned in the S in art. **قَبْط**; [but only as a thing well known;] the author of the S regarding the ن as augmentative: (TA:) it renders the breath stinking; and causes a thickness, or grossness, [app. of the humours;] and she who uses its seed in the manner of a suppository in the vagina will not become pregnant: (K:) so say the physicians. (TA.)

قنت

1. **قُنُوت** is the inf. n. of **قَنَّت**, (MA, Msh,) aor. 2, (Msh,) and signifies The being obedient: (S, M, MA, Mgh, K, TA:) or the being constantly obedient: (Iamb, O, TA:) the former is the primary meaning: and hence, in the Kur [xxxiii. 35], **وَالْقَانِتِينَ وَالْقَانِتَاتِ** [And the obedient men and the obedient women]. (S, M, TA.) One says, **قَنَّتَ اللَّهُ**, (MA,) and **قَنَّتَ اللَّهُ**, (TA,) [but this latter is unusual, the former only being authorized by the Kur-an (in iii. 38 and xxxiii. 31),] meaning He was obedient to God. (MA, TA.) And it is said in the Kur [ii. 110 and xxx. 25], **كُلُّ لَهُ قَانِتُونَ** i. e. All are obedient unto Him: but the meaning here is, that the beings in heaven [and earth] are created by the will of God, and that none of them can alter the form in which it is created; the obedience here spoken of being obedience to the will [of God], not the obedience of religious service; some of them being obedient [in this sense], and others being disobedient. (L, TA.) [It is said that] the proper signification of **الْقَانِتِ** [or the signification that implies all the meanings of the word] is The performer of the command of God. (L, TA.) — It signifies also The act of standing; (Mgh, TA;) mentioned by Th, and asserted by him to be the primary meaning. (TA.) And (TA) The standing long. (Iamb, O, TA.) And (TA) The standing in the performance of the divinely-appointed act of prayer. (S, Msh, K, TA.) [See also 4.] Hence, (Mgh, Msh, TA,) it is said in a trad. (S, TA) of the Prophet, as a reply given by him to the question **أَيُّ الصَّلَاةِ أَفْضَلُ**, (TA,) **أَفْضَلُ الصَّلَاةِ طُولُ الْقُنُوتِ**, (S, Mgh, Msh, TA) i. e. [The most excellent characteristic of the performance of the divinely-appointed act of prayer is] the long continuance of the standing. (Mgh, Msh, TA.) And hence, **قُنُوتُ الْوُثَرِ**; (S; [see art. **وُتَر**];) or [as it is also termed] **دُعَاءُ الْقُنُوتِ**, which means The supplication of the standing; (Msh;) for one utters the supplication standing: (TA:) and what is thus termed **دُعَاءُ الْقُنُوتِ** is as follows: **اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ** **وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْنِي عَلَيْكَ الْخَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتَرَكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ** i. e. O God, verily we beg of Thee aid to be obedient and to forsake disobedience, and we beg of Thee forgiveness of sins, [and we believe in Thee, and we rely

upon Thee,] and we laud Thee well, and we will not be unthankful to Thee for Thy favour, and we cast off and forsake him who disobeys Thee: [O God, Thee we worship, and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves;] and we are quick in working for Thee and in serving Thee: we hope for Thy mercy, and we dread Thy punishment: verily Thy punishment overtakes the unbelievers; thus this clause is expl. on the authority of Ks: or, as some say, it means, causes others to overtake, or become associated with, the unbelievers. (Mgh. [See also art. لحن.]) It is said of the Prophet, قَنَتَ شَهْرًا فِي صَلَاةِ الصُّبْحِ بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِغْلِ وَذُكُونٍ [He stood during a month, in the prayer of day-break, after (the prayers of) the رُكُوع (pl. of رُكْع, q. v.), cursing (the tribes of) Rial and Dhekmán]. (TA.) — Also The act of supplicating [God]: (Zj, Mgh, O, Mṣb, K, TA:) this is the signification [most] commonly known. (Zj, Mgh, O, TA.) And [particularly, accord. to general usage,] The supplicating God [by addressing Him with the form of words mentioned above as used in what is termed دَعَاءُ الْقُنُوتِ], doing so standing. (TA.) — And The divinely-appointed act of prayer; syn. صَلَاة. (IAmb, O, TA.) — And The being silent; (O, Mṣb, K, TA;) by which is meant (O, TA) the withholding oneself from talking; (O, K, TA;) in, or during, [the prayer called] الصَّلَاة. (O, Mṣb, TA.) Hence, (O, Mṣb, TA,) accord. to a trad., (O, TA,) the saying in the Kur [ii. 239], وَقُومُوا لِلَّهِ قَانِتِينَ [And stand ye unto God, in the divinely-appointed act of prayer, refraining from talking]. (O, Mṣb, TA.) — And The serving of God. (TA.) — And The continuing of the performance of the pilgrimage. (TA.) One says, [قَنَتَ and] قَانَتَ, meaning He continued the performance of the pilgrimage. (IAḡr, O, K, TA.) — And The prolonging of engaging in warring, or warring and plundering. (TA.) One says, [قَنَتَ and] قَانَتَ, meaning He prolonged the engaging in warring, or warring and plundering. (IAḡr, O, K, TA.) — And The confessing, or acknowledging, one's being in the condition of a servant [to God]. (TA.) — And The being lowly, humble, or submissive: (A, TA:) or the keeping to obedience [to God], with lowliness, humility, or submissiveness. (Er-Rághib, TA.) One says, قَنَتَ لَهُ He was, or became, lowly, humble, or submissive, to him. (TA.) And قَنَتَ الْمَرْأَةُ لِرَوْحِهَا, (A,) or قَنَتَ لِبُعْلِهَا, (TA,) The woman was, or became, lowly, humble, or submissive, and obedient, to her husband: (A:) or was, or became, quiet and submissive; syn. أَقَرَّت. (TA.) [See also 4, and 8.] — قَانَتَ [is an inf. n., of which the verb is قَنَتَ, like قَنَنَ, and] signifies The eating little [like قَانَتَ]. (K.)

4. اقنت He stood long in the performance of the divinely-appointed act of prayer. (O, K.) [And قَنَتَ has the same, or nearly the same, meaning; as is shown above.] — Also, [like قَنَتَ عَلَى عَدُوِّهِ] He cursed his enemy. (IAḡr,

O, K.) — See also 1, last quarter, in two places. — Also He lowered, humbled, or submitted, himself to God. (IAḡr, O, K.)

8. اقتنت He was, or became, tractable, or submissive. (TA.) [And اکتنت has a similar meaning.]

قنوت A woman lowly, humble, or submissive, and obedient [to her husband]. (A.)

قنيت A woman who eats little: (O, K:) as also قَنِتْ. (O.) — مَسِيكٌ i. q. سَقَا قَنِتٌ, so in a copy of the K, meaning [A skin] that retains the water; and this is the right explanation: (TA:) but accord. to AZ and Z, the word مَسِيكٌ thus used is like أَمِيرٌ; and أَمِيرٌ سَقَا is expl. by Z as meaning [a skin] that does not exude, and by AZ as meaning [a skin] that retains the water so that it does not exude: (TA in art. مَسَك:) in the present art., in some of the copies of the K, مَسِيكٌ, the act. part. n. from أَسَالَ الْمَاءُ; and thus in a copy of the Tekmileh. (TA in the present art.: in the O, in this art., it is مَسِيكٌ.)

قانت [part. n. of قَنَت in all its senses]: see three exs. in the first quarter of the first paragraph, and another ex. in the last quarter: its [broken] pl., in all its senses is قَنَتٌ. (ISd, TA.)

قنح

1. قنحه (S, K, TA,) aor. -, (K, TA,) inf. n. قَنَحَ, (S, TA,) He bent it, or curved it, (S, K, TA,) i. e. a thing, (S,) or a stick, or branch, (TA,) [at the end,] like a مَخْنَجٌ, (S, K, TA,) or صَوْلَجَان. (TA.) — And قَنَحَ الْبَابَ He hewed, or cut out, a wooden implement, (called a قَنَاحَةٌ [q. v.], L,) and with it raised [and opened] the door; as also قَانَحَهُ: (T, L, K, TA:) or [simply] he raised [and opened] the door with the wooden implement called a قَنَاحَةٌ; and so قَنَحَهُ: (A:) [or] قَنَحَ الْبَابَ, (S, K,) inf. n. قَنَحَ, (K,) He adjusted (أَصْلَحَ) a قَنَاحَةٌ to the door. (S, K.) — And قَنَحَ, (K, TA,) aor. and inf. n. as above, (TA,) said of one drinking, He satisfied his thirst, and, by reason thereof, raised his head; and showed, or expressed, dislike of drinking (تَكَارَهَ عَلَى الشُّرْبِ); like تَقَنَّحَ; (K, TA;) which is the more approved [and to which, as well as to the former verb, both of the clauses of the explanation above relate, as will be shown by what follows]: in some of the copies [of the K] like قَنَحَ مِنَ الشُّرْبِ, accord. to AHn, one says, قَنَحَ, aor. and inf. n. as above, meaning he sipped [of the wine or beverage]; and accord. to Az, تَقَنَّنَحْتُ, which, he says, is the prevailing expression: hence the saying of Umm-Zarā, أَشْرَبَ وَأَقْنَحْتُ, i. e. I [drink, and] stop, or interrupt, drinking, and proceed leisurely therein: or, I drink after the satisfying of thirst: which latter explanation, mentioned on the authority of AZ,

is that which is approved by Sh and Az, in opposition to Abū-ʿAbd-Allah Et-Ṭuwāl, who thought it to mean I drink by little and little. (TA.) [See also this saying of Umm-Zarā, with another reading of it, in the last sentence but one of art. قَمَح.]

2: see above, second sentence, in two places: — and see also the third sentence.

4: see 1, second sentence.

5: see 1, third sentence, in three places.

قَنَحَ [thus accord. to the L] is expl. in the 'Eyn as meaning Thy making a قَنَاحَةٌ with which thou wilt fasten (تَشُدُّ) the side-post of thy door and the like; termed by the Persians قَانَه [app. a mis-transcription for قَانَه, a wooden peg, which, dropping into the bolt of a lock, or the like, prevents its being opened until the said peg is pulled up]; but ISd says, I know not how this is, for the explanation is not good; and I think قَنَحَ here is a dial. var. of قَنَاحَ [q. v.]. (L.)

قَنَاحٌ and قَنَاحَةٌ [thus in the L, but app. the ق should be with damm in both words,] A stick, or branch, bent, or curved, [at the end,] like a صَوْلَجَان [q. v.]. (L.)

قَنَاحٌ A bar (مِثْرَس [or مِثْرَس]) of a door. (IAḡr, L.)

قَنَاحَةٌ: see قَنَاحٌ.

قَنَاحَةٌ A crooked, or curved, long مِفْتَاح [or instrument for opening a door]: (S, L, K:) [from what here follows, it seems to be a kind of wooden lever, with a crooked, or curved, end, with which a door is raised and opened: (see also 1:)] a wooden implement with which a door is raised [and opened, app. by lifting the lower pivot (which serves as a hinge) out of its socket]: (A, L:) and any piece of wood that is inserted beneath another [as a lever] in order to move it. (L.)

قند

4. اقند السويق He put قُنْد into the سويق [or meal of parched barley or wheat]. (IKṭt.)

قُنْدٌ (S, A, L, Mṣb, K) and قُنْدَةٌ and قُنْدِيدٌ (L, K) The honey (or expressed juice, TA) of the sugar-cane, (S, A, L, K,) when it has become concrete, (L, K,) or when it has been rendered concrete; (as in some copies of the K;) [or sugar-candy;] see also طَبْرَزٌ with which قَانِيدٌ is made: (L:) or that of which sugar is made; so that sugar is to قند like clarified butter to fresh butter: the pl. of قند is قُنُود: (Mṣb:) it is (as some say, Mṣb) an arabicized word, (Mṣb, K,) from [the Pers.] كُنْد [or قُنْد]. (TA.)

قُنْدٌ: see قُنْدَةٌ.

قُنْدِيدٌ: see قُنْدِيدٌ.

قَنْدُ: see قَنْدُ. — Wine: (AA, IAqr, S, L, K:) or it is not wine, (Aq, S, IJ,) but like *إِسْنُط*, i. e., (Aq, S,) expressed juice (Aq, T, S, L, K) of grapes, (T, L,) boiled, (Aq, T, S, L,) with aromatics put in it, (Aq, T, S, L, K,) and then rendered more fragrant by an admixture of other perfumes: [so I render *يُفْتَق*:] (T, L, K:) or beverage, or wine, (*شَرَاب*), made of قَنْدُ: (A:) pl. *قَنْدِيد*. (IAqr, L.) — *Ambergris*. (Kr, L, K.) — *Camphor*. (K.) — *Musk*. (K.) — A perfume made with saffron, (K,) or with [the plant called] *وَرَس*. (TA.) — [The plant called] *وَرَس*: (K:) or excellent *وَرَس*. (L.) — The state, or condition, of a man, whether good or bad; as also قَنْدِيدُ: (K:) pl. of the former قَنْدِيدُ. (IAqr.) — *He did the thing* [He did the thing] in its [proper] manner. (K.)

قَنْدَاوُ is mentioned among the words whose last radical letter is ع. (K.) Abou-Malik says, that *رَجُلٌ قَنْدَاوٌ*, of the measure *فَعْلَاوَةٌ*, signifies A light, or active, man: and *نَاقَةٌ قَنْدَاوَةٌ* a swift she-camel: (S:) and a bold she-camel: (Fr, S:) and the epithet is with and without ع: (Fr:) and *جَمَلٌ قَنْدَاوٌ* a swift he-camel: and *قَنْدَاوَةٌ* a sharp adz: but others say *قَنْدَاوٌ*, with ف. (S.)

مُقَنْدَى: see the next paragraph.

مُقَنْدَى, and سَوِيْقٌ مُقَنْدَى, (S, A, L, Mṣb, K,) and مُقَنْدَى, (K,) [Meal of parched barley or wheat] prepared [or sweetened] with قَنْدُ. (L, Mṣb.) [See an ex. in art. *جَلَقَ*.] — *كَلَامٌ مُقَنْدَوٌ*, and مُقَنْدَى, † [Sugared speech]. (A.)

مُقَنْدَى: see the preceding paragraph in two places.

قنص

1. قَنْصَةٌ, (S, M, A, K,) aor. ٢, (M, A, K,) inf. n. قَنْصَ (S, M,) and قَنْصَ (M;) and قَنْصَةٌ; and قَنْصَةٌ; (S, M, A, K;) He took, captured, or caught, it; made it his prey; snared, insnared, or entrapped, it; hunted, or chased, it; or sought to take, capture, or catch, it; syns. صَادَةٌ, (S, M, A, K,) and اصْطَادَةٌ, (S, K,) and تَصِيدَةٌ; (S;) namely, a wild animal, or a number of wild animals. (M, A.) [Hence] you say, *هُوَ يَقْنِصُ الْفَرَسَانَ*, and يَقْتَنِصُهُ, † He captures the horsemen. (TA.)

5: see 1.

8: see 1, in two places. — As being likened to “the taking” of the object of the chase, *الْإِقْتِنَاصُ* signifies † The taking anything quickly. (Kull.) — [And hence, † The apprehending quickly.]

قَنْصَ [originally an inf. n.] What is taken, captured, caught, insnared, entrapped, hunted, or chased, of wild animals or the like; as also قَنْصٌ. (S, M, A, K.)

قَنْصٌ: see قَنْصٌ: and قَانِصٌ, in two places.

قَانِصٌ: see قَانِصٌ.

قَانِصٌ One who takes, captures, catches, insnares, entraps, hunts, or chases, wild animals or the like; as also قَنْصٌ (S, M, A, K,) and قَانِصٌ: (S, M, K:) or قَنْصٌ signifies persons who do so, collectively; and is [a quasi-pl. n.] similar to *كَلِيبٌ* and *مَعِيزٌ* and *حَمِيرٌ*: (IJ, TA:) the pl. of قَانِصٌ is قَانِصٌ: (A, TA:) and قَانِصَةٌ signifies the same as the pl.: and also low, vile; or mean, persons. (TA.) [See also *طُمْرُورٌ*, in an explanation of which the sing. قَانِصٌ is app. used in like manner.] You say, *جَاءَ الْقَنْصُ بِالْقَنْصِ*, The sportsman came with the game taken. (A.) And it is said in a trad., *تُخْرِجُ النَّارُ عَلَيْهِمْ قَوَانِصَ*, † [And the fire of hell shall send forth against them snatchers]; meaning, it shall snatch them in pieces like as the beast or bird of prey snatches its prey: the sing. is قَانِصَةٌ: (K, TA:) or, as some say, the meaning is, sparks like the قَوَانِصُ of birds, i. e., their *حَوَاصِلُ*. (TA.) See what follows.

قَانِصَةٌ: see قَانِصٌ, in two places. — Also, sing. of قَوَانِصٌ, which signifies [The intestines, or bowels, of a bird, into which the food passes from the stomach;] in a bird, what the *مَصَارِينُ* are in other creatures: (S, K:) or the pl. [or sing. (K, art. *جَرَأَ*)] signifies i. q. *جَرِيئَةٌ*: (L, TA:) or the قَانِصَةُ is, in a bird, like the *حَوْصَلَةٌ* [or lower part of the belly] in a man: (M, TA:) or [the stomach, or triple stomach, or the crop, or craw, of a bird;] in a bird, like the *كِرْشُ* [in other creatures]: (TA:) [see *الْجَرِيئَةُ*:] or a thing like a little burrow in the belly of a bird: (T, A, L:) [in the present day it is applied to the gizzard, or true stomach, which is perhaps meant by the last of the preceding explanations; and is also pronounced قَوْنِصَةٌ:] or the pl., in relation to a bird, signifies i. q. *حَوَاصِلُ* [pl. of *حَوْصَلَةٌ*]: (TA:) the word is also written with س; but is better with ص. (TA.)

قنط

1. قَنْطٌ, aor. ٢; and قَنْطٌ, aor. ٢; and قَنْطٌ, aor. ٢; (S, Mṣb, K;) and قَنْطٌ, aor. ٢; (K;) and قَنْطٌ, aor. ٢; and قَنْطٌ, aor. ٢; each of the last two being a mixture of two dialects; (Akh, S, K;) inf. n. قَنْطُ (S, Mṣb, K,) which is of the first and second, (S, K, TA,) and of the fourth and sixth also; (K;) [but this is doubtful;] and قَنْطٌ, which is of the third; (S, K;) and قَنْطَةٌ, which is also of the third, (S, K,) or [more probably, agreeably with analogy,] of the fourth; (TK;) He despaired (S, Mṣb, K) of (مِنْ) the mercy of God, (Mṣb,) or, as in the T, of good: or, as some say, he despaired most vehemently of a thing. (TA.) It is said in the Kur, [xv. 56,] accord. to different readings, *وَمَنْ يَقْنُطْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ* (Bd) [And who despaireth of the mercy of his

Lord except those who are in error?] قَنْطٌ is also syn. with مَنَعَ. (K.) You say, *قَنْطَ مَاءَهُ عَنَّا*, He withheld, kept, or debarred, his water from us. (Sgh on the authority of Ibn-'Abbād.)

2. قَنْطَهُ, (Mṣb, K,) inf. n. تَقْنِيطٌ, (K,) He made him to despair; (Mṣb, K;) as also قَنْطَهُ. (Mṣb.) You say, *شَرُّ النَّاسِ الَّذِينَ يَقْنِطُونَ النَّاسَ*, The worst of men are those who make men to despair of the mercy of God. (TA.)

4: see 2.

قَنْطُ: } see what follows.
قَنْطُ: }

قَنْطُ (S, Mṣb) and قَنْطُ (S, TA) and قَنْطُ (Mṣb, TA,) but the last has an intensive signification, (Bd, xli. 49,) *Despairing*: (S, Mṣb, TA:) pl. of the first with وَن; (Kur xv. 55, accord. to the prevailing reading;) and so of the second. (S, TA.)

قنطر

Q. 1. عَقَدَهُ وَأَحْكَمَهُ i. q. قَنْطَرُ الشَّيْءِ [He tied, or knit, the thing; or, agreeably with modern usage, he arched, or vaulted, it; and made it firm, or strong]. (Zj.) Hence what is called a قَنْطَرَةٌ is thus called because of its being firmly, or strongly, knit together, or arched, or vaulted, *لِإِحْكَامِ عَقْدِهَا*. (MF.) [It seems to signify He compacted the thing. — Also, He collected the thing together into one aggregate; he aggregated it. See the pass. part. n., below.] — قَنْطَرٌ He (a man, TA) possessed property by the قَنْطَارُ: (K:) or became possessed of a قَنْطَارُ of property: (TA:) or possessed large property, as though it were weighed by the قَنْطَارُ. (Isd, TA.)

2. قَنْطَرُهُ: see قَنْطَرُهُ, for تَقَنْطَرُ بِهِ قَرْسُهُ.

قَنْطَرَةٌ [accord. to the Mṣb, of the measure *فَنْعَلَةٌ*, belonging to art. *قنطر*, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is mentioned in the S and some other lexicons; but accord. to the K, the ن is a radical letter; A bridge;] what is built over water, for crossing or passing over (Mgh, Mṣb) upon it; (Mṣb;) an *أَرْج* [or oblong arched or vaulted structure], built with baked bricks or with stones, over water, upon which to cross or pass over: (Az, TA:) or i. q. *جَسْرٌ*: (S, K:) or this latter is a more common term; (Mgh, * Mṣb;) for it signifies that which is built and that which is not built: (Mṣb:) a lofty structure: (K:) [pl. *قَنْطَارٌ*.] See 1.

قَنْطَارٌ [accord. to the Mṣb, of the measure *فَنْعَلَةٌ*, belonging to art. *قنطر*, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is

mentioned in the § and some other lexicons; but accord. to the K, the ن is a radical letter;] *A certain مَعْيَار [or standard of weight or measure]:* (§, TA:) or, accord. to some, *a quantity of no determinate weight:* (Msb:) or *a large unknown quantity or aggregate, of property:* (TA:) or *much property heaped up:* (Msb:) or *four thousand deenárs:* (Th, Msb:) this is what most of the Arabs hold to be the truth: (Th:) or *four thousand dirhems:* (Th:) or *one thousand two hundred ookeyehs:* (A'Obeyd, §, K:) so accord. to Mo'adh Ibn-Jebel: (§:) or [which is the same] *a hundred riṭls:* (Msb:) [this is its weight in the present day; i. e., a hundredweight, or a hundred pounds:] or *a hundred riṭls of gold or of silver:* (Es-Suddee, K:) or *a hundred and twenty riṭls:* (§, L:) or *a thousand ookeyehs of gold:* or of silver: (Th:) or *twelve thousand ookeyehs,* accord. to Abou-Hureyreh, on the authority of the Prophet: (TA:) or *a hundred ookeyehs of gold:* or of silver: (Th:) or *a hundred mithkál:* (I'Ab, Msb, TA;) the mithkál being twenty keeráts: (I'Ab, TA:) or *forty ookeyehs of gold:* (K:) or *one thousand two hundred deenárs:* (K:) or *one thousand one hundred deenárs:* (L:) or *seventy thousand deenárs:* (K:) or, in the language of Barbar, *a thousand mithkál of gold or of silver:* (TA:) or *eighty thousand dirhems:* (I'Ab, K:) or *a hundred dirhems:* (Msb:) or *a hundred menns:* (Msb:) or *a quantity of gold,* (§, K,) or of silver, (K,) *sufficient to fill a bull's hide:* (§, K:) so in the Syriac language, accord. to Es-Suddee: (TA:) and there are other definitions of the word: (§:) pl. قَنَاطِير. (§.)

مَقْنَطَرٌ *Collected together into one aggregate; aggregated; made up; or completed; syn. مُكْتَمَل.* (K.) You say قَنَاطِيرٌ مَقْنَطَرَةٌ (§,) meaning, *Much riches collected together:* (Jel. in iii. 12:) the latter word is a corroborative. (Bd. ibid.)

قنع

قنف

See Supplement.]

قند

قَنْفَذٌ i. q. قَنْفَذٌ. (Ktr, Kr, K.)

قند, or, accord. to some, قَنْفَذٌ

قَنْفَذٌ and قَنْفَذٌ [The male hedge-hog;] (§, L, Msb, K;) i. q. شَيْمَرٌ: (M, L, K:) or the male and female: (Msb:) or the fem. is with ة, (§, L, Msb, K,) sometimes; and the male is called شَيْمَرٌ and دَنْدَلٌ: (Msb:) pl. قَنَافِذٌ. (§.) Some hold that the ن is an augmentative letter: others, that it is a radical. (TA.)

قنو

See Supplement.]

قهب

1. قَهَبٌ, aor. قَهَبَ, (K, TA,) inf. n. قَهَبٌ, (TA,) *He, or it, was, or became, of the colour termed قَهَبَةٌ* [q. v.]. (K, TA.)

4. اقْبَهَ عَنِ الطَّعَامِ *He abstained from food, or the food, and did not desire it.* (O, K.)

قَهَبٌ [and أَقْبَبٌ] *White overspread with duskiness:* (A'Obeyd, §, O, K:) fem. [of the former] قَهَبَةٌ and [of the latter] أَقْبَبَةٌ, (§,) [and] أَقْبَبَةٌ is a fem. epithet having the same meaning: (K, TA:) or *white:* (TA;) and so قَهَابٌ and قَهَابِي; (Lth, O, K, TA;) or all signify thus in respect of skin, or hide: (Az, TA:) or قَهَبٌ signifies thus as an epithet applied to the young of goats and oxen, (Lth, O, TA,) and the like thereof, and in respect of skin, or hide: (Lth, O:) and أَقْبَبٌ signifies *dust-coloured with an inclining to blackness:* (As, §, O:) or *red with an intermixture of dust-colour:* (IAqr, §, O:) or *a dusky white:* (§, O:) or *having a colour inclining to duskiness, with whiteness or blackness* (مع البياض او السواد [which I suppose to be a mistake for مع البياض او السواد]). (TA.) — Also [or app. قَهَبٌ] *A great mountain;* (§, K;) accord. to AA: (§:) or, accord. to him, *a long mountain:* (O:) pl. قَهَابٌ: or this [or قَهَابٌ] signifies *mountains of a black colour intermixed with redness.* (TA.) — And *Advanced in age;* (O, TA;) applied to an elder; like قَهَبٌ and قَهَرٌ: (TA:) and *old in respect of origin;* used in this sense by Ru-beh: (O, TA:) or [جَمَلٌ قَهَبٌ] signifies *a camel advanced in age* (K, TA) *beyond such as is termed بَارِئٌ:* (TA:) or *a great camel.* (AA, TA.)

قَهَبَةٌ *The colour of that which is termed قَهَبٌ; i. e. whiteness overspread with duskiness:* (K:) or the colour of that which is termed أَقْبَبٌ; i. e. a dusky whiteness: or, accord. to As, *dust-colour inclining to blackness:* or, accord. to IAqr, *redness with an intermixture of dust-colour:* (§, O:) or, accord. to IAqr, *blackness inclining to خَضْرَاءُ* [by which word is here app. meant a dark, or an ashy, dust-colour]. (TA voce خَضْرَاءُ.)

قَهَبَةٌ: see قَهَبٌ, first sentence.

قَهَبِيٌّ *The يَعْقُوبُ;* (Lth, O, K;) i. e. the male partridge. (Lth, O.)

قَهَابٌ: see قَهَبٌ, first sentence.

قَهَبِيَّةٌ: see قَهَبِيٌّ.

قَهْوَبَةٌ (K accord. to the TA,) or قَهْوَبَةٌ (O, and so in the CK and in my MS. copy of the K,) like رَضْوَبَةٌ (O,) and قَهْوَبَةٌ (O, K, TA, [in the O, in which it is restricted to the last of the following meanings, carelessly written قَهْوَبَاءُ, but there said to be with fet-ḥ to the ة, and with ة, by which is

meant ة,]) accord. to MF with ḍamm to the ف, but this is a mistake, (TA,) *An arrow-head* (O, K*) *having three شَعَب [i. e. barbs]:* (O, K:) and in some instances *having two pieces, or two small pieces of iron,* (حَدِيدَتَانِ, O, or حَدِيدَتَانِ, TA,) *which sometimes contract, and sometimes diverge, or open:* (O, TA:) or *a small arrow, that hits the butt:* (K:) or قَهْوَبَاتٌ, which is the pl., signifies *short arrows, that hit the butt:* this is said by Az to be the right explanation: and IDrd has mentioned قَهْوَبَاتٌ as signifying *broad heads of arrows or the like:* (O:) accord. to Sb, (TA,) there is no other instance [than قَهْوَبَاتٌ] of a word of which the [primitive] measure is فَعْوَلٌ. (K, TA. [شَجَوَجِي and similar words are of the measure فَعْوَلٌ.])

قَهَبِيَّةٌ, (thus accord. to SM's copy of the K,) in the form of a dim.; accord. to another copy of the K, قَهَبِيَّةٌ; [accord. to another copy, قَهَبِيَّةٌ; accord. to the CK, قَهَبِيَّةٌ;] and accord. to the L, قَهَبِيَّةٌ [app. a coll. gen. n. of which قَهَبِيَّةٌ is the n. un.]; (TA;) *A certain bird,* (K, TA,) *found in Tihámeh, in which are whiteness and خَضْرَاءُ* [here app. meaning, as in an instance mentioned above, *a dark, or an ashy, dust-colour;* a species of partridge. (TA.)

قَهَابِيٌّ: see قَهَبٌ, first sentence.

أَقْبَبٌ, and its fem. أَقْبَبَةٌ: see قَهَبٌ, first sentence, in three places. — الأَقْبَبَانِ means *The elephant and the buffalo:* (§, A, O, K:) each of them is termed أَقْبَبٌ because of his colour, (O, TA,) or because of his greatness. (A, TA.)

قهد

قَهْدٌ *Clear in colour.* (L, K.) — *White;* as also قَهَبٌ: (A'Obeyd, L:) by some specially applied to the young of antelopes and cows: (L:) or of a dingy, or dusky, white; as also قَهَبٌ. (§, L.)

قهر

1. قَهَرَهُ, (aor. قَهَرَ, A, K,) inf. n. قَهَرٌ, *He overcame, conquered, subdued, subjected, subjugated, overbore, overpowered, mastered, or prevailed or predominated over, him, or it; he was, or became, superior in power or force, to him, or it.* (§, A, Msb, K, TA.) — [He abased him. (See 4.) — He oppressed him. So in the Kur., xciii. 9, فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ [Therefore, happen what may, the orphan thou shalt not oppress; i. e., as explained in the Expos. of the Jel., by taking his property, or otherwise.] — He forced, compelled, or constrained, him. So in the following ex.] قَهَرَهُ عَلَى [He forced, compelled, or constrained, him to do the thing]. (§, K, art. قَسَر.) — [He coerced him.] — He took him [by force;] against his will, or approval; and so أَخَذَهُ قَهْرًا. (A, TA.) — قَهْرُ اللَّحْمِ † *The flesh-meat became,* (§,) or

began to be, (A, TA,) affected, or acted upon, (lit. taken,) by the fire, so that its juice flowed. (S, A, TA.)

4. اقهر *He became in a state in which to be overcome, conquered, subdued, subjected, subjugated, overborne, overpowered, mastered, or prevailed over*: (Msb:) his case became that of one overcome, &c. (S, TA.) — His companions became overcome, conquered, subdued, &c., (K, TA,) and abased. (TA.) = اقهره *He found him to be overcome, conquered, subdued, overpowered, mastered, or prevailed over.* (S, Msb, K.)

7. انقهر [quasi-pass. of قهره; *He was, or became, overcome, &c.*] (TA in art. ضغط.)

قَهْرًا وَبَهْرًا, with damm to each, [a form of imprecation, meaning, *May he, or they, be overcome and subdued*]. (TA.)

قَهْرًا لِلنَّاسِ *Such a one is a person to be overcome, conquered, subdued, &c., by everyone.* (A.) — أَخَذْتُ قَهْرًا *I took such a one by constraint, or compulsion.* (S.)

قَهْرًا *A woman abounding in evil, injustice, or corruptness; very evil or bad, unjust, or corrupt*: (K, TA:) pl. قَهْرَات. (TA.)

قَاهِرٌ: see قَاهِرٌ.

قَاهِرٌ *One who overcomes, conquers, subdues, &c.: and قَاهِرٌ signifies the same in an intensive sense.* (Msb.) — الْقَاهِرُ (TA) and الْقَهَّارُ (K, TA) epithets applied to God, (K, TA,) meaning, *The Subduer of his creatures by his sovereign authority and power, and the Disposer of them as He pleaseth, with and against their will*: (TA:) or the former, the Overcomer, or Subduer, of all created beings. (IAth, TA.) — [القاهر] *The planet Mars.* — جِبَالٌ قَوَاهِرٌ † *Lofty mountains.* (A.)

أَقْبَرُ [More, and most, subduing, &c.: and, abasing]. (K voce أَخْجَعُ, q. v.)

قهر

Q. 1. قَهَرَ, (K, TA,) inf. n. قَهْرَةٌ, (TA,) *He (a man) returned by the way by which he had come*: (TA:) or i. q. رَجَعَ الْقَهْرَى, (K,) i. e., [he returned backwards; or] he retired, going backwards, without turning his face towards the direction in which he went; (TA;) as also نَقَهَرَ. (K, TA.) Some hold, [contr. to the general opinion,] that this verb belongs to art. قهر. (TA.)

Q. 2: see 1.

قَهْرَى *A returning backwards*; (S, K;) a retiring, going backwards, without turning the face towards the direction in which one goes: (TA:) the dual is قَهْرَانِ; (IAmb, K;) like as the dual of خَوْزَلَى is خَوْزَلَانِ; (TA;) without ي, (K,) because this letter is deemed difficult to pronounce with the ل and the ي of the dual.

(TA.) When you say رَجَعْتُ الْقَهْرَى [I returned backwards; &c.], it is as though you said I returned with the returning which is known by this name; for القهرى is a mode of returning.

(S.) — مَشَى الْقَهْرَى *He reverted from the state in which he was, or from the course which he was following; revolted; apostatized.* (Az, from a trad.)

[قبل]

قهر

See Supplement.]

قوب

1. قَوَّبَ الْأَرْضَ, aor. يَقْوِبُهَا, (S, O,) inf. n. قَوَّبٌ: (K;) and تَقْوِيبٌ, (S, O,) inf. n. قَوَّبًا; (S, O, K;) *He dug, or made a hollow in, the ground*: (K:) or he dug a round hollow in the ground; (S, O, TA;) thus both phrases are expl. by ISd. (TA.) — And قَابَ بَيْضَهُ, (S, O,) inf. n. as above, (K,) *It (a bird) broke asunder its eggs.* (S, O, K.) = تَقْوِبٌ is also intrans., signifying جَلْدُهُ [app. *His skin became pitted, or marked with small hollows*: see an explanation of 2, of which تَقْوِبٌ is quasi-pass.]. (O.) — قَابَتِ الْبَيْضَةُ: see 7. = Also (قَاب) *He was, or became, near; drew near; or approached*: and *He fled*: (O, K, TA:) inf. n. قَوَّبٌ: (TA:) thus it has two contr. significations. (K, TA.)

2: see above, first sentence. — One says also, قَوَّبْتُ الْأَرْضَ meaning *I made impressions, marks, or traces, upon the ground, (O, K, TA,) by treading; and made indications [thereby, or thereof,] at its drinking-places.* (TA.) And قَوَّبُوا الْأَرْضَ, (A, TA,) or فِي الْأَرْضِ, (O,) *They (i. e. persons alighting, A, TA) made impressions, marks, or traces, upon the ground, (A, O, TA,) by their treading and their alighting.* (O.) — And قَوَّبَ الْجَرَبُ جِلْدَ الْبَعِيرِ *The mange, or scab, made pits, or small hollows, bare of fur, in the skin of the camel.* (IAth, TA.) See also 5. — قَوَّبَ مِنَ الْغُبَارِ means إِغْبَرٌ [i. e., app., *He, or it, became sullied with dust*]. (Th, TA.) — And قَوَّبَهُ, inf. n. تَقْوِيبٌ, *He pulled it out or up, by the root; eradicated, or uprooted, it.* (K, TA.)

5. تَقْوِبٌ جِلْدُهُ: see 7. — تَقْوِبٌ also signifies *It became peeled, or excoriated, or became so in several, or many, places.* (TA.) One says, تَقْوِبٌ مِنْ رَأْسِهِ مَوَاضِعَ *Some places in his head became excoriated.* (S.) In the saying of Dhn-r-Rummeh,

• تَقْوِبَ عَنْ غِرْبَانٍ أَوْزَاكِهَا الْخَطَرُ •
تَقْوِبٌ may be for قَوَّبٌ [q. v.]: or the phrase may be inverted, for غِرْبَانَهَا عَنِ الْخَطَرِ. (S in art. خطر. [See غُرَابٌ, in art. غرب.]) — It is also said of a place as meaning *It became, in parts, stripped of trees and herbage*; and so انقَاب. (TA.) — And it signifies also *It*

was pulled out or up, by the root; was eradicated, or uprooted. (S, O, K.) — تَقْوِبَتِ الْبَيْضَةُ: see the next paragraph.

7. انقَابَتِ الْأَرْضُ *The ground was hollowed out in a round form*; (S, ISd, O, TA;) as also تَقْوِبَتِ. (ISd, TA.) — See also 5. — انقَابَتِ, and تَقْوِبَتِ, (S, A, O, K, TA,) and قَابَتِ, (TA,) *The egg broke asunder, (S, A, O, K, TA,) and disclosed the young bird within it.* (TA.) [Hence] one says قَابَتِ بَيْضَةُ بَنِي فَلَانٍ [lit. *The egg of the sons of such a one broke asunder, and disclosed their affair, case, or state*]: meaning † *the sons of such a one revealed, or manifested, their affair, case, or state*; a phrase like أَفْرَحَتْ بَيْضَتُهُمْ. (A, TA.)

8. اقْتَابَهُ *He chose, made choice of, selected, elected, or preferred, him, or it.* (O, K.)

قَابٌ *The portion, of a bow, that is between the part that is grasped by the hand and the curved extremity*: to every bow there are قَابَانِ: (S, O, Msb, K:) or, accord. to El-Khafajee, it is [the space] between the string and the part that is grasped by the hand, of the bow; as also قَيْبٌ: (TA:) in the Kur [liii. 9], فَكَانَ قَابَ قَوْسَيْنِ, accord. to some, is an inverted phrase, meaning فَكَانَ قَابِي قَوْسٍ [i. e. *And he was at the distance of the measure of the two portions between the part that is grasped by the hand and each of the curved extremities of a bow*]: (S, O:) [but] قَابٌ signifies also a measure, or space; and so قَيْبٌ: (S, O, K:) one says, بَيْنَهُمَا قَابٌ قَوْسٍ and قَيْبٌ قَوْسٍ, [Between them two is the measure of a bow], and likewise قَادٌ قَوْسٍ and قَيْدٌ قَوْسٍ: (S, O:*) and it is said that قَابٌ قَوْسَيْنِ [in the case mentioned above] means at [the distance of] the length of two bows: or as Fr says, at [the distance of] the measure of two Arabian bows. (TA.) [قَابٌ is also a term often used in astronomy to denote the distance between two stars; and seems to be syn. with ذِرَاعٌ (q. v.) as so used, thus meaning *A cubit*; which is the measure of each قَاب of a bow, or nearly so.]

قَوْبٌ *A young bird*; (S, A, O, K;) as also قَابَةٌ and قَائِبَةٌ: (K:) or قَائِبَةٌ signifies, (S, A, O,) or signifies also, (K,) an egg; (S, A, O, K;) and so does قَابَةٌ: (K;) قَائِبَةٌ is used in the latter sense as meaning ذَاتُ قَوْبٍ, i. e. رَاضِيَةٌ in the phrase رَاضِيَةٌ عَيْشَةٌ [meaning مَرْضِيَّةٌ]: (A:) [or as being originally the part. n. of قَابَتِ in the phrase قَابَتِ الْبَيْضَةُ: and it may be used in the former sense as being originally the act. part. n. of قَابَتِ in the phrase قَابَتِ الْبَيْضَةَ said of a hen-bird:] and قَائِبَةٌ signifies an egg from which the young bird has come forth: (Az, TA:) or قَوْبٌ signifies an egg: and قَابَةٌ, a young bird: (AHeyth, TA:) the pl. of قَوْبٌ is أَقْوَابٌ. (K.)

It is said in a prov., **بَرِثَتْ قَائِيَةً** **مِنْ قُوبٍ** (S, A, O,) or **تَخَلَّصَتْ قَائِيَةً** **مِنْ قُوبٍ** (K,) or **قَائِيَةً** **مِنْ قُوبٍ** **†** *An egg became or has become, freed from a young bird [that was in it]:* (S, A, O, K:) or *a young bird, from an egg:* (AHeyth, TA:) applied to him who has become separated from his companion. (A,*K.) An Arab of the desert, of the tribe of Asad, (S,) or Asd, (O,) said to a merchant who asked him to be his safeguard, **إِذَا بَلَغْتُ بِكَ مَكَانَ كَذَا بَرِثْتُ قَائِيَةً** **مِنْ قُوبٍ**, meaning **†** [*When I shall have reached with thee such a place,*] *I shall be clear of obligation to protect thee.* (S, O.) El-Kumeyt says

- **لَهِنَّ وَلِلْمَشِيبِ وَمَنْ عِلَاهُ**
- **مِنْ الْأَمْثَالِ قَائِيَةً** **وَقُوبٌ**

[*To them (i. e. women), and to hoariness and him upon whom it has come, relates, among the proverbs, "An egg and a young bird":* he likens the fleeing of women from old men to the fleeing of the **قُوب**, or young bird, from the **قَائِيَةً**, or egg; and [virtually] says that the beautiful woman will not return to the old man, like as the young bird will not return to the egg. (TA.) And Aboo-'Alee El-Kálee mentions the saying, **لَا وَالَّذِي أَخْرَجَ قَائِيَةً** **مِنْ قُوبٍ** [No, by Him who has produced] *a young bird from an egg:* but Aboo-'Obeyd El-Bekree says that this is inverted. (MF, TA.) — **أُمُّ قُوبٍ** [in the TA said to be **بِالْفَتْحِ**, a mistranscription for **بِالضَّرِّ**,] *Calamity, or misfortune.* (O, K.)

قُوبٌ [in the two phrases here following is probably pl. of **قُوبَةٌ**.] You say, **فِي الْأَرْضِ قُوبٌ** [app. meaning round hollows: see 1, first sentence]. (A.) And **فِي رَأْسِهِ وَجِلْدُهُ قُوبٌ** [In his head and his skin are pits. (A, TA.)] — And hence **الْقُوبَاءُ**. (A.) See **قُوبَاءُ**, in two places. — It signifies [also] *Egg-shells.* (O, K.)

قَيْبٌ: see **قَابٌ**, in three places.

قَائِيَةً: see **قُوبٌ**: in four places.

قُوبَةٌ: see **قُوبٌ**: — and see also **قُوبَاءُ**, in three places.

قُوبَةٌ: see **قُوبَاءُ**, in three places. — Also, (K,) applied to a man such as is termed **مَلِيٌّ** [app. as meaning "rich," or "wealthy"], *One who remains constantly in his abode,* (S, K,) *not quitting it.* (S.)

قُوبَاءُ, (S, O, Mgh, K,) fem., and imperfectly decl., (S, O,) and **قُوبَاءُ**, (S, O, Mgh, K,) which is masc., and perfectly decl., as quasi-coordinate to **قُرْطَاسٌ**, said by ISk to be the only word of the measure **فَعْلَاءُ** except **خُشَاءُ**, (S, O,) both originally of the measure **فَعْلَاءُ**, (O,) but to these may be added **مَزَاءُ**, (S, O,) [and perhaps some other instances,] and **قُوبَةٌ** and **قُوبَةٌ**, (O, K,) both of which are said by Fr to signify the same as

قُوبَاءُ, (O,) [*Ringworm, or tetter; so called in the present day; a well-known disease, (S, O, Mgh,) characterized by excoriation and spreading, and cured by spittle, (S, O, TA,) or by the spittle of one who is fasting or hungry; (TA; [see an ex. in a verse cited voce فُلُقَى];) a cutaneous eruption, in which scabs peel off from the skin, and the hair comes off: (K, TA:) see **قُوبٌ**, above: **قُوبٌ** is [also] pl. of **قُوبَاءُ** [like as **نُفْسٌ** is of **نُفْسَاءُ**], (S,) [and] so is **قُوبِيٌّ**: (KL:) ISd says, accord. to IAqr, **قُوبَاءُ** is sing. of **قُوبَةٌ** and **قُوبَةٌ**; but I know not how this can be: and he [i. e. IAqr] also says that **قُوبٌ** is pl. of **قُوبَةٌ** and **قُوبَةٌ**; and this is clear. (TA.) The dim. of **قُوبَاءُ** is **قُوبِيٌّ**; and that of **قُوبَاءُ** is **قُوبِيٌّ**. (S, O.)*

قُوبِيٌّ *Fond of, or addicted to, the eating of young birds, (O, K, TA,) which are termed أَقُوبٌ [pl. of قُوبٌ]. (TA.)*

قُوبَاءُ and **قُوبِيٌّ**: see **قُوبَاءُ**, concluding sentence.

قَائِيَةً and **قُوبَةٌ**: see **قُوبٌ**; the former in eight places, and the latter in one place. **قَائِيَةً قُوبٌ** means *An empty egg*: to such, in a trad., Mekkeh is likened when devoid of pilgrims. (O.)

أَرْضٌ مَقُوبَةٌ [i. e. **مَقُوبَةٌ** or **مَقُوبَةٌ**, being written without any syll. signs,] *Land upon which rain has fallen, and in consequence thereof, in some places, trees that were in it formerly have been carried away: mentioned by AHn. (TA.)*

مُقُوبٌ *Peeled, or excoriated; or so in several, or many, places. (K.) — And One from whose skin scabs have peeled off, (A, K, TA,) leaving upon it marks, (A,) and whose hair has come off [at those places]. (K, TA.) — And A serpent (S, O, K) of the species termed **أَسُودٌ** (S, O) that has cast off its skin. (S, O, K.)*

قوت

1. **يَقُوتُ**, (S, Mgh, O, Mgh, K,) aor. **يَقُوتُ**, (S, O, Mgh,) inf. n. **قُوتٌ** (S, O, Mgh, K) and **قُوتٌ** (Sb, K) and **قِيَاتَةٌ**, (S, O, K,) the last originally **قُوتَانَةٌ**, (O,) *He fed, nourished, or sustained, (S, Mgh, TA,) or fed with what would sustain the body, (S, O, K,* TA,) [or with food sufficient to sustain life,] or with a small supply of the means of subsistence, (TA,) him, (Mgh, TA,) or them, (K, TA,) or his family; (S, O;) he gave him [or them] what is termed **قُوتٌ** [q. v.]: (Mgh:) and **قَاتَهُ** signifies [in like manner] *he gave him his food.* (TA.) It is said in a trad., **كَفَى بِالْمَرْءِ قُوتٌ** **إِنَّمَا أَنْ يَضِيعَ مَنْ يَقُوتُ** **أَسُودٌ** *i. e. [It suffices the man as a sin, or crime, that he destroy] him whom he is bound to sustain, of his family and household and slaves: or, as some relate it, مَنْ يَقِيَّتُهُ, using a dial. var. [of **يَقُوتُ**]. (TA.) [And **قَاتَهُ** app. signifies, primarily, *He supplied to him food.* (See this verb below, near the end of the paragraph.)] — And **قَاتٌ** and **قُوتٌ** and **أَقُوتٌ** [sometimes] signify *He***

straitened his household, by reason of niggardliness or poverty. (TA in art. **زَنْقٌ**.) — **قُوتُوا طَعَامَكُمْ**, a trad., thus related by some, by others **قُوتُوا**, [loosely expl. in the TA,] means, accord. to some, *Measure ye your corn, [and] He will bless you in it:* or, accord. to others, *make ye small round cakes (أَقْرَاصُ) of your corn, &c.* (El-Jámi' es-Sagheer, and scholia thereon.) — See also 8, in the middle of the paragraph.

2: see the preceding paragraph, in two places.

4. **أَقَاتَهُ**: see 1, first and second sentences. — Also *He kept, preserved, guarded, or protected, him.* (TA.) — And **أَقَاتَ عَلَى الشَّيْءِ**, (S, O, K,*), and **أَقَاتَهُ**, (K,) *He had power, or ability, to do, effect, accomplish, attain, or compass, the thing.* (S, O, K.) — See, again, 1, latter half, in two places.

5. **فُلَانٌ يَتَقَوَّتُ بِكَذَا** [*Such a one feeds, nourishes, or sustains, himself with such a thing, (S, O,) or بِالْقَلِيلِ [with that which is little]: (Mgh:) or قُوتٌ he made the thing his food [or food]; and **أَقَاتَهُ** and **أَقَاتَ** signify thus likewise: (TA:) or **أَقَاتَ** signifies *he ate it;* (Mgh;) and so does **أَقَاتَهُ**. (TA.)*

8. **أَقَاتَ** signifies *He was, or became, fed, nourished, or sustained;* being quasi-pass. of **قَاتَ** signifying as expl. in the beginning of this art. (S, A, Mgh, O, K, TA.) — And it is trans. by means of **بِ**, and by itself: see 5, in four places.

One says, **هُمْ يَتَقَاتُونَ الْحَبَّ** [*They feed upon, or eat, grain.*]. (A.) — The saying, of Tufeyl,

• **يَتَقَاتُ فَضْلَ سَنَامِهَا الرَّحْلُ** •

is held by ISd to mean, **†** *The saddle [as it were] eats the remainder of her hump, [as though] making it to be food for itself:* accord. to IAqr, he says, the meaning is, *takes it away thing after thing [or piecemeal];* but I have not heard this [meaning] in any other instance: hence, says IAqr, the oath sworn one day by El-'Okeylee, [said in the A to be an oath of the Arabs of the desert,] **لَا وَقَاتِ نَفْسِي الْبَصِيرَ مَا فَعَلْتُ**, for, he says, **الْقُوتُ** [the inf. n. of **أَقَاتَ**] and **الْقُوتُ** [inf. n. of **قَاتَ**] are one [in signification]; and AM says that the meaning of this is, [*No, by Him who takes my spirit, breath after breath, until He has taken it wholly, [the All-seeing, I did not that thing:] and the saying of Tufeyl means the saddle, while I am riding upon it, takes by little and little the fat of her hump until there remains not of it aught.* (TA.)] — One says also, **الْحَرْبُ تَقَاتُ الْإِبِلَ** [*War makes the camels to be food*]; meaning that [in consequence of war] the camels are given in payment of bloodwits. (A.) — And **فُلَانٌ يَتَقَاتُ الْكَلَامَ** **†** [*Such a one retrenches, or curtails, speech, or talk;* [said of one who speaks, or talks, little;] syn. **يَقْلُهُ**. (A.)] — See also 1, latter half. [Hence,] one says, **إِقْتِ لِنَارِكَ قِيَةً** **†** [*Supply to thy fire ali-*

ment;] feed thy fire with fuel. (S, O, K.) And أَنْفَخَ فِي النَّارِ نَفْخًا, and أَفْتَتِ النَّارَ نَفْخًا قَبِيَّةً, Blow thou the fire with thy blowing, and with a blowing, gently and little [as an aliment]. (L.)

10. اسْتَقَاتَهُ He asked of him قُوت [i. e. food, or victuals]. (S, A, O, K.)

[قَاتٌ A species of tree, of the class Pentandria, order Monogynia, of the Linnæan system; belonging to the natural order of Celastraceæ; mentioned in botanical works under the name of *Catha edulis*; and fully described by Forskål in his *Flora Ægypt. Arab.*, pp. 63, 64; in the latter page of which he says: "In Yemen colitur isdem hortis cum Coffea. Stipitibus plantatur. Arabes folia viridia avide edunt, multum eorum vires venditantes, qui copiosius comederit, vel totam vigilet noctem: asseverant quoque pestem ea loca non intrare ubi hæc colitur arbor:" &c. — And in the same work, p. cxviii., Forskål mentions قَاتِ الرعيان (by which is meant قَاتِ الرعيان) as the name of A species of lettuce, *lactuca inermis*. — Respecting the former plant, see also De Sacy's *Chrest. Arabe*, sec. ed., i. 462, 463.]

قُوت Food, aliment, nutriment, victuals, or provisions, by means of which the body of man is sustained; (S, A, O, K,*) as also قَبِيَّةٌ and قَبِيَّةٌ, (S, O, K,) as used in phrases here following, (S, O,) with kesr to the ق, and the و changed into ي, (S,) and قَائِتٌ and قَوَاتٌ, (K,) the last mentioned, but not expl., by Lh, and thought by ISd to be from قُوت: (TA:) what is eaten for the purpose of retaining the remains of life; (A,* O,* Mgh, TA,*) thus expl. by Az and IF: (Mgh,*) or food sufficient to sustain life: (TA:) pl. أَقْوَاتٌ. (Mgh, TA.) One says, قُوتُهُ مَا عِنْدَهُ قَبِيَّةٌ نَيْلَةٌ and قَبِيَّةٌ نَيْلَةٌ He has not a night's food sufficient to sustain life. (TA.) And جَدُّ آمِرِي فِي قَائِتِهِ, a prov., meaning A man's lot in life is manifest in his food. (Meyd.) — See also 8, last sentence.

قَبِيَّةٌ: see قُوت, in two places.

قَبِيَّةٌ: see قُوت, in two places: — and see also 8, last two sentences.

قَوَاتٌ: see قُوت, first sentence.

قَائِتٌ [act. part. n. of قَات; Feeding, &c. — And hence, Sufficing]. القَائِتُ مِنَ الْعَيْشِ means What is sufficient [of the means of subsistence]. (K.) And one says, هُوَ فِي قَائِتٍ مِنَ الْعَيْشِ He is in a state of sufficiency [in respect of the means of subsistence]. (S, O.) — See also قُوت, in two places. — See also 8, former half. — القَائِتُ is an appellation of The lion. (O, K.)

مُقِيْتُ [Giving, or a giver of, food, nourishment, or sustenance. (See 1, first sentence.) — And hence,] Keeping, preserving, guarding, or protecting; or a keeper, &c.; syn. حَافِظ [as signify-

ing thus; and app. as signifying also watching; or a watcher]: (S, A, O, Mgh, K:) and witnessing; or a witness; syn. شَاهِد; (S, O, Mgh, K;) or شَيْد: (A:) and AO says that it signifies, with the Arabs, one acquainted (مُوقِفٌ) with a thing (عَلَى شَيْءٍ). (TA.) Th cites the following verses (of Es-Semow'al Ibn-Adiyā, O):

- لَمِيتْ شِعْرِي وَأَشْعَرَنَ إِذَا مَا
- قَرَّبُوهُمَا مَنْشُورَةً وَدُعِيْتُ
- أَلْبَى الْفَضْلُ أَمْ عَلَيَّ إِذَا حَو
- سَبْتُ إِنِّي عَلَى الْحِسَابِ مُقِيْتُ

[meaning Would that I knew, but I shall assuredly know when they shall have set it (namely, the صحيفة, or record, of my actions,) near, unfolded, and I am summoned, whether superiority be for me or against me when I am reckoned with: verily I shall be a watcher, or a witness, of the reckoning, or, accord. to some, as is said in the TA, acquainted with the reckoning]: i. e. I shall know what evil I have done; for [as is said in the Kur lxxv. 14] man shall be a witness against himself: (S, O, TA:) IB says that, accord. to Seer, the correct reading is, رَبِّي عَلَى الْحِسَابِ مُقِيْتُ [meaning my Lord is able to make the reckoning] because he who is submissive to his Lord does not describe himself by this epithet: but IB adds that Seer has founded this remark upon the assumption that مُقِيْتُ is here used as meaning مُقْتَدِرٌ; and that if it be understood as syn. with شَاهِدٌ and حَافِظٌ, the former reading is not objectionable. (TA.) — الْمُقِيْتُ is one of the best names of God: (TA:) and [as such] signifies The Possessor of power; (Fr, Zj, S, O, Mgh, K, TA;) as He who gives to every man his قُوت [or food], (F, S, O, K, TA,) and likewise to everything: (TA:) or (as one of those names, TA) the Preserver, or Protector, (Zj, TA,) who gives to everything such preservation, or protection, as is needful. (TA.) It is said in the Kur [iv. 87], وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيَّتًا [For God is] a possessor of power [over everything, or is omnipotent], (Ksh, Bd, Jel,) so He will requite everyone for what he has done: (Jel:) or a witness, [and] a preserver, or protector, or watcher. (Ksh, Bd.)

قوح

1. قَاَح, aor. يَقُوح, said of a wound, i. q. قَاَح, inf. n. قِيح, q. v.; as also قُوح. (K.) — And قَاَح, (K, TA,) inf. n. قُوح, (TA,) He swept a house, or chamber; (K, TA;) a dial. var. of قُوح; mentioned by Kr; (TA;) as also قُوح. (K, TA.)

2: see what next precedes.

4. اِقَاَح He (a man, TA) kept constantly, or perseveringly, to refusing, after the act of asking, or begging; (K, TA;) mentioned by IAsr, but in art. قِيح. (TA.)

5: see 1, first sentence.

قَاَح The court of a house; a spacious vacant part, or portion, thereof, in which is no building; syn. سَاَحَة; (S in art. قِيح, and L, K, in the present art.;) and قَاَح and قَاَح being interchangeable in this case, as in طَبِيبٌ لَا رِبْ and لَا رِبْ, and in نَقِيَّتَهَا and نَبِيَّةُ الْبُتْرِ: and the middle of a house: (TA:) pl. قُوح; (K, TA;) like [its syn.] سَاَحَة. (TA.) It is related of 'Omar that he said, قَاَحٌ بَيْتٌ قَبْلَ أَنْ يُوْذَنَ لَهُ فَقَدْ فَجَرَ [He who satisfies his eye by the sight of what is in the court of a house before permission is given to him to enter verily transgresses]. (TA.) And [the pl.] signifies Lands giving growth to nothing. (TA.)

قود

1. قَاَدَ, aor. يَقُود, inf. n. قُود (S, Mgh, L, Mgh, K) and قِيَادَ (Mgh, Mgh) and قِيَادَةً (Mgh, K) and قِيَادَةً (S, L, K) [originally قِيَادُودَةً, of the measure قِيَاعُولَةٌ, like دِيْمُومَةٌ &c.,] and قِيَادُودَ, (K,) [an intensive form; or, accord. to some, inf. n. of قُود;] He led him; (namely, a horse &c., L;) contr. of سَاَقَهُ; قِيَادُودَ being from before, and السَّوْقُ from behind; (Kh, L, Mgh, K;) he drew him (a camel) after him; (L;) as also قِيَادُودَ; (S, L, K;) and قِيَادُودَ, inf. n. قِيَادُودَ; (K;) or قِيَادُودَ signifies he led him for himself: (Mgh,*) and قِيَادُودَ, he led him much: (S, A, L:) you say قِيَادُودَ قَرَسَهُ he led his horse much. (A.) [One says also قِيَادُ بِهِ; app. by poetic license: see a verse of Jereer cited in the first paragraph of art. رَضَع.] أَصْبَحْتُ يَقَادُ بِي الْبَعِيرُ — [lit., I have become in such a state that the camel is led with me; i. e.,] I have become old and decrepit. (A.) — قَاَدَتِ الرِّيحُ السَّحَابَ The wind led on the cloud, or clouds. (L.) — قِيَادَةً, inf. n. قِيَادَةً (Mgh, Mgh) and قِيَادُ, (L,) + He led an army. (Mgh, L, Mgh.) — اقْتَادَ الثَّبْتُ الثَّوْرَ [The herbage attracted the bull by its odour;] he perceived its odour and rushed upon it. (A.) — قِيَادُ, aor. يَقُود, inf. n. قِيَادَةً, + He acted the part, or performed the office, of a pimp, or bawd; or, of a pimp to his own wife, or of a contented cuckold. (Mgh,*) Ex. قَاَدَ عَلَى الْفَاجِرَةِ, inf. n. as above, [He acted the part, or performed the office, of a pimp to the adulteress, or fornicatress]. (A. [Not given there as tropical.]) — قِيَادَةً, aor. يَقُود, inf. n. قِيَادَةً, + It extended along the surface of the ground; said of a mountain, and of a dyke [&c.]: (T, L:) and so اقْتَادَ; said of a mountain, (the Lexicons passim,) and of a tract of land, (L,) and of sand; (TA;) and اقْتَادَ and اقْتَادَ. (L.) You say, ظَهَرَ مِنَ الْأَرْضِ يَقُودٌ كَذَا وَكَذَا مَيْلًا, and يَقْنَادُ, and يَقْنَادُ, A rugged and elevated tract of

land that extends such and such a number of miles. And *هَذَا مَكَانٌ يَقُودُ مِنَ الْأَرْضِ كَذَا وَكَذَا* This is a place which stretches along (بجنادب) such and such measures of ground. (L.) = *قُودَ*, [aor. *يَقُودُ*,] (L,) inf. n. *قُودٌ*, (S, L, K,) + *He* (a camel, and a horse, S, L, or other beast of carriage, and a man, L) had a long back and neck. (S, L, K.) See *قِيدٌ*. *أَقُودُ* It (flour) became compacted together in a mass; syn. *تَكَثَّلَ* and *تَكَبَّبَ*. (K.) [See also art. *قيد*, to which it probably belongs.]

2: see 1.

3. *مَرَّ وَفُلَانٌ يَقَاوِدُهُ وَيَسَاوِقُهُ* [He passed by, or along, such a one vying, or contending, with him in leading on and in driving on]. (A.) [See also 6 in art. *سوق*.]

4. *اِقَادَهُ خَيْلًا* He gave him horses to lead: (S, L, K:) and in like manner, *مَلَا* [camels]. (TA.) — *اِقَادَ الْغَيْثُ* † The rain spread wide: (L, K:) or, had a cloud, or clouds, leading it on. (L.) — † *He* (a man) advanced; went forward: (L, K:) as though he gave the means of leading him to the ground and it attained thereby its want. (L.) = *اِقَادَنِي*, (L,) and *اِقَادَنِي مِنَ الْقَاتِلِ*, (Mgh,) He retaliated for me upon the slayer. (L, Mgh.) *اِقَادَهُ السُّلْطَانُ مِنْ أُخِيهِ* [The Sultan retaliated for him upon his brother]. (S.) — *اِقَادَ الْقَاتِلَ بِالْقَتِيلِ* (inf. n. *اِقَادَةٌ*, TA,) He slew the slayer for the slain. (S, L, K.)

6. *تَقَاوَدَا* † They two went away quickly: as though each of them led the other. (L.) [See also 6 in art. *سوق*.] *اِقَادَ* † It (a place) became even. (A.) See also 1.

7. *اِنْقَادَ*, [inf. n. *اِنْقِيَادٌ*,] He (a beast) suffered himself to be led; (Mgh, K;) as also *اِقْتَادَ* (K) and *اِسْتَقَادَ*. (A, TA.) You say *اِنْقَادَ لِي*, and *اِسْتَقَادَ لِي*, He was, or became, tractable to me; gave me the means of leading him. (S, L.) — *اِنْقَادَ*, (A, K,) inf. n. *اِنْقِيَادٌ*, (S, L,) † *He* was, or became, submissive, resigned, manageable, easy, humble, or lowly; (S, L, A, K;) as also *اِسْتَقَادَ*. (TA.) — *اِنْقَادَ السَّحَابُ*, and *اِسْتَقَادَ لِلرَّيْحِ*, † The cloud, or clouds, became led on by the wind. (A.) — *اِنْقَادَ* † It (a road) was easy and direct. (TA.) — *اِنْقَادَ لِي الطَّرِيقُ إِلَيْهِ* † The road to him, or it, was, or became, plain, or obvious, or manifest, to me. (L, K.) — *اِنْقَادَاتُ إِلَيْهِ الْمَوَارِدُ* † The roads, or ways, continued uninterruptedly to it. (As, AM; from a verse of Dhu-r-Rummeh.) See also 1.

8: see 1 in three places. — And see 7.

10: see 7 in three places — *اِسْتَقَادَ الْأَمْرِمَةَ* He retaliated the thing upon him. (Lth, L.) — *اِسْتَقَادَهُ* He asked him (namely a judge, or governor,) to retaliate upon a slayer; to slay the slayer for the slain. (S, L, Mgh.)

Bk. I.

قِيدٌ: see *قِيدٌ*.

قُودٌ Horses: (S, L, K:) or a number of horses together: (A:) or led horses; horses led by their leading-ropes, not ridden, (Az, L, Mgh, K,) but prepared for the time of want. (L.) You say, *مَرَّ بِنَا قُودٌ* [A number of horses together, or of led horses, passed by us]. (S, L.)

مُنْقَادٌ, contr. from *قِيدٌ*, see *مُنْقَادٌ*.

قِيدٌ [originally *قُودٌ*, if belonging to this art.,] and *قَادٌ*, Measure; syn. *قَدْرٌ*. (L, art. *قيد*; and K in the present art.) Ex. *هُوَ مِثْنِي قِيدَ رُمْحٍ*, and *قَادٌ رَمْحٍ*, He is [distant] from me the measure of a spear. (L, art. *قيد*.)

قُودٌ The slaying of the slayer for the slain: (Lth, L:) or *قَصَاصٌ* [which signifies the retaliation of slaughter, and of wounding, and of mutilation;] (S, L, Mgh, K;) or slaughter for slaughter, and wounding for wounding. (TA, art. *قص*.) Ex. *طَلَبَ الْقُودَ مِنَ الْقَاتِلِ* [He sought retaliation upon the slayer]. (A.)

قُودٌ He slew him for him (i. e. for the slain) in retaliation. (Mgh.)

قِيَادٌ see *مِقُودٌ* in three places.

مُنْقَادٌ see *قُودٌ* and *قُودٌ*.

قِيَادَةٌ Tractableness; † submissiveness; easiness; in a horse or camel. (L.)

قِيدٌ: see *مُنْقَادٌ*.

قُودٌ † A pimp; a band: fem. with ة: (Mgh:) a pimp to his own wife; or a contented cuckold; syn. *دَبِثٌ*. (Mgh, TA.) — *النُّقُودُ* The nose; in the dial. of Himyer. (K.) — In the following words of Ru-beh,

أَتَلَعَ يَسْمُو بِتَلِيلِ قُودًا
[Long-necked, elevating himself, with advancing neck], *قُودٌ* is explained as signifying *مُتَقَدِّمٌ*. (L.)

قِيدَةٌ A camel whereby a man conceals himself from the animal that he would shoot, previously to his shooting at it; (ISd;) i. q. *دَرِيَّةٌ*; (A, L;) as also *سَيْقَةٌ*. (A.)

قَائِدٌ A leader of horses: (L:) and † of an army: (Mgh, Mgh:) pl. *قُودَاتٌ* (S, Mgh, L, Mgh, K) and *قُودٌ*; (K;) and pl. of *قَادَةٌ*, (Mgh.) — *قَائِدَةٌ* [A she-camel] that precedes the other camels [or leads them on,] and with which the young ones keep company. (L.) — *سَحَابٌ قَائِدٌ* † A cloud, or clouds, leading on rain. (L.) — *رِيحٌ قَائِدَةٌ* † A wind [ريح] leading on a cloud, or clouds. (A.) — *قَائِدٌ* † Extending along the surface of the ground; applied to a mountain, and

a dyke, (T, L,) and a tract of land [&c.]: (K:) and so *مُنْقَادٌ*, applied to a mountain, (the Lexicons passim,) and a tract of land, and of sand. (L.) — A prominent part of a mountain (JK, L, K) extending upon the surface of the ground. (JK.) — *قَائِدَةٌ* A hill of the kind termed *أَكْمَةٌ* extending upon the surface of the ground: (L, K:) or a hill cleaving to the ground. (IAar, in TA, art. *خشع*.) — *قَائِدٌ* The largest of the channels for irrigation (فُلْجَان) of a land ploughed for sowing. (L, K.) [In the CK, *الْحَارِثُ* is put for *الْحَرْثُ*.] ISd says, that he assigns it to this art. only because و is more common than ي. (L.) [Pl. *قُودَاتٌ*, occurring in the L and TA, voce *أَعْرَافٌ*.] — *القَائِدُ* The last star [η] in the tail of Ursa Major, *بَنَاتُ نَعَشِ الْكُبْرَى*: in the K, *الصُّغْرَى*, but this is a mistake. (TA.) [The star (τ) which is the middle one of the three in the tail of that constellation is called *الْعَنَاقُ*, and by the side of it is the obscure star called *السَّهْبَى*, and also called *الصَّيْدَقُ*, and, as is said in the TA, *نُعَيْشٌ*; and the third of those three, next the body, is called *الْحَوْرُ*. In the K, a strange description is given of these stars: it is there said, *وَالْقَائِدُ الْأَوَّلُ مِنْ بَنَاتِ نَعَشِ الصُّغْرَى الَّذِي هُوَ آخِرُهَا قَائِدٌ وَالثَّانِي عَنَاقٌ وَإِلَى جَانِبِهِ قَائِدٌ صَغِيرٌ وَثَانِيهِ عَنَاقٌ وَإِلَى جَانِبِهِ الصَّيْدَقُ وَهُوَ السَّهْبَى وَالثَّلَاثُ الْحَوْرُ*.] — The *قُودَاتُ*, among the northern stars, are, it is said, four stars forming an irregular quadrilateral figure, distant one from another, [as though ε, ζ, η and π, of Hercules,] in the midst of which is an obscure star, resembling a soil, and called *الرَّبْعُ*, they being likened to she-camels with a young one such as is called *رَبْعٌ*: they are on the left of *النَّسْرُ الْوَاقِعُ* [α Lyrae], between it and *بَنَاتِ نَعَشِ*. (TA.) [But *قُودَاتٌ*, here, is evidently a mistake for *عُودَاتٌ*.]

قِيدُودٌ, originally *قُودُودٌ* because from *قَادٌ*, aor. *يَقُودُ* accord. to the Baḡrees; or, accord. to the Koofees, it is of the measure *فَعْلُولَةٌ*, and the ي is substituted for و; A mare easy to be led. (IKtt, MF.) — *قِيدُودٌ* † A long, or tall, she-ass, (S, L, K,) &c.: (K:) pl. *قِيَادِيدٌ*. (S, L, K.) See also art. *قَدٌ*. — *قِيدُودٌ* † A mare having a long and curved neck: (L:) not applied to a male. (ISd, L.)

أَقُودٌ A man (S, L) strong-necked: (S, L, K:) so called because he seldom turns his face aside. (S, L.) — Hence, † One who is niggardly, or tenacious, of his travelling-provision: (S, L, K:) because he does not turn aside his face in eating, lest he should see a man and be obliged to invite him. (S, L.) — † A man who does not turn aside his face. (L.) — † A tall, or high, mountain; (S, L, K;) as also *مُقُودٌ*. (K.) — *قُودَاةٌ* † A road of a difficult place of ascent of a mountain (ثَنِيَّةٌ) extending to a great length upwards, (S, L,) or, reaching high. (K.) — *قُلَّةٌ قُودَاةٌ* † A tall

mountain-top. (A.) — أَقْوَدُ + A man who, when he applies himself to a thing, can hardly turn his face away from it. (T, L, A, K, *) — + A camel, and a horse, (S, L,) or other beast of carriage, and a man, (L,) having a long back and neck: (S, L:) or a long-necked horse, (A,) or camel: (R:) or long, or tall, absolutely, applied to a camel: (R, TA:) fem. قَوْدَاءُ; and pl. قُود: (S, L:) or a horse having a long and large neck. (ISh.) See شَغَبٌ. — See also مُنْقَادٌ. — More, or most, addicted to the conduct of a pimp, or bawd; or, of a pimp to his own wife, or a contented cuckold. (Msb.)

جَعَلْتُهُ مَقَادَ الْمَرْبِ + I placed him on the right hand: (L, K:) because the colt (مَرْب) is in most instances led (يُقَادُ) on the right hand. (L.)

مَقُودٌ A leading-rope; (L, Msb;) that with which one leads [a horse &c.]; (K;) a rope or the like with which one leads [a horse &c.]; (Mgh;) a rope upon the neck, for leading [a horse &c.]: (A:) as also قِيَادٌ; (L, Mgh, Msb, K;) a rope that is tied to the cord of the nose-ring of a camel, or to the bit of a horse or the like, by which a beast is led; (S, L;) a cord, or a thong or strap, attached to the neck of a beast or of a dog, by which the animal is led: (L:) pl. مَقَاوِدُ.

(A, Msb.) — أَعْطَى الْقِيَادَ † [lit., He gave the leading-rope; i.e.,] he was, or became, submissive, or obedient, willingly or unwillingly. (Msb.) — فَلَانٌ سَلِسُ الْقِيَادِ † [lit., Such a one has an easy leading-rope; i.e.,] such a one will follow thee agreeably with thy desire; (A;) [is submissive, obsequious, or obedient]: and صَعْبُ الْقِيَادِ † [signifying having a difficult leading-rope; i.e., refractory]. (L.)

مَقُودٌ and مَقُودٌ (the latter extr. [with respect to form], and of the dial. of Temeem, TA,) A beast of carriage led. (K.)

عَبَثٌ مُقِيدٌ † Wide-spreading rain: or rain having a cloud, or clouds, leading it on. (L.)

أَقْوَدُ: see مَقُودٌ.

أَعْطَاهُ مَقَادَتَهُ He gave him the means of leading him; he was, or became, tractable to him. (S, * L, * K.)

مَقُودٌ: see مَقُودٌ.

قُودٌ and قُودٌ (S, L, K) and قُودٌ, without, (Ks,) and قِيدٌ and قِيدٌ, [the last but one originally قِيدُ, and the last contracted from it,] like مَيْتٌ and مَيْتٌ, and أَقْوَدُ, (L, K,) A horse, (Ks, S, L, K,) and a camel, (Ks, L,) tractable; †submissive; easy. (Ks, S, L, K.) Ex. اجْعَلْ فِي أُوْلٍ قَطَارِكَ بَعِيرًا قِيدًا [Place thou at the head of thy string of camels a camel that is tractable]. (A.) — مُنْقَادٌ: see قَائِدٌ. — †A direct road. (A.)

قور

1. قُورٌ, aor. يَقُورُ, inf. n. قُورٌ, It (a thing) was,

or became, wide: whence دَارُ قُورَاءٍ, q. v. (JK.) — قَارَةٌ, (A, K,) aor. يَقُورُ, inf. n. قُورٌ; (TA;) and قُورَةٌ, (S, A, Mgh, Msb, K,) inf. n. تَقُورُ; (Mgh, Msb;) and اِقْتَوْرَةٌ; and اِقْتَارَةٌ; (S, K;) [of all which the second is the most common;] He cut a round hole in the middle of it; (A, Mgh, Msb, K;) as one cuts a جَيْبٌ [or the opening at the neck and bosom of a shirt], (TA,) and a melon: (Mgh, Msb:) [he hollowed it out; he scooped it out; he cut out a piece of it, generally meaning in a round form:] he cut it in a round form. (S.) You say قُورٌ الْجَيْبِ [He cut out, or hollowed out, the opening at the neck and bosom of the shirt]. (TA.) And قُرْتُ قُرْتُهِ, and قُورْتُهَا, [I cut a round hole in the melon]. (TA.) And قُرْتُ حَقَّ الْبَعِيرِ, and قُورْتُهُ, and اِقْتَرْتُهُ, [I cut a round hollow in the foot of the camel]. (TA.) — قُرْتُ عَيْنَهُ, and قُورْتُهُ, I put out, or pulled out, [or scooped out,] his eye; syn. فَعَاتُ عَيْنَهُ. (TA.) — قَارَ الْمَرْأَةَ He circumcised the woman. (L, K.)

2. قُورَ He widened a house; made it wide. (A, * TA.) — See also 1, in four places.

5. تَقُورُ It (a cloud) became dissundered, and separated into round portions. (TA, from a trad.) See also 7.

7. انْقَارُ It (the side of a cloud) became as though a portion fell from it, by reason of much water pouring [from it]. (TA.) See also 5.

8. اِقْتَوْرَةٌ and اِقْتَارَةٌ: see 1, in two places.

قَارٌ قِيرٌ i. q. قَارٌ [Tar: or pitch]. (S, K.) See مَقُورٌ.

قَارَةٌ A small mountain separate from other mountains: (K:) or a small mountain upon another mountain: such [or a knoll of a mountain] seems to be meant by قَارَةٌ جَبَلٍ: (TA:) or the smallest of mountains: (A:) or a small, black, isolated mountain, resembling an أَكْبَةٌ: or a black أَكْبَةٌ: (TA:) or i. q. أَكْبَةٌ [i. e. a hill, or mound, &c.]: (S:) or the smallest of mountains and the largest of أَكَامٍ; scattered, rough, and abounding with stones: (Lth:) or a small mountain, slender, compact, and lofty, not extending along the surface of the ground, as though it were a collection of stones, and [sometimes] great, and round: (ISh:) or a great rock, (K,) smaller than a mountain: (TA:) or a black rock: (K:) or a tract of ground containing black stones; (K, TA;) i. e., a حَرَّةٌ: (TA:) pl. قَارٌ, (S, K,) [or rather this is a coll. gen. n.] and قَارَاتٌ (K) and قُورٌ (Lth, S, A, K) and قِيرَانٌ. (Lth, K.)

مَا قُورَ What is cut in a round form (مَا قُورَ) from a garment or piece of cloth, &c.; (K;) as the قَوَارَةُ of a shirt, (S, A, Msb,) and of a جَيْبٌ [or the opening at the neck and bosom of a

shirt], (TA, [but there written, by mistake, جَنْب,]) and of a melon: (S, A:) or particularly from a hide, or tanned hide; (Lh, K;) what is cut in a round form (مَا قُورَ) from the middle of a hide, or tanned hide, for a target to shoot at, like the قَوَارَةُ of a جَيْبٍ. (JK.) — Also, What one cuts from the sides of a thing (K, TA) that is مَقُورٌ [or cut in a round form]. (TA.) — And, contr., A thing of which the sides have been cut. (K.)

أَقُورٌ: fem. قُورَاءُ: Wide in the inside; capacious. — دَارُ قُورَاءٍ A house that is wide (S, K, TA) in the inside. (TA.)

مَقُورٌ [Having a round hole cut in its middle: hollowed out; scooped out: cut in a round form. See 1.] — A camel smeared with قَطِرَانٍ [or tar]. (Sgh, K.) See قَارٌ.

مَقُورٌ A youth who hollows out the cakes of bread, eating the middle parts and leaving the edges. (A, TA.)

قوس

1. يَقُوسُهُ, عَلَى غَيْرِهِ, and قَاسَ الشَّيْءَ بِغَيْرِهِ, inf. n. قُوسٌ (S, K*) and قِيَاسٌ, (S,) i. q. قَاسَهُ, aor. يَقِيسُهُ, inf. n. قَيْسٌ (S, K*) and قِيَاسٌ; (S;) i. e., He measured the thing by another thing like it; [both in the proper sense and mentally; but the latter verb is the more common, though the former, accord. to the JK, is the original;] (S, TA;) and so اِقْتَسَسَ الشَّيْءَ بِغَيْرِهِ (S, K:*) but you should not say اِقْتَسَسَهُ for اِقْتَسَسَهُ (S.) — قَيْسُهُ or قُسْتُهُ: see 5.

2: see 5, in two places. — قُوسُهُ, inf. n. تَقُوسُ, He made it bowed, or bent. (KL.)

4: see 1: — and see 5.

5. تَقُوسُ It (a thing) became bowed, or bent; as also اِسْتَقُوسَ: (TA:) the latter is also said, tropically, of the moon when near the change [&c.]. (A, TA.) — † He (an old man, S, A) became bowed, or bent; (A, * K;) as also قُوسٌ, inf. n. تَقُوسُ; (S, A, * Msb, K;) and اِسْتَقُوسَ; (S;) and اِقُوسَ: (A:) or he became bowed, or bent, in the back; as also قُوسٌ; and اِسْتَقُوسَ; (TA;) and so قُوسٌ, aor. قُوسَ, inf. n. قُوسٌ. (K.) — تَقُوسُ قُوسَهُ He put his bow upon his back. (TA.)

8: see 1. — يَتَقَسَّسُ بِأَبِيهِ, (S, K,) inf. n. اِقْتِبَاسٌ, (S,) + He follows the way of his father, and imitates him. (S, K.)

10: see 5, in four places.

قَيْسٌ رُمُجٌ: see قَاسٌ رُمُجٌ.

قُوسٌ [A bow;] a certain thing, well known, (A, K,) with which one shoots: (M, TA:) of the fem. gender: (IAmb, M, Msb:) or masc. and

fem.: (S, Mṣb:) or sometimes masc.: (A, K:) pl. [of pauc.] أَقْوَاسُ (IAmb, S, A, Mṣb, K) and أَقْبَاسُ, (TA, and so in some copies of the K, in the place of the former,) the ي being interchangeable with the و, (TA,) and [of mult.] قَبَاسُ, (S, A, Mṣb, K,) originally قَوْوَسُ, (S, TA,) which is not used, (TA,) of the measure فَعُولُ, (S, Mṣb,) first changed to قُسُو, of he measure فُلُوعُ, and then to قَبَاسُ, of the measure فَبَلِيعُ, like عَصِي, (S,) and قَبَاسُ, (Fr, Sgh, K,) from the same original, (TA,) [like عَصِي,] and قَبَاسُ, (IAmb, S, A, Mṣb, K,) which is more agreeable with analogy than قَبَاسُ. (TA.) The dim. is قَوَيْسُ, (IAmb, M, Mṣb, K,) without ة, contr. to rule, as the word is fem., (M, TA,) and قَوَيْسَةٌ, (IAmb, Mṣb, K,) sometimes: (IAmb, Mṣb:) or the former accord. to those who make قوس to be masc., (S,) and the latter accord. to those who make it to be fem. (S, Mṣb.) It is prefixed to another word to give it a special signification. Thus you say, قَوْسُ نَبَلٍ *An Arabian bow.* And قَوْسُ نَشَابٍ *A Persian bow.* And قَوْسُ حُسْبَانٍ *[A bow for shooting a certain kind of short arrows].* And قَوْسُ نَذْفٍ *[A cross-bow].* And قَوْسُ نَذْفٍ *[A bow for loosening and separating cotton].* (Mṣb.) — [Hence the saying,] فَلَنْ لَا يَمُدُّ قَوْسَهُ أَحَدٌ *[Such a one, no one will pull his bow;] i. e., †no one will vie with him, or compete with him.* (A, TA.) And رَمَوْنا عَنْ قَوْسٍ وَاحِدَةٍ, (A, TA,) or وَاحِدَةٍ, (Mgh,) [lit., *They shot at us from one bow:* meaning, *†they were unanimous against us;*] a proverb denoting agreement. (Mgh.) [In the Mṣb, رَمَوْهُمْ and وَاحِدَةٍ.] And هُوَ مِنْ قَوْسٍ وَاحِدَةٍ *[Such a one has been put to the starting-rope];* meaning, *†such a one has been tried, or proved, by use, practice, or experience.* (A, TA.) And فَلَنْ عَلَى مَقْوَسٍ *[app. meaning, †Such a one is intent upon defending his honour or the like].* (Lth, L.)

قَوْسُ, (S, L, K; except that in the L and K, for قَوْسٍ, we find قَوْسٍ;) †[*He is of the best of a little bow, as an arrow; i. e., he is one of the best arrows of a little bow;*] or صَارَ خَيْرَ قَوْسٍ سَهْمًا *[He became the best of a little bow, as an arrow; i. e., he became the best arrow of a little bow:]* a proverb [See Arab. Prov. i. 718] applied to him who has become mighty after being of mean condition: (A:) or to him who opposeth thee and then returns to doing what thou likest. (A, K.) [Hence also the phrase in the Kur, liii. 9,] فَكَانَ قَابَ قَوْسَيْنِ *And he was at the distance of two Arabian bows: or two cubits* [this is app. an explanation by one who holds قَابَ قَوْسَيْنِ to be for قَوْسٍ قَابَ: (K:) or the meaning is, قَابَيْ قَوْسٍ, i. e., [at the distance of the measure of] the two portions between the part of a bow that is grasped by the hand and each of the curved extremities. (TA.) See also art. قوب. — القوسُ + [The Sign of Sagittarius; also called الرامي;] one of the signs of the zodiac; (S, K;) namely, the ninth thereof. (TA.) — قَوْسُ قَرَحٍ *The rainbow:* the two words are inseparable. (TA.) See قوس الرجل.

† *The bowed, or bent, part of the back of a man.* (IAAr.) — أَقْوَاسُ البعير *† The anterior ribs of the camel.* (A.) — Also قَوْسُ † *What remains, of dates, (S, A, * K,) in the [receptacle called] جَلَّة, (S,) or in the bottom thereof, (K,) or in the sides thereof, like a bow: (A:) or, accord. to Zeyd Ibn-Kuthweh, the fourth part of the جَلَّة, of dates; like رَزْمَةٌ: (TA in art. رزم:) in this sense, also, it is fem.: or a number of dates collected together: pl. as above. (TA in the present art.)* — Also, *A cubit: (S, K:) sometimes used in this sense: (S:) because a thing is measured (يُقَاسُ) with it. (K.)*

قَاسُ رَمِيحٍ and قَبَاسُ رَمِيحٍ *The measure of a spear.* (Mṣb, in this art.; and S, K, in art. قيس.)

قَوَّاسٌ *A hewer, or fashioner, of bows; and so, perhaps, قَبَاسُ. (TA.)*

قَسْوِيٌّ is the rel. n. from قَبَاسُ, [pl. of قَوْسُ,] because it is [before its last change] of the measure فُلُوعُ changed from the measure فَعُولُ. (S.)

أَقْوَسُ *Having a bowed, or bent, back. (S, K.)* — Sand that is elevated (K, TA) like a hoop or ring. (TA.)

مَقْوَسٌ *A bow-case. (S, K.)* — *A horse-course; a race-ground: (Ibn-Abbād, K:) a place whence horses run (K) for a race; (TA;) i. e., (so in the K accord. to the TA,) a rope at which the horses are placed in a row (S, A, K) on the occasion of racing, (S, K,) in the place whence they run: (A:) or the extended rope from which the horses are started: (JK:) also called مَقْبِصُ: the pl. is مَقَاوِسُ. (TA.) Hence the saying, عَرَضَ عَرَضٌ *[Such a one has been put to the starting-rope];* meaning, *†such a one has been tried, or proved, by use, practice, or experience.* (A, TA.) And فَلَنْ عَلَى مَقْوَسٍ *[app. meaning, †Such a one is intent upon defending his honour or the like].* (Lth, L.)*

مَقْوَسٌ and مَقْوَسٌ: see مَقْوَسٌ.

مَتَقْوَسٌ + *An eyebrow [or other thing] likened to a bow; as also مُسْتَقْوَسٌ (K) and مَقْوَسٌ: (TA:)* † the second of these epithets is also applied, in the same sense, or like a bow, to a gutter round a tent, and the like. (TA.) — Also, *A man bowed, or bent; and so مَقْوَسٌ. (TA.)* — Also, (K,) or مَقْوَسٌ, (S,) *A man having with him his bow.* (S, K, *.)

مُسْتَقْوَسٌ: see مَقْوَسٌ, in two places.

قوس

1: see 2: and see also 1 in art. قيس.

2. تَقْوِيضٌ, (S, A, Mṣb, K,) inf. n. تَقْوِيضُ, (Mṣb, K,) *He demolished it; destroyed it; threw it down; namely a building; as also قَاضَةٌ, (K,)*

aor. يَقْوِضُ, inf. n. قَوْضُ: (TA:) or he took it to pieces, without demolishing or destroying or throwing down; (S, A, Mṣb, K;) namely a building, (S, A, Mṣb,) and a tent: (A:) or he pulled up, or out, its poles, or pieces of wood, and its tent-ropes: (IDrd, K:) or he pulled it up, and removed it; namely a tent. (TA.) — [Hence,] قَوْضُ الصُّفُوفِ, and المَجَالِسِ, (A, TA,) † *He separated, or dispersed, the ranks, and the assemblies. (TA.)* — [Hence also,] بَنَى فَلَانٌ ثَمَرًا قَوْضًا *[lit. Such a one built, then demolished, or took to pieces;] i. e. †did well, then did ill. (A, TA.)*

5. تَقْوِضٌ *It (a house, and a tent, TA) became demolished, destroyed, or thrown down; (S* in art. قيس; and K;) and in like manner تَقْوِضٌ; (TA;) as also انْقَاضٌ [which see also in art. قيس: (K; and in a copy of the S in art. قيس)] or it was, or became, taken to pieces, without being demolished or destroyed or thrown down: (A, TA:) and انْقَاضَتْ, said of a well (بئر), *it fell; fell in ruins, or to pieces; or collapsed.* (Mṣb: see also art. قيس.) — [Hence,] تَقْوِضُ المَجَالِسِ, (A,) and تَقْوِضُ الحُلُقِ, (S, TA,) and الصُّفُوفِ, (S, Mṣb, TA,) † *[The assembly, and] the rings of men, (S, TA,) and the ranks, became separated, or dispersed. (S, Mṣb, * TA.)* — Also, † *He (a man, K, and a bird, Az, TA) came and went, (Az, K, TA,) and would not be still, or remain at rest. (Az, TA.)**

7: see 5, in two places.

هَذَا بَدَا قَوْضًا بِقَوْضٍ *This is for that, as a substitute for a substitute. (K.)* And هُمَا قَوْضَانِ *[They two are substitutes, each for the other]:* mentioned by Sgh: but Z says, هُمَا قَيْضَانِ [q. v. in art. قيس: (TA:) or both signify they are ex-changers, each with the other. (JK.)

مُقْوِضٌ *Anything demolished, destroyed, or thrown down: [&c.: see 2.] (TA.)*

قوع

قوف

قول

قوم

قوى

See Supplement.]

قولنج

قَوْلَنْجٌ, (Mṣb, * K,) with fet-ḥ to the J, (Mṣb,) and sometimes قَوْلَنْجٌ, with kesr to the J, or thus and قَوْلَنْجٌ, i. e. with kesr to the J and with fet-ḥ and ḍamm to the ق, (K,) a foreign word, (TA,) [from the Greek κωλικός, *The colic;*] a certain painful intestinal disease, in which the egress of the feces and wind is attended with difficulty; (K;) a violent griping in the intestine called the colon. (Mṣb.)

قيا

1. قَاءَ, aor. يَقِي, inf. n. قِي: (S, Mgh, O, Mṣb,

ك, &c.,) *He vomited* (Mgh, TA) what he had eaten. (Mgh, Mṣb, TA.) — [Hence one says,] قَاءَ نَفْسَهُ [lit. *He vomited his soul*], meaning *the died*: like نَفْسَهُ. (A, TA.) And قَاءَتِ الطَّعْنَةُ الدَّمَ + [The wound made with a spear or the like spouted forth the blood]. (A, TA.) And ثَوَّبَ الصَّبْغَ + A garment that is saturated with the dye. (S, A, O, K.) And تَقَى الْأَرْضَ أَفْلَاحًا كَبِدَهَا [lit. *The earth will vomit the pieces of her liver*], meaning *the earth will cast forth upon her surface her treasures*. (TA, from a trad.) And قَاءَتِ الْأَرْضُ أَكْلَهَا [lit. *the earth vomited her food*], meaning *the earth disclosed her herbage and her treasures*. (TA, from a saying of 'Aīsheh.) And تَقَى الْأَرْضَ تَقَى النَّدَى [The earth exudes the moisture]. (TA.)

2. قَيَّاهُ *He*, (a man, S, Mgh, O, Mṣb,) or *it*, (medicine, K,) *caused him to vomit*; (S, * Mgh, O, * Mṣb, K, *) and قَيَّاهُ signifies the same. (S, O, K.)

4: see what immediately precedes.

5. تَقَيَّاهُ *He constrained himself to vomit*; (S, Mgh, O, Mṣb, TA;) and *he vomited intentionally*. (TA.) See also 10, in two places. — And تَقَيَّاتُ *She addressed, or presented, herself to her husband, and threw herself upon him*: (K:) or, accord. to Lth, *she affected languor, or languidness, to her husband, and threw herself upon him*: but in the opinion of Az, the verb with ق in this sense is a mistranscription, and is correctly تَقَيَّاتُ, [q. v.,] with ف. (TA.)

10. اسْتَقَاءَ (S, Mgh, Mṣb, K, TA,) or اسْتَقَيَّاهُ (thus in the O, in which the former is not mentioned, [and it seems from an ex. in a verse there cited that this may be a dial. var.,]) and تَقَيَّاهُ (S, Mgh, O, Mṣb, K, TA,) *He constrained himself to vomit*: (S, Mgh, O, Mṣb: [see the latter verb above: in the K neither is expl.]) or the former is an instance of اسْتَفْعَلَ from تَقَى [i. e. it signifies *he desired to vomit*]: and the latter signifies more than the former, i. e. *he made what was in the جَوْفَ [here meaning stomach] to come forth, intentionally*. (TA.) It is said in a trad., *لَوْ يَعْلَمُ الشَّارِبُ قَائِيًا مَا ذَا عَلَيْهِ لَاسْتَقَاءَ مَا شَرِبَ* [If the person drinking in a standing posture knew what would be the effect upon him, he would desire to vomit what he had drunk: for the drinking and the eating in that posture are forbidden in more than one trad.]. (TA.)

قَيَّاهُ originally an inf. n.: then applied to signify *Vomit*; i. e. *vomited food*. (Mṣb.) It is said in a trad., الرَّاجِعُ فِي هَيْبَتِهِ كَالرَّاجِعِ فِي قَيْبِهِ [He who takes back his gift is like him who swallows back his vomit]. (S.)

دَوَّارٌ a subst. (K, TA) similar to عَطَّاسٌ and دَوَّارٌ [and many other words of the same form applied to maladies; indicating that it signifies *A complaint that causes much, or frequent, vomiting*]. (TA.) One says, بِهِ قَيْبٌ, meaning [In him is a

complaint in consequence of which] he is vomiting much, or frequently. (ISk, S, O.)

قَيَّاهُ One (a man, IAar) who vomits much, or frequently; as also قَيَّاهُ; (IAar, K, TA;) the latter formed from the former, like مَقَرُّهُ from مَقَرُّهُ. (L, TA.) — Also, [دَوَّاهٌ قَيَّاهُ], *Medicine that is taken to cause vomiting*; (ISk, S, O;) and so دَوَّاهٌ مُقَيَّاهُ (K, TA) and مُقَيَّاهُ. (TA.)

مُقَيَّاهُ and مُقَيَّاهُ: see what immediately precedes.

قبح

1. قَاحٌ, said of a wound, (S, A, Mṣb, K, &c.,) aor. يَقِيعُ, (S, Mṣb,) inf. n. قَيْعٌ; (Mṣb, K;) like قَاحٌ, aor. يَقِيعُ; (K;) and قَيْعٌ, (S, A, Mṣb, K,) inf. n. تَقْيِيعٌ; (A;) and قَاحٌ; (A, Mṣb, K;) and تَقِيعُ; (S, A, Mṣb, K;) and تَقِيعُ; (Mṣb, K;) [It suppurated;] it became in the state of containing [or generating] matter, such as is termed قَيْع [meaning as expl. below]: (S, * A, * K in art. قَوْحٌ, and Mṣb in explanation of قَيْع:) or its قَيْعٌ ran, or flowed: or became in a state of readiness [to do so]. (Mṣb in explanation of قَاحٌ and قَاحٌ and تَقِيعُ.)

2 and 4 and 5: see the preceding paragraph.

قَيْعٌ Thick purulent matter (مَدَّةٌ) unmixed with blood; (S, A, L, K;) white, thick [matter], unmixed with blood: (Mṣb:) or, as some say, [contr. to the generality of the lexicographers,] thin matter (صَدِيدٌ) like water, in which is a شَكْلَةٌ [or small admixture, or tinge of the red and white hue,] of blood. (L.)

قَاحَةٌ, mentioned in this art. in the S, see in art. قَوْحٌ.

قيد

1. قَيْدٌ: see 2.

2. قَيْدُهُ, inf. n. تَقْيِيدُهُ, *He put a قَيْدٌ [or pair of shackles] upon his (a horse's) [fore-]legs; he shackled his [fore-]legs*. (Mṣb.) قَيْدَتِ الدَّابَّةَ [I shackled the fore-legs of the beast; hobbled him: and, in a general sense, bound him.]. (S.) قَيْدٌ (inf. n. قَيْدٌ, TA) and قَيْدٌ signify the same, [He had shackles put upon his fore-legs; he had his fore-legs shackled.]. (K.) See also 5. — قَيْدُهُ بِالْأَلْتِ + [Bind thou him by oath]: said when one has not given thee thy right or due. (TA in art. اَلْتِ.) — أَقَيْدَ جَمِيلِي (inf. n. تَقْيِيدٌ, K.) [lit., I shackle the fore-legs of my camel; meaning,] † I fascinate my husband so as to prevent him from going to other women; as though I shackled his legs. (IAth, L, K, * from a trad.) — † It (fatigue) kept a she-camel from action. (A.) — † It (beneficence) shackled, or restrained, a person. (A.) — قَيْدُ الْإِيمَانِ الْفَتْكُ † [The giving assurance of

safety] inhibits assassinating, or assaulting, the مَوْمَن [i. e. the person to whom assurance of safety has been given (بِالْمَوْمَن in the CK is a mistranscription for بِالْمَوْمَن)]; like as shackles inhibit the mischievous animal from doing mischief. (L, K, * from a trad. [See also 1 in art. فَتَكَ; where this trad. is cited in full.]) — قَيْدٌ (inf. n. تَقْيِيدٌ, K.) † He pointed a writing with the syllabical signs, or signs which point out the pronunciation and division of syllables: (S, A, L, K:) he pointed a letter: (L:) he restricted a word or phrase [in its signification or application] by that which prevented equivocation and removed ambiguity. (Mṣb.) — † He registered, or recorded, a matter of science [&c.] in a book or the like; i. q. ضَبَطَ. (L.)

5. قَيْدٌ quasi-pass. of قَيْدٌ [He had shackles put upon his legs; he had his legs shackled: see also 2]. (A.)

قَادٌ: see قَيْدٌ.

قَيْدٌ A shackle; or fetter: or, generally, a pair of shackles for the fore-legs of a beast, and generally made of rope, but some are of iron; a pair of hobbles; a pair of fetters: (S, K, &c.) pl. [of pauc.] أَقْيَادٌ (L, Mṣb, K) and [of mult.] قَيْودٌ. (S, L, Mṣb, K.) — إِنْ قَيْودُ الْأَيَادِ أَوْثَقُ الْأَقْيَادِ † [Verily the shackles of benefactions are the firmest of shackles]. (A.) [الْأَيَادِ is for الْيَادِ.] — What binds together [the two pieces of wood in a camel's saddle which are called] the غَضَدَانِ of [the two broad pieces of wood called] the مُؤَخَّرَتَانِ, (L, K [in the former of which, however, instead of مَضَمِرِ الْعَضْدَيْنِ مِنَ الْمُوَخَّرَتَيْنِ, the reading in the K, is put مَضَمِرِ الْعَضْدَتَيْنِ الْمُوَخَّرَتَيْنِ, which I suppose to be a mistake]) at their upper part, being a thong. (L.) — A plaited thong between [the two pieces of wood called] the حَنْوَانِ of a camel's saddle of the kind called رَحْلٌ, at the upper part; and sometimes, of a horse's saddle. (L.) — The thong that binds together [the two pieces of wood called] the عَرْقَوَاتَانِ of a camel's saddle of the kind called قَتَبٌ. (S, L, K.) — Anything that binds one part of a thing to another part. (L.) — The extended thing at the lower extremities of the suspensory cords or strings of a sword, which is held by [the rings called] the بَكْرَاتِ. (L, K.) — قَيْدُ الْبَايِ The jesses of the hawk or falcon; syn. سَبَاقُهُ (S, O, K, all in art. سَبَقُ.) — قَيْدُ الْإِنْسَانِ The gum wherein the teeth are set: (K:) قَيْدُ الْإِنْسَانِ the gums: (L:) or the portions of the flesh of the gums that rise between the teeth; likened to the red قَيْودٌ which are marks upon camels, made with a hot iron. (ISd, L.) — قَيْدُ الْفَرْسِ A certain mark made with a hot iron upon the neck of a camel, (S, ISd, L, K,) and upon its face, and thigh, of an oblong shape, (ISd, L,) in the form of a قَيْدٌ [for the legs], (S, L,) or of two rings with a line extending between them. (Nh, L.) —

قَيْدُ الْأَوَابِدِ † [lit. *Shackles upon the legs of the wild animals which shun, and take fright at, mankind &c.*; or, accord. to the L, of the wild asses]: indeterminate in signification, though determinate in its grammatical form: (Sb, L:) an appellation given to a horse, (K,) or to a fleet, or swift, and excellent horse, because, by its swiftness, it overtakes the wild beasts, (T, K,) and prevents their escaping. (T, S.) قَيْد is here a proper subst. used as an epithet because it imports the attribute of a verb; or it is for تَقْيِيد. (IJ, L.) [See also art. ابد and Ham, p. 455.] — † A wife: as also غُلٌّ. (TA.) — مَأْ عَلَى هَذَا † There is not upon this letter a syllabical sign, or sign which points out the pronunciation, or the division of syllables. (A.) — الْقَيْدُ وَالرَّتْعَةُ, a prov.: see art. رتج. — See also قَيْد.

قَيْدٌ A whip made of skin. (MF.) — قَيْدٌ and قَادٌ (S, L, K) and قَيْدٌ (K) Measure. (S, L, K.) Ex. قَادٌ رَمَجَ, and بَيْنَهُمَا قَيْدٌ رَمَجَ, Between them two is the measure of a spear. (S.) See also art. قود.

قِيَادٌ A leading-rope (S, K) for a beast of carriage. (S, K.) [But this belongs to art. قود, q. v.]

قَيْدٌ Tractable; easy to be led. (S, K.) [But this belongs to art. قود, q. v.]

قَيْدَةٌ: see art. قود.

مَقْيَدٌ: see مَقْيَدٌ.

مَقْيَدٌ The place of the قَيْد in the leg of a horse; (S, K;) [i. e., the pastern]. Ex. قَرَسَ عَيْلُ الْمَقْيَدِ [A horse large in the place of the shackle, or pastern; long in the place of the collar, or neck]. (A.) — The place of the anklet in [the leg of] a woman; (S, K;) [i. e., the ankle]. — مَقْيَدٌ [and مَقْيَدٌ] A camel, or the like, having his legs shackled; having shackles upon his legs: pl. [of the latter] مَقْيَدَاتٌ. (K.) You say هُوَلَاءُ مَقْيَدَاتٌ [These are camels having their legs shackled]. (S.) — نَاقَةٌ مَقْيَدَةٌ † A jaded she-camel that will not be roused to action. (A.) — And مَقْيَدٌ A place in which a camel is left with his legs shackled. (L, K.) Hence applied to a place abounding with herbage, or pasture. (L.)

مَقْيَدَةُ الْحِمَارِ (L) [in the CK, مَقْيَدَةُ الْحِمَارِ, and in most copies of the K, accord. to the TA, الْحِمَارِ], † A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَّةٌ: (L, K: [in a copy of the K, حَرَّةٌ] so called because it impedes the ass, [in the TA, art. حمر, the wild ass,] as though it shackled him. (L.) — Hence, (L,) بَنُو مَقْيَدَةِ الْحِمَارِ (L,) in the K, بَنُو مَقْيَدَةِ [with fet-h to the ي, and without الحمار], (TA,) [and in the

CK, بَنُو مَقْيَدِ, † Scorpions: (L, K:) so called because they are in a tract such as is called مَقْيَدَةُ الْحِمَارِ. (L.) [See an ex. in some verses cited voce رَمَجَ.]

تَقْيِيدٌ A note which determines the correct reading or meaning of a word or phrase or the like: and hence, any marginal note: pl. تَقْيِيدَاتٌ.

قير

2. قِيرٌ He smeared a ship, or boat, (S, A, Mgh,) or a jar [for wine], and a skin for wine or the like, (K,) with قِيرٍ or قَارٍ. (S, A, Mgh, K.)

قَارٌ i. q. قِيرٌ [Tar: or pitch]: (S, A, Mgh, K:) a certain black thing with which are smeared ships, (K, TA,) to prevent the water from entering, (TA,) and camels, also, (K, TA,) for the mange, or scab, and whereof there is a species with which anklets and bracelets are filled: it is extracted by melting from [the] صَعْدٌ: (TA:) [صَعْدٌ is the name of a certain tree from which tar is melted forth: (L, art. صعد:)] or i. q. زِفْتٌ (A, K, TA:) and the best thereof is of the colour termed شُقْرَةٌ. (TA.) [See also كُفْرٌ.]

قَارٌ A possessor, (K,) or seller, (A,) of قِيرٍ or قَارٍ: (A, K;) or a maker of it. (So in a copy of the S, but not mentioned in another copy.)

قَارَةٌ A place where قَارٍ is generated. (Mgh, in art. نَظَطُ.)

قَيْرَوَانٌ, an arabicized word, (K,) from [the Persian] كَارَوَان, (TA,) and signifying A caravan; a company, or an assemblage of persons, travelling together; syn. قَافَلَةٌ: (K:) or the main part of a قَافَلَةٌ: and of an army: (A, IATH, and so in a copy of the S:) or of [such a collection of soldiers as is called] a كَتَيْبَةٌ: (ISK:) and the companions and assistants of the devil. (IATH.) It has the last of these significations in a trad. of Mujáhid, in which it is said, يَغْدُو الشَّيْطَانُ بِقَيْرَوَانِهِ إِلَى السُّوقِ فَلَا يَزَالُ يَهْتَزُّ الْعَرْشُ [The devil goeth in the morning with his companions and assistants to the market-place, and the empyrean ceaseth not to shake in consequence of the assertions that God knoweth what He knoweth not]: meaning, that the devil incites men to say "God knoweth such a thing," of things whereof God knoweth the contrary: [as for instance, "God knoweth that such a commodity cost me (the seller) such a sum of money:"] مِمَّا يَعْلَمُ اللَّهُ مَا لَا يَعْلَمُ (IATH.) [قَيْرَوَانٌ is written قَيْرَوَانٌ in some copies of the S and K. It is mentioned in this art., and in art. قرو, in the K: in the S, only in the latter art., and part of the above trad. is there cited.]

قيس

1. عَلَى غَيْرِهِ, and قَاسَ الشَّيْءَ بِغَيْرِهِ. (S, A, Mgh, K:) the first and last in this art. and in art. قوس; and إِلَى غَيْرِهِ (A, TA,) aor. يَقْيِسُهُ.

(S, Mgh, K,) inf. n. قَيْسٌ (S, A, Mgh, K) and قَيْاسٌ (S, A, K,) [which latter is the more common,] He measured the thing (S, A, Mgh, K) by another thing (S, Mgh, K) like it; (S, K;) [both in the proper sense and mentally; often meaning he compared the thing with another thing;] as also قَاسَهُ, aor. يَقْيِسُهُ, inf. n. قَوْسٌ (S, Mgh, K; the first and last in art. قوس;) and قَيْاسٌ (S;) [the latter of which verbs, though the less common, is, accord. to the JK, the original;] and so اقْتَسَاهُ; (A, K;) and قَيْسَهُ; (TA;) and so قَاسَهُ بِهِ (Mgh,) and إِلَيْهِ (TA,) inf. n. مَقْيَاسَةٌ and قَيْاسٌ: (Mgh:) the first of these verbs is said to be trans. by means of عَلَى because implying the meaning of founding [a thing upon another thing]; and by means of إِلَى because implying the meaning of adjoining or conjoining and collecting [a thing to another thing]. (MF.) You say, قَاسَهُ بِالْمَقْيَاسِ [He measured it with the measure]. (A.) And قَاسَ الشَّحَّةَ, (TA,) and قَاسَ الطَّبِيبُ قَعْرَ الْجِرَاحَةِ, (A,) inf. n. قَيْسٌ, (TA,) The physician measured the depth of the wound, (TA,) and the depth of the wound in the head, (A,) بِالْمَقْيَاسِ with the probe. (A, TA.) And جَارِيَةٌ تَخْطُو قَيْسًا † A damsel that steps with even, or equal, steps: (A:) or قَيْسًا signifies with measured steps, at a moderate and just pace, as though with equal steps: (IATH:) or قَيْسٌ signifies the walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K.) And فَلَانٌ يَأْتِي بِهَا يَأْتِي قَيْسًا [Such a one does what he does, or says what he says, by measure, or by rule]. (A.) — [Hence, † He determined, or judged of, the thing by comparing it with another thing; i. e., by analogy: and he compared the thing with another thing. And قَاسَ عَلَيْهِ He judged by comparison therewith. And He copied it as a model.]

2: see 1.

3. قَبَرَ, and قَاسَهُ بِهِ: see 1. You say, قَبَرَ اللَّهُ قَوْمًا يَسُودُونَكَ وَيَقَاسُونَ بِرَأْيِكَ [May God remove far from prosperity a people who make thee lord, or chief, and who measure things by thy judgment, or by thine opinion]. (A, TA.) — (A,) الشَّيْئِينَ (S, K,) or قَاسَيْتُ بَيْنَ الْأُمْرَيْنِ, inf. n. مَقْيَاسَةٌ and قَيْاسٌ, (S,) I measured, or compared, the two things, or cases, together; syn. قَاسَيْتُهُ. (L.) — قَادَرْتُ بَيْنَهُمَا (L.) — قَادَرْتُ فِي الْقِيَاسِ q. جَارَيْتُهُ i. e., قَاسَيْتُ فَلَانًا (S,) [I vied, or contended, with him, namely, such a one, in measuring, or comparing; app. meaning, in measuring, or comparing, myself, or my abilities, with him, or his: see قَادَرْتُهُ]. — [This verb is mentioned in the S in art. قوس.]

6. تَقَاسَى الْقَوْمُ The people mentioned [and app. compared] their several wants (مَآرِبُهُمْ) [but I

think it probable that this is a mistranscription for *فَاتَرَفَهُمْ* their generous qualities or the like)). (TA.)

7. انقاس *It was, or became, measured by another thing like it.* (S, in art. قوس; and K, in the present art.) — † [It was, or became, determined, or judged of, by comparison, or analogy.] You say, *هَذِهِ مَسْأَلَةٌ لَا تَنْقَاسُ* † [This is a question not to be determined, or judged of, by comparison, or analogy]. (A, TA.)

8: see 1. — *هُوَ يُقْتَسُ بِأَبِيهِ* He follows the way of his father, and imitates him. (S, K, in art. قوس; and mentioned in the K in the present art. also.) The medial radical is both و and ي. (K.)

قيس رُمج: see قاس رُمج.

قيس رُمج (S, A, K*) and قاس رُمج (S, K) *Between them two is the measure of a spear:* (S, K:*) like قيد رُمج (TA) [and قَاد رُمج].

And *هَذِهِ الخَشْبَةُ قَيْسٌ إصْبَعٌ* This piece of wood is of the measure of a finger. (A, TA.) [Both are said in the A to be tropical; but wherefore, I see not.]

قياس: see 1 and 3. — [Used as a simple subst., Measurement. — Comparison. — Ratiocination. — The premises of a syllogism, taken together: and also applied to a syllogism entire. — Analogy: rule. You say, *هَذَا عَلَى الْقِيَاسِ* This is according to analogy, or to rule. And *هَذَا عَلَى غَيْرِ قِيَاسٍ* This is contrary to analogy, or to rule. And *عَلَى قِيَاسٍ كَذَا* After the manner of such a thing.]

قياسي Mensural. — Comparative. — Ratiocinative. — Relating, or belonging, to the premises of a syllogism: and also, syllogistic. — Analogous: regular: as also مقيس, improperly written by some European scholars مقيس.]

قياس A man who practises قياس [i. e. measurement, or comparison, &c.,] much, or often. (TA.) — Also, i. q. قَوَاسٍ, q. v. (TA.)

قائس act. part. n. of 1. — One who measures the depth of a wound in the head [&c.] with a probe. (TA.)

هو مقيس pass. part. n. of 1. You say, *هُوَ مُقَيِّسٌ* [and *بِهِ*, meaning, He, or it, is a person, or thing, whereby others are measured; to which others are compared; an object of imitation; a model, an exemplar, or a standard]. (A, TA.) — See also قياسي.

مقياس A measure, or thing with which anything is measured; syn. مِقْدَار. (S, Mgh, K:*) pl. مَقَايِس. (A.) You say, *قَاسَهُ بِالْمَقْيَاسِ* [He measured it with the measuring-instrument]. (A.) And *قَصَرَ مَقْيَاسَكَ فِي مَقْيَاسِي* Thy measure

fell short of my measure. (TA.) — A probe with which the depth of a wound is measured. (A, TA.) — مَقْيَاسُ النَّيْلِ The Nilometer. (TA.)

قيض

1. قَاضٍ, inf. n. قَيْضٌ: see 7, in two places.

5: see 7, in three places.

7. انقاص, said of sand, (A, K,) and of dust, or earth, (K,) *It poured forth, or down:* (K:) or it fell, fell down, or collapsed; and so when said of a building; (A;) and so انقاصت said of a well (بئر); (S, A, K;) it fell; fell down; fell in ruins, or to pieces; or collapsed; (S, A, K;) as also انقاضت, with ض; (TA;) and † تَقَيَّضَتْ: (A, K:) which † last also signifies it (a well) inclined, and became demolished, or fell in ruins; and in like manner [تَقَيَّضَ said of] a wall. (TA.) — انقاصت السنّ The tooth became broken: (A:) or became cracked, or split, lengthwise: (TA:) or fell out: (Lth, K:) and † قَاضَتْ, (TA,) inf. n. قَيْضٌ, (S, K,) it fell out from its root; (S, K, TA;) and so with ض: (S, TA:) and انقاص الضرس, and † قَاضَ, and † تَقَيَّضَ, the tooth became cracked lengthwise, and fell out. (TA.) — انقاص الماء في البئر The water became abundant in the well (K, TA) so that it nearly demolished it. (TA.)

بئر قَيَاضٍ A well that has collapsed. (A.) And بئر قَيَاضٍ الجول A well having its wall, or casing, or sides, demolished. (Ibn-'Abbād, K.)

منقاص signifies Uprooted; (S, K;) and منقاض, with the pointed ض, cracked or split, lengthwise; so says As: but AA says, that both signify the same. (S, O.)

قيض

1. قَاضٍ, (A, TA,) [aor. يَقْيِضُ,] inf. n. قَيْضٌ, (K,) He clave, or broke or rent asunder. (A, K, TA.) You say, *قَاضَ الْبَيْضَةَ* He (a young bird) clave, or broke asunder, the egg: and he (a bird) clave, or broke asunder, the egg from over the young one. (Lth, A, TA.) And it is said in a trad, respecting the day of resurrection, *فَإِذَا كَانَ كَذَلِكَ قَيْضَتْ هَذِهِ السَّمَاءُ الدُّنْيَا عَنْ أَهْلِهَا*, i. e., [And when it shall be thus, this lowest heaven] shall be cleft, or rent asunder, from over its inhabitants, meaning the inhabitants of the earth (الأرض), which is previously mentioned in the trad.:] or, as Sh says, shall be dissolved. (TA.) — Also, first pers. قَضْتُ, (AZ, S,) or قَضْتُ, (IAth,) He cracked a glass bottle, without separation of the parts. (AZ, S, IAth.) — And قَضْتُ الْبَيْتَ is a dial. form of قَضْتُ [meaning I demolished, destroyed, or threw down, the building]. (Sgh.) — Also, inf. n. as above, It became

cleft, or broken or rent asunder. (K, in which only the inf. n. is mentioned.) You say, *قَاضَتْ الْبَيْضَةُ* The egg became cleft, or broken asunder. (TK.) [See also 7.] — And *قَاضَتْ السِّنُّ* inf. n. as above, The tooth fell out from its root; as also with ص. (S, TA in art. قيص.) — Also, (TA,) inf. n. as above, (K,) He hollowed out a well (K, TA) in a rock. (TA.) And قَيْضٌ signifies It was dug. (TA.) — Also, (TK) inf. n. as above, (K,) He likened, or assimilated. (K, TK.) You say, *قَاضَهُ بِهِ* He likened, or assimilated, him, or it, to him, or it. (TK.) [See also 5; and see قَيْضٌ, below.] — See also 3, in two places.

2. قَيْضَ لَهُ كَذَا He (God, Mgh) ordained, or appointed, for him such a thing. (Mgh, Mgh.) And قَيْضَ اللَّهِ فَلَانًا لِفُلَانٍ (S, A, K,) in [some of] the copies of the K, بُلَانًا, which is a mistake, (TA,) God ordained, or appointed, or prepared, such a one for such a one: (A:) or brought such a one to such a one, and ordained, or appointed, or prepared, him for him. (S, K.) Hence the saying in the Kur, [xli. 24,] (S,) *وَقَيْضًا لَهُمْ قُرْنًا* (S, K) And we have appointed, or prepared, for them associates (A, B, K, TA) whence they do not expect, (A, K, TA,) which shall have possession of them like as the قَيْضُ, or shell, has possession of the egg. (Bd.) And so in the same, [xliii. 35,] *نُقَيِّضُ لَهُ شَيْطَانًا* We will appoint, or prepare, for him a devil [as an associate]. (Zj.) Accord. to some, the verb is used only as relating to evil; but this is not true, as is shown by the saying of Moḥammad, *مَا أَكْرَمَ شَابٌ شَيْخًا لَيْسَ إِلَّا قَيْضُ اللَّهِ* [A young man hath not honoured an aged man for his age but God hath appointed for him in his age such as shall honour him]. (TA.)

3. مَقَايِضُ (S, A, K, &c.) inf. n. قَيْاضٌ (S Mgh) and قِيَاضٌ (A,) He bartered, or exchanged commodities, with him; syn. عَارَضَهُ (S, O, L, and so in a copy of the K,) or عَاوَضَهُ; (A, and so in some copies of the K; in the CK, عَايَضَهُ; and بَادَلَهُ; (A, K;) i. e. he gave him a commodity and took another commodity in its stead: (TA:) [as also قَابَضَهُ, with ب:] and قَاضَهُ, aor. يَقْيِضُ, he gave him a thing in exchange. (TA.) You say, *قَاضَهُ بِكَذَا* [He gave him in exchange for such a thing]. (Mgh.) Hence, *بَيْعُ الْمَقَايِضِ* The selling a commodity for another commodity. (Mgh.) And hence the saying of Moḥammad, *شِئْتُ قَايِضَتَكَ بِهِ الْمُخْتَارَةَ مِنْ دُرُوعٍ*, accord. to different relations; i. e. [If thou wilt,] I will give thee in exchange for it [the choice of the coats of mail of Kheyber]. (TA.) You say also, *أَعْطَيْتُهُ فَرَسًا بِفَرَسَيْنِ مَقَايِضَةً* [I gave him a horse for two horses in exchange]. (JK.) And *مَا أَقْبِضُ بِكَ أَحَدًا* † [I do not give, or take, in exchange for thee any one]. (A, TA.)

وَأُعْطِيتُ مِلءَ الدُّهْنَاءِ رَجُلًا قِيَا ضًا بَغْلَانِ مَا رَضِيْتُمْ † [If I were given what would fill the desert of men, in exchange for such a one, I would not accept them]: (A, TA:) and the like occurs in a trad. of Mo'awiyeh, as said by him, with reference to Yezed. (TA.)

5. تَقِيضَتِ الْبَيْضَةُ The egg became broken into pieces; and in like manner, الْقَارُورَةُ the glass bottle. (AZ, S.) [See also 7.] — تَقِيضُ الْجِدَارِ The wall fell to pieces, or in ruins, or became a ruin, and broke down; syn. انْهَدَمَ, and انْهَالَ; as also انْقَاضُ: (K:) or the former signifies the wall broke in pieces, and fell down: but the latter has a different signification, which see in its place below. (AZ, S.) — تَقِيضُ لَهُ It (a thing, TA) became ordained, appointed, or prepared, for him. (K.) — تَقِيضُ أَبِيهِ He resembled his father; (AZ, S, K;) as also تَقِيْلُهُ. (TA.) [See قِيض.]

6. تَقَايَضَا [They two bartered, or exchanged commodities, each with the other; like تَقَابَضَا: see 3]. (JK.)

7. انْقَاضَتِ الْبَيْضَةُ The egg cracked, without splitting apart; and in like manner, الْقَارُورَةُ the glass bottle. (AZ, S.) [See also 1.] — انْقَاضُ الْجِدَارِ i. q. تَقِيضُ: (K:) or the wall fell to pieces, or in ruins, from its place, without being pulled to pieces: (Lth:) or cracked, without falling: but if it have fallen, you say, تَقِيضُ: (AZ, S:) — Accord. to AA, as related by El-Mundhree, انْقَاضُ and انْقَاضُ both signify It split, or cracked, lengthwise: but see مُنْقَاضُ. (TA.) You say, accord. to As, انْقَاضَتِ الْبَسَنُ The tooth split, or cracked, lengthwise; and in like manner, الرَّكْبَةُ the well: (S:) or it (the well) became broken in pieces: or fell; fell in ruins, or to pieces; or collapsed; (TA;) as also انْقَاضُ. (S, A, K, in art. قِيص.) انْقَاضُ belongs both to this art. and to art. قَوْض. (TA.)

8. اِقْتَاضَهُ He extirpated it; destroyed it utterly. (K, TA.) — [Also, He received it, or took it, in exchange; like اِغْتَاضَهُ: see مُقْتَاضُ; and see also 3.]

قِيْضُ [An egg-shell;] the upper hard covering that is upon an egg: (K:) or [an egg-shell cracked in pieces;] what is cracked in pieces of the upper covering of an egg: (S,* IB:) or one from which the young bird, or the fluid, has gone forth. (Lth, K.) — A compensation, or substitute; a thing given, or received, or put, or done, instead of, in the place of, or in exchange for, another thing. (K.) You say, بَاعَهُ قَرْنًا [He sold to him a horse for two horses as substitutes]. (TA.) — هُمَا قِيْضَانِ They

two are likes; they two are like each other; (A'Obeyd, A;) each of them is fit to be a substitute for the other. (A, TA.) [See also هُمَا قَوْضَانِ] — هَذَا قِيْضُ لَهُ, and قِيَا ضُ لَهُ, This is equal, or equivalent, to it. (O, K.)

قِيْضَةٌ A small piece of bone: (AA, K:) pl., accord. to the K, قِيْضُ; but correctly, accord. to AA, قِيْضُ. (TA.)

قِيْضٌ A barterer, or an exchanger of commodities: (S, Mṣb:) of the measure قِيْعِل. (Mṣb.) You say, هُمَا قِيْضَانِ They two are barterers, or exchangers of commodities; like as you say بَيْعَانِ. (S.)

قِيَا ضُ: see قِيْضُ.

مَقِيْضُ The place in which is [an egg-shell, or an egg-shell cracked in pieces, or empty, or] the part of an egg called قِيْضُ. (K, TA.) — بَيْضَةٌ بَثْرٌ مَقِيْضَةٌ An egg cleft, or split. (TA.) — بئرٌ مَقِيْضَةٌ A well abounding with water, having been hollowed out, (K, TA,) or cleft. (TA.)

المُقْتَاضُ in the following verse of Abu-sh-Shees,

• بَدَلْتُ مِنْ بَرْدِ الشَّبَابِ مَلَاةً
• خَلَقًا وَبَشًّ مَثُوبَةً الْمُقْتَاضِ

[I have been given in exchange, for the mantle of youth, an old worn-out covering; and very evil is the recompense of the receiver in exchange] is from قِيْضُ as signifying the "bartering," or "exchanging commodities," (TA,) [or rather the "giving in exchange:" see 3.]

بَيْضَةٌ مُنْقَاضةٌ An egg cracked, without being split apart; and in like manner, قَارُورَةٌ a glass bottle. (AZ, S.) As says, that مُنْقَاضُ signifies uprooted; and مُنْقَاضُ, with the pointed ض, cracked, or split, lengthwise; but AA says, that both signify the same. (S, O, in art. قِيص.)

قيظ

1. قِيْظٌ, (S, Mṣb, K,) aor. يَقِيْظُ, inf. n. يَقِيْظُ; (Mṣb;) and يَقِيْظُ بِهِ; (S, K;) and يَقِيْظُ بِهِ; (K;) and يَقِيْظُ بِهِ; (TA;) He, (a man, Mṣb,) or it, (a people, K,) remained, or abode, in the place during the season called قِيْظُ, (K,* TA,) during the summer, (S,) or during the days of heat. (Mṣb.) Dhu-r-Rummeh makes the second of these verbs trans. by itself, [without a preposition,] saying تَقِيْظُ الرَّمْلُ [He remained, or abode, during the summer, or hot season, in the sands]. (TA.) — قَا ظُ يَوْمَنَا Our day became vehemently, or intensely, hot. (S, Sgh, K.) — See also 3. — قِيْظُوا They were

rained upon by the rain of the season called القِيْظُ; similar to صَيَّفُوا and رُبِعُوا. (TA.)

2: see 1. — قِيْظُهُ, (S, K,) inf. n. تَقِيْظُ, (K,) It (a thing, S, K, such as food, and a garment, TA) sufficed him for his [season called] قِيْظُ; (S, K;) similar to صَيَّفُهُ and شَتَاهُ. (TA.)

3. قَا يَظُهُ, inf. n. مُقَا يَظُهُ, He remained, or abode, during the season called قِيْظُ with him. (AHn.) — عَامَلَهُ مُقَا يَظُهُ, and قَا يَظًا, and قِيْظًا, with damm, which last is extr., (K, TA,) not being an inf. n. of this verb, (TA,) [but, by rule, of قَا ظُ] He made an engagement, or a contract, with him for the season called قِيْظُ: (TA:) from الْقِيْظُ, like مُشَاهَرَةٌ from الشَّهْرُ. (K, TA.) And قَا يَظًا, and قِيْظًا, He hired him, or took him as a hired man, or hireling, for the season so called. (TA.)

5: see 1, in two places.

8: see 1.

قِيْظُ The most vehement, or intense, heat of summer; (S, K;) from the [auroral] rising of the Pleiades, [which, at the commencement of the era of the Flight, was about the 13th of May, O. S.,] to the [auroral] rising of Canopus, [which, at the same period, was about the 4th of August, O. S.:] (K:) or vehemence, or intenseness, of heat: (Mṣb:) pl. [of pauc.] أَقْيَاطُ and [of mult.] قِيْظَاتُ. (K.) — Also, The quarter which people [commonly] call the صَيْفُ; (Mṣb;) the summer-quarter, commencing when the sun enters the sign of Cancer; so termed by some, who called the spring-quarter the صَيْفُ, and the autumnal-quarter the رَبِيعُ; others [in later times] calling the summer-quarter the صَيْفُ, the spring-quarter the رَبِيعُ, and the autumnal-quarter the خَرِيفُ; but agreeing with the former in calling the winter-quarter the شِتَاءُ: (Mir-át ez-Zemán:) the Arabs say, that the year consists of four seasons, every one of these being three months; namely, the quarter called the صَيْفُ, which is that called رَبِيعُ الْكَلْبِ, consisting of [the Syrian months] Ádhár and Neysán and Eiyár [or March and April and May, O. S.]; then, the quarter called the قِيْظُ, consisting of Hazeerán and Temmooz and Áb [or June and July and August, O. S.]; then, the quarter called the خَرِيفُ, consisting of Eylool and the two Tishreens [or September and October and November, O. S.]; and then, the quarter called the شِتَاءُ, consisting of the two Kánoons and Shubát [or December and January and February, O. S.]. (AZ, TA.) — لَا تَقُومُ السَّاعَةُ — حَتَّى يَكُونَ الْوَكْدُ غِيْظًا وَالْبَطَرُ قِيْظًا, a saying of Moḥammad, meaning [The resurrection, or the time thereof, will not come to pass until the birth of a child be an occasion of wrath, or rage, and] rain be accompanied by air like the قِيْظُ [or most vehement heat of summer]. (TA.) — اجْتَمَعَ

القَيْظُ is an elliptical and abridged phrase, meaning *The people, or company of men, assembled themselves in the قَيْظ [or summer].* (TA.)

قَيْظِي What is brought forth [of sheep or goats] in the season called the قَيْظ. (K, TA.) [See also صَفَرِي, in three places.]

قَيْظُ Seed-produce [or wheat] that is sown in the autumn and the beginning of winter [so as to be reaped in summer]. (JK, TA.)

يَوْمٌ قَائِظٌ A day vehemently, or intensely, hot: and قَيْظٌ قَائِظٌ a summer vehement, or intense [in heat]. (TA.)

مَقِيظٌ A place where people remain, or abide, in the summer; (IAqr, S, K;) as also مَقِيظٌ. (K.) And A place of pasturing in summer. (IAqr.) — Also, (JK,) or مَقِيظَةٌ, (K,) A plant, or herbage, that remains green until the قَيْظ [or summer], (Lth, JK, K,) although the land and leguminous plants be dried up, (Lth, TA,) being

a means of subsistence for the camels when other herbage has become dry. (Lth, JK, K.)

مَقِيظَةٌ: see مَقِيظٌ.

مَقِيظٌ A thing that suffices one for the [season called] قَيْظ. (S.)

[قَيْل

قَيْن

See Supplement.]

ك

[The twenty-second letter of the Alphabet, called **كَاف**. It is one of the letters termed **مُهْمُومَة**, or non-vocal, i.e. pronounced with the breath only, without the voice; and it also belongs to the class called **شَجَرِيَّة**. It is a radical letter. — As a numeral it denotes *twenty*. — ك, as a pronominal suffix, as a preposition, and as a particle of allocution, see Supplement.]

كَ

R. Q. 1. **كَأَكَا**, (K,) inf. n. **كَأَكَاة**; (TA;) and **تَكَأَا**, (S, K,) as also **تَعَكَعَكَ**; (S;) *He drew back, or retired, and was cowardly.* (S, K.) — **كَأَكَا**, inf. n. **كَأَكَاة**, [respecting the form of which see **ظُطَاظًا**,] *He was very impatiently cowardly.* (AA, K.) [In the CK., in the explanation of the inf. n., **الْجَبِينُ** is put for **الْجَبْنُ**.] — Also, inf. n. as above, *He (a thief) ran away.* (K, TA.) — See R. Q. 2.

R. Q. 2. **تَكَأَا** *He was prevented, or hindered.* (Lth.) — **تَكَأَا فِي كَلَامِهِ** *He hesitated in his speech, and was unable to speak.* (K.) — **تَكَأَا عَلَيْهِ النَّاسُ**, (S, K,*) and **كَأَكَا**, (K,) *The people collected around him; (S, K;) crowded, or pressed, upon him.* (TA.) — And see R. Q. 1.

مُتَكَأَكِي Short. (S, K.)

كَاب

1. **كَابَ**, aor. **كَأَبَ**, inf. n. **كَأَبَة** and **كَأَبَة** (S, K) and **كَأَب** (K) and **كَأَبَا**; (TA;) and **كَأَبَا**; (S, K;) *He was in an evil state, and broken [in spirit] by grief, or mourning; (S, K;) he was in grief, unhappy, sorrowful, or sad.* (K.) See also 4.

4. **كَأَبَهُ** *He caused him to grieve, or mourn, or to be unhappy, sorrowful, or sad; (K;) threw him into grief, or mourning, &c. (TA.) — كَابَ* *He was in grief, or mourning; was unhappy, sorrowful, or sad: (K;) or he entered upon a state of grief, mourning, unhappiness, sorrow, or sadness; or a state of being changed and broken*

in spirit by reason of intense anxiety. (TA.) See also 1. — *He fell into destruction, or ruin.* (K.)

8. **اِكْتَابَ وَجْهَ الْأَرْضِ** † [The face of the earth, or land, became of sad aspect]. (TA.) See 1.

كَتِبَ: see **كَتَبَ**.

كَأَبَاءَ Grief, mourning, unhappiness, sorrow, or sadness: (K:) [in which sense the inf. n. **كَأَبَة** is more commonly used:] or *intense grief, &c.*: used both as an inf. n. and as an epithet. (TA.) See **كَتِبَ**.

مَا بِهِ كُوبَة i. q. **تُوبَة**, in the following phrase **كَأَبَاءَ** *There is nothing in him for which he should be ashamed.* (K.)

كَتِبَ (S, K) and **مُتَكَتِبٌ** and **كَتِبَ** (K) A man in an evil state, and broken [in spirit] by grief, or mourning; (S, K;) in grief, unhappy, sorrowful, or sad. (K.) **كَتِبَتْ** and **كَأَبَا** the same, as applied to a woman. (S.) — **الْأَرْضُ كَتِبَتْ** † [The earth, or land, is of sad aspect.] (TA.)

رَمَادٌ مُتَكَتِبٌ اللَّوْنِ — **كَتِبَ** see **كَتِبَ**. *Ashes of a colour inclining to black; (S, K;) as is the colour of him who is in an evil state, or broken [in spirit] by grief.* (S.)

كَاد

1. **كَأَدَ**, aor. **كَأَدَ**, *He was in an evil state, and broken [in spirit] by grief, or mourning; or was in grief, unhappy, sorrowful, or sad, syn. كَتِبَ.* (K.)

5. **تَكَأَدَنِي** and **تَكَأَدَنِي** *It (a thing, or an affair,) was difficult to me; it distressed, troubled, fatigued, or wearied, me.* (S, L, K.)

— **تَكَأَدَ الشَّيْءُ** *He took, or imposed, upon himself, or undertook, the thing, in spite of difficulty, trouble or inconvenience; he constrained himself to do the thing, notwithstanding it was difficult, troublesome, or inconvenient, to him.* (L, K.) You say **تَكَأَدْتُ الدَّهَابَ إِلَى فُلَانٍ**, meaning, I

[constrained myself to go, and] went to such a one, in spite of difficulty, trouble, or inconvenience. (AZ, L.) — *He endured the thing; struggled with, or against, it; contended with its difficulty, or severity; underwent difficulties, troubles, or inconveniences, in doing it; endured, or bore, its heat and severity; syn. كَابَدَهُ, and صَلَّى بِهِ.* (IAqr, L, K.)

6: see 5.

كَأَدَاءَ Difficulty. (IAqr, L, K.) — Grief; sorrow; mourning; syn. **حُزْنٌ**: so accord. to the K; but accord. to IAqr [and the L] *fear*; syn. **خَوْفٌ**: (TA:) and *caution*: (IAqr, L, K:) or, as some say, *terror*. (IAqr, L.) — *Injustice.* (K.) — *A dark night.* (IAqr, L, K.) — See also **كَوُودٌ**.

كَأَدَاءَ, (S, L, K,) and **كَأَدَاءَ**, (L, K,) *A mountain-road difficult of ascent.* (S, L, K.) Such a road is also termed [simply] **كَأَدَاءَ**, and **صُعْدَاءَ**: [in the K it is said, that **كَوُودَاءَ** is syn. with **صُعْدَاءَ**:] and **كَوُودٌ** [in like manner, as a subst.,] signifies *a difficult place of ascent*: like **صُعُودٌ**. (L, TA.)

كَاس

كَأَسَ, (ISk, S, A, Mṣb, K,) and **كَأَسَ**, with the **ا** suppressed, is allowable, (Mṣb,) and sometimes occurs, (TA,) *A drinking-cup*: (A, K:) or [a cup of wine; i.e.] *a cup containing wine*; (S, A, K;) or *a cup full of wine*: (Mṣb:) when not containing wine, it is not thus called; (IAqr, S, Mṣb;) being in this case called **قَدَحٌ**: (TA:) or it has the first and the second of these significations: (TA:) or it signifies *wine itself*: (Aṣ, AHát, Ibn-Abbád:) or has this signification also: (K:) and is of the fem. gender: (S, A, Mṣb, K:) pl. [of pauc.] **أَكْوَوسُ** and [of mult.] **كُؤُوسُ** and **كَأَسَ**, (S, Mṣb, K,) the last with **ا**, (TA, [but written without **ا** in the CK,]) and, accord. to AHn, **كَأَسَ**, without **ا**, which, if correct, is originally **كَوَأَسَ**, from **كَأَسَ**, with the **ا** changed into **و** as representing **و**, (TA,) and

كَاسَاتُ, (K,) without ء. (TA.) It is used metaphorically in relation to every kind of disagreeable, hateful, or evil, things. Thus you say, سَقَاهُ كَأْسًا مِنَ الدُّلِّ [He gave him to drink a cup of abasement]: and مِنَ الْفَرْقَةِ [of separation]: and مِنَ الْمَوْتِ [of death]: and مِنَ الْحُبِّ [of love]. (TA.) You say also, سَقَاهُ كَأْسًا [He gave him to drink the most bitter cup]; meaning death: (A, TA:) and كُؤُوسُ الْمَنَآيَا [The cups of death; lit., deaths]. (A.) Az. thinks that it may be derived from كَاصَ فَلَانٌ مِنَ الطَّعَامِ وَالشَّرَابِ, meaning, "Such a one ate and drank much"; because ص and س are interchangeable in many words on account of the nearness of their places of utterance. (TA.)

كَأَا

See كَأَا.

كَال

See Supplement.]

كَان

1. كَانَ فِي خَلْقِهِ He, (a man) was strong in his make (IAar, in TA, voce كَتَتْ.)

كَانِي A man strong in his make. (IAar, in TA, voce كَتَتْ.)

أَيُّ كَائِنٍ or كَائِي see : كَأَا and كَأَا (p. 134 a.)

كَأَى

See art. كَأَا.

كَب

1. كَبَّه, aor. 2, (inf. n. كَبَّ, TA;) and كَبَّه; (K, TA;) He inverted it, or turned it upside-down. (K.) — كَبَّ الْإِنَاءَ, aor. 2, inf. n. كَبَّ, [He inverted, or turned down, the vessel, so as to pour out its contents]: (TA:) he turned the vessel over upon its head. (Msb.) — كَبَّ He turned over the wooden bowl upon its face. (TA.) — كَبَّه, (K,) or كَبَّه, (S,) [or كَبَّه (see 4),] and كَبَّه (K) and كَبَّه, (S, K,) He prostrated him; threw him down upon his face. (S, K.) [One says,] كَبَّ اللَّهُ عَدُوَّ الْمُسْلِمِينَ [May God overthrow, or prostrate, the enemy of the Muslims!]: but one should not say كَبَّه. (S.) See also 4. — كَبَّه, (aor. 2, inf. n. كَبَّ, TA,) † He [convolved, or glomerated, thread, and likewise hair (see فَلِيلٌ), or he] made thread [&c.] into كَبَّ [or balls]: (S, K:) or into كَبَّة [or ball]. (ISd.) [The verb is used in the present day to

signify He wound thread into a ball, or balls.] See 5. — كَبَّه, [aor., app., 2,] He, or it, was weighty, or heavy. (K.) See كَبَّه — He kindled, or set on fire, كَبَّ, which is [a plant, or tree, of the kind called] حَمُض. (AA, K.)

2. كَبَّه, inf. n. تَكْبِيبٌ, † He made كَبَّه, or meat cut up, &c. (K.)

4. See 1. — كَبَّه He bent his head down towards the ground; [as also انكَبَّ إِلَى الْأَرْضِ; bent himself down; occurring in the TA, art. بَرَزَ]; bent himself down; stooped. (TA.) [See Kur, lxvii, 22.] — كَبَّه, (K,) or كَبَّه, (S,) and انكَبَّ (TA,) quasi-pass. of كَبَّه; He fell prostrate or prone; fell upon his face: (S, K:) the former verb extr. with respect to analogy, (S,) [as quasi-pass. of كَبَّه: see أَخَجَرَ, and أَخْنَجَ]: [and انكَبَّ, aor., app., 2, inf. n. كَبَّه, he fell, having stumbled: for] كَبَّه is the contr. of انْتَعَشَ. (S, art. نَعَشَ.) — كَبَّه (i. e., انكَبَّ, TA) i. q. (as in some copies of the K) or تَجَانَّ (as in others): the latter [meaning He bent down towards it] is probably the correct reading. (TA.) — كَبَّه, (i. e., انكَبَّ, TA,) and انكَبَّ, † He fell to, or set about, doing it. (K.) — كَبَّه, [He fell to, or set about, the thing, to do it]. (S.) — كَبَّه, (i. e., انكَبَّ, TA,) and انكَبَّ, † He kept, or adhered, to it; (K;) i. e., to a work. (TA.)

5. تَكَبَّتِ الْإِبِلُ The camels were prostrated by disease (S, K) or emaciation. (S.) — تَكَبَّتْ † It (sand) became contracted (by reason of its moisture, TA,) into a compact mass: (S:) or became moist, and, in consequence, compact: whence كَبَّة غَزَلٍ [a ball of spun thread], as indicated by Z in the A. (TA.) — تَكَبَّتْ † He wrapped himself up in his garment: (A:) [as also تَكَبَّتْ ex. ثِيَابِهِ He came wrapped up in his garment. (S.)]

6. تَكَاتَبُوا † They pressed together, or crowded together, upon it. (TA.) [See تَكَاتَبُوا, in art. كَت.]

7. انكَبَّ It (a jug, or the like) was, or became, inverted, or turned down, so as to pour out its contents. (IB, in TA, voce غَرَبَ.) — See 4, in five places.

R. Q. 1. كَبَّه He turned him over, one part upon another: or threw him from the top of a mountain or wall. (TA.) See 1, in two places. — كَبَّه, inf. n. كَبَّه, He threw him into a deep place, or hollow. (K.) [Kur, xxvi, 9 4,] And they shall be thrown prostrate therein: [i. e., into the fire of hell:] (S:) or they shall be collected together and thrown down into

it, namely, the abyss of hell-fire: (Lth:) lit., they shall be thrown so as to turn over and over until at length they come to a stop therein: (TA:) or they shall be thrown into it, one upon another: (Zj:) or they shall be collected together therein. (TA.) — كَبَّه المال He collected together, and brought or put back, the extremities of what was scattered of the wealth or property: [meaning, he collected the camels &c. by driving together those that were dispersed:] like كَبَّه and دَبَّه &c. (L.)

R. Q. 2. تَكَبَّبُوا † They collected themselves together. (TA.) — See 5.

كَبَّه, [coll. gen. n., A plant or tree, of the kind called] حَمُض; (K;) a kind of tree excellent for kindling, the leaves of which make the tails of horses beautiful and long; it has joints and thorns, and grows in fine, or soft, and plain soil: n. un. with ة: or, accord. to some, it is [a plant, or tree,] of the kind called الغَلَاة: but IAar says, among the [plants, or trees, called] حَمُض, are the نَجِيل and the كَبَّه. (TA.)

كَبَّة and كَبَّة A charge, an assault, or an onslaught, in war. (K) [And] كَبَّة (S, K) and كَبَّة (K) A single impetus [in some copies of the S, دَفْعَة; in others, and in my copies of the K, دَفْعَة: I prefer the former reading:] in fighting and in running [in the CK, والجَرَى, which is doubtless a mistake]: (S, K:) and vehemence thereof. (TA.) — كَبَّة and كَبَّة A collision between two troops of horses: in the K, بَيْنَ الْخَيْلَيْنِ; but correctly, بَيْنَ الْجَيْلَيْنِ, as in other lexicons. (TA.) — كَبَّة (S, K) and كَبَّة (K) A letting loose, or setting free, horses, (S, K,) upon the race-course, or field, to run, or to charge. (S.) [This is evidently meant in the S as an explanation of the words rendered here "a single impetus" &c.] — كَبَّة (S, K) and كَبَّة (K) The vehemence and assault [in some copies of the S, دَفْعَة; in others, and in my copies of the K, دَفْعَة: I prefer the former reading:] of winter. (S, K.) — كَبَّة النَّارِ A dash, or dashing of the fire [of hell]. (TA.) — كَبَّة and كَبَّة and كَبَّة and كَبَّة or (accord. to the TA) كَبَّه, A throwing into a deep place, or hollow. (K.) See كَبَّه. — See also كَبَّة.

كَبَّة: see كَبَّة passim. — انكَبَّ [a mistranscription for انكَبَّ, as is shown by the next sentence,] What is collected together, of dust, or earth, and of other things. (TA [See also كَبَّة, voce سَقَاهُ.] — Hence, (TA,) كَبَّة † A كَبَّة (which is not an Arabic word, TA, [but arabicized, from the Persian كُرُوْهه guruhah, signifying a ball] of spun thread: (S, K:) or such as is collected together, [or convolved, so as to

form a ball,] of spun thread: (TA: [see 5:]) pl. كَبَب. (S, K.) [And it is likewise of hair: see فَلِيل. — [Hence,] كَبَّة (S, K) and كَبْبَةٌ (S) or كَبْبَةٌ (K) † A company, congregated body, or troop, (K,) of horses, (S,) or of men. (TA.) كَبْبَةٌ مِنْ بَنِي إِسْرَائِيلَ A company of the Children of Israel. (TA, from a trad.) كَبَّةُ السُّوقِ The company of the market: said in a trad. to be the company of Satan. (TA.) رَمَاهُمْ بِكَبَّتِهِ [He threw upon them] his troop, or company. (TA.) See also below. — A herd of great camels. (K.) إِنَّكَ لَكَالْبَائِعِ الْكَبَّةَ بِالْبَيْتَةِ Verily thou art like the seller of a herd of great camels for wind. A proverb, thus related by AZ: but, as related by some, الكبة بالهبة, without teshdeed: see arts. كَبُو and هَبُو. (TA.) — كَبَّةُ الْخَيْلِ The greater number, or main part, of the troop of horses. (Th.) — I. q. عِيَالٌ: so in the phrase عَلَيْهِ كَبَّةٌ [He has a family, or household, dependant upon him]. (TA.) — كَبَّةٌ (K) and كَبَّةٌ (S, K) † A pressing, or crowding, together. (S, K.) — كَبَّةٌ Weight. (K.) So in the saying رَمَاهُمْ بِكَبَّتِهِ [He threw upon them his weight]. (TA.) (But see above.) And ألقى عَلَيْهِ كَبَّتَهُ He threw his weight upon him. (TA.)

كَبَابٌ i. q. طَبَاهُجٌ; (S;) i. e., (TA,) † Flesh-meat cut up [into small pieces] (K) and roasted, or broiled; or thrown upon burning coals: (TA:) [small morsels of meat, generally mutton or lamb, roasted on skewers]. Asserted by El-Khaffajee to be Persian; and thought to be so by Yaakoob. (TA.)

كَبَابٌ A large number of camels or of sheep or goats. (K.) Also used as an epithet: ex. نَعْرُ كَبَابٍ Camels, or camels and sheep or goats, so numerous that one mounts upon another. (TA.) نَعْرُ كَبَابٍ Many camels, or camels and sheep or goats. (TA.) See also كُتَابٌ = Dust; earth. (K.) — Adhesive mud; or clay. (K.) — Moist earth. (K.) — An abundance of moist, or soft, earth, that cleaves together. (TA.) — Sand that is contracted (by reason of its moisture, TA,) into a compact mass: (S:) sand that has become moist, and, in consequence, compact. (TA.)

كَبَابَةٌ A certain medicine (S, K) of China: (K:) [cubeb, or piper cubebae.]

كَبَبٌ and كَبْبٌ, see كَبَّةٌ = A certain game (K) of the Arabs. (TA.)

كَبَابٌ and كَبَابٌ A man (TA) of compact (and strong, TA,) make: pl. كَبَابٌ. (K.)

كَبَّةٌ and كَبْبَةٌ, see كَبَّةٌ.

كَبْبَةٌ see كَبْبَةٌ.

كَبَابٌ An excellent kind of thick dates. (K.)

كَبْبَةٌ and كَبْبَةٌ and كَبْبَةٌ A closely congregated body of men. (K.)

كَبْبَةٌ A fat woman. (K.)

رَجُلٌ أَكْبٌ A man who is constantly stumbling. (TA.)

مَكْبٌ and مَكْبٌ One who looks much towards the ground. (K.)

مُكَبَّةٌ A dust-coloured wheat, with thick ears, (K,) like small birds, and a thick straw, the eaters of which [namely the straw, a common fodder in Arabia,] do not become brisk, or sprightly. (TA.)

مَكْبٌ see مَكْبٌ.

كبت

1. كَبَّتَهُ, aor. ٢, (inf. n. كَبْتُ, TA,) He threw him down prostrate; (K;) as also كَبَّتَهُ لَوَجْهِهِ: (S:) he threw him, or it, down upon his, or its face; like كَبَّ: this is the primary signification. (TA.) — كَبَّتَهُ اللَّهُ لَوَجْهِهِ May God prostrate him, so that he may not succeed in his enterprise, or may not gain the victory! (TA.) — كَبَّتَ الْكَافِرُ He (God) prostrated the unbeliever, and denied him what he desired, or disappointed him, or caused him to fail of attaining his desire. (TA, from a trad.) — كَبَّتَهُ He repelled him (i. e. an enemy) in his rage, or wrath. (K.) — I. q. كَسَرَهُ [here app. signifying He routed him; or put him to flight.] (K.) — كَبَّتَهُ, (inf. n. كَبْتُ, S,) He turned away, or averted, him: (S, K:) and abased him; debased him; rendered him vile, despicable, or ignominious. (S, K.) Syn. كَبَّتَ اللَّهُ الْعَدُوَّ (K) Ex. أَخْرَأَهُ and أَذَلَّهُ God averted and abased the enemy. (S.) — كَبَّتُوا كَمَا كَبَّتِ الَّذِينَ مِنْ قَبْلِهِمْ, in the Kur, [lviii, 6,] signifies, They [who oppose God and his Apostle] have been abased, and punished, by their being overcome, like as those who were before them, of such as opposed God, were abased, &c.: (Zj:) or they have been enraged, and grieved, on the occasion of the war of the Moat, like as those who were before them, who fought with the prophets, were enraged and grieved: (Fr:) in favour of which latter interpretation it has been argued, that الكبت is formed from الكبد, the liver, by the substitution of ت for د, and that the liver is the source of rage and malevolence. (Az.) — كَبَّتَهُ i. q. كَبَّدَهُ, He smote, or hurt, his liver. (TA.) — كَبَّتَ غَيْظَهُ فِي جَوْفِهِ † He restrained his rage in his inside [or bosom]. You say, مَنْ كَبَّتَ غَيْظَهُ فِي جَوْفِهِ كَبَّتَ اللَّهُ عَدُوَّهُ مِنْ خَوْفِهِ [Whoso restraineth his rage in his bosom, God will avert and abase his enemy, through fear of him]. (A.)

7. انكبت He was thrown down, or fell down, prostrate; or, upon his face. (TA.)

كَبِدٌ [app. كَبْتُ or كَبْتُ or كَبْتُ] i. q. كَبِت The liver. Ex. بَرَدَ كَبْتُهُ [His liver became cool: i. e., his rage became assuaged]. ('Ināyeh.)

كَبْتُ Rage or wrath; and grief, or sorrow. ('Ināyeh.)

مَكْبُوتٌ pass. part. n. of 1, q. v. — Also, Affected with violent grief, or sorrow: originally مُكْبُودٌ: i. e., having his liver affected by grief, or sorrow. (TA, from a trad.)

مُكْتَبٌ Filled with grief, or sorrow; (K;) or with rage, or wrath. (TA.)

كبت

1. كَبَّتَ, aor. ٢, It (flesh meat) became altered and stinking. (S, K,) — كَبَّتَ, (aor. ٢, inf. n. كَبْتُ, TK,) He covered over (غَمَر) flesh-meat, (K,) so that it became altered and stinking. (TK.)

2. كَبَّتِ السَّفِينَةُ, inf. n. تَكْبِيْتُ, He inclined the ship towards the shore, and transferred what was in it to another ship. (K.)

كَبَاتٌ [coll. gen. n.] What is ripe of the fruit of the أَرَاك; (IAar, S, K;) what is unripe thereof being called بَرِير: (S:) or what has become black thereof: (TA in art. بَرِم: [see also مَرْد:]) or what is unripe thereof: (M:) or, as some say, the fruit of that tree when scattered: n. un. with ٥: (TA:) the كَبَات are, in quantity (مِقْدَار), a little above the grains of the coriander, and fill both the hands of a man; being more than a camel takes at once into his mouth. (AHn.)

نَعْرُ كَبِيْتُ, and مَكْبُوتٌ, Flesh-meat that has been covered, (K,) [and] become [in consequence] altered and stinking. (TK.) AA explains كَبِيْتُ by the words نَعْرُ قَدْ غَمَر. (TA.)

كَبَابٌ and كَبْبٌ and كَبَابٌ Hard and strong. (K.) — Also, all the three words, Contracted [in disposition], and niggardly, or stingy. (K.) Accord. to some, the ن is a radical letter. (TA.) [See also art. كَبِيْتُ.]

كَبِيْتُ see مَكْبُوتٌ.

كبح

1. كَبَحَ الدَّابَّةَ, (aor. ٢, inf. n. كَبَحٌ, L,) He pulled in the horse, or the like, by the bridle and bit, (and struck its mouth with the bit, L,) in order that it might stop, (S, L, K,) and not run; (S, L;) as also أَكْبَحَهَا; (Yaakoob, K;) or you say اكبحها and اكبحها [only]; the last alone without ا: (As, S:) or he (the rider) pulled its head towards him, and prevented its being refractory, and its overcoming him, and going quickly: so in the Nh, the explanation in which is incorrectly given by

Mullà 'Alee Káree: (TA:) or كَبَحَهُ signifies he pulled up his head by the bridle, so as to make it upright, or erect; (Msb;) and so كَبَحَهُ. (A.) — كَبَحَ فَلَانًا عَنْ حَاجَتِهِ † He turned such a one back from, or made him to revert from, or relinquish, the thing that he wanted. (L, K.) — كَبَحَ الْحَائِطُ السَّهْمَ † The wall made the arrow, striking it, to turn from its course, without its sticking in it. (L.) — كَبَحَهُ He struck him with a sword, (K,) upon his flesh, not upon a bone. (Msb.)

3. كَابَحَهُ: see كَابَحَهُ.

4: see 1, in two places.

كَابَحَ That which presents itself before thee, (K,) or he who presents himself before thee, (T, L,) of such objects as are of evil omen, (T, L, K,) as a he-goat &c.; (L;) because it turns him back from his course: (TA:) pl. كَوَابِحُ. (L, K.)

كبد

1. كَبَدَهُ, (aor. -, AZ, L, K, and -, L, K, inf. n. كَبَدَ, L,) He, or it, hit, or smote, or hurt, his كَبَد [or liver]: (AZ, S, IKtt, L:) or struck it. (L, K.) — كَبَدَهُمُ الْبَرْدُ, (aor. - and -, K,) † The cold affected them severely; distressed them; straitened them: (L, K:) or, smote their livers; which only the most intense cold does. (L, from a trad.) — كَبَدَ, aor. -, (L, K,) inf. n. كَبَدَ, (L,) He had a pain in his liver: (L, K) and (A, L:) or كَبَدَ, (K,) inf. n. كَبَدَ, (TA,) he had a complaint of his liver. (L, K.) — كَبَدَ, aor. -, (L,) inf. n. كَبَدَ, (S, L, K,) He was big in the belly, (L, K,) in its upper part: (L:) he (a man) was bulky in the middle, and therefore slow in his pace. (S, L.) — It (anything) was big, or large, and thick, in the middle. (L.) — See 5.

2: See 5.

3. كَابَدَ الْأَمْرَ, (inf. n. مَكَابَدَةً and كَبَادَ, L, K,) † He endured the thing; struggled, or contended, with, or against, it; struggled or contended with, or against, its difficulty, or severity; syn. قَاسَاهُ, (L, K,) or قَاسَى شِدَّتَهُ; (S;) he endured, or struggled, or contended, with or against, its difficulty, trouble, or inconvenience; syn. عَانَى مَشَقَّتَهُ. (L:) he underwent difficulties, troubles, or inconveniences, in doing it. (Msb.) — كَابَدَ اللَّيْلَ † He (a man) braved (وَكَبَّ) the terribleness and difficulty of the night. And كَابَدْتُ ظُلُمَةَ هَذِهِ اللَّيْلَةِ مَكَابَدَةً شَدِيدَةً I braved the darkness of this night with a mighty braving. (Lth, L.) — كَابَدَتْ بَعْضُهُمْ يَكَابِدُ بَعْضًا † [One party of them struggles, contends, or strives, against the opposition of the other]: said of adversaries in a contest, litigation, or the like. (A.)

5. تَكَبَّدَ † He tended, or betook himself, or directed himself or his course, to, or towards, it,

namely, an affair, (L, K,) and a town or country; syn. قَصَدَهُ; (L, K;) as also تَكَبَّدَ, aor. -, and -. (K, TA.) — تَكَبَّدَ † It (milk) became thick; (S, A, L, K;) as also any other beverage; (L;) and (the former) became thick like liver, so as to quiver. (L.) — تَكَبَّدَتِ الشَّمْسُ, (S, A,) or تَكَبَّدَتِ الشَّمْسُ السَّمَاءَ, (L, K,) † The sun became in the كَبَد, (S, L,) or كَبِيدًا, (K,) of the sky; (S, L, K;) became in the middle of the sky; culminated; (A;) as also تَكَبَّدَتِ, inf. n. تَكَبُّدٌ: (K:) and تَكَبَّدَ النَّجْمُ السَّمَاءَ the star, or asterism, [or the Pleiades,] culminated. (S, L.) [See an ex. in a verse cited voce خَشَفَ.] — تَكَبَّدَ الْفَلَاةُ † He directed his course to, or towards, the middle and main part of the desert. (L.)

كَبَدَ and كَبِيدَ: see كَبِيدَ.

كَبَدَ † Difficulty; distress; affliction; trouble. (S, A, L, Msb, K.) Ex. وَقَعَ فِي كَبَدٍ He fell into difficulty, &c. (A.) So in the words of the Kur, [xc, 4,] لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ Verily we have created man in difficulty, &c., (S, L, Jel,) in a state in which he has to contend with the afflictions of the present life and the difficulties pertaining to the life to come: (Zj,* Jel:) or فِي كَبَدٍ here signifies, in a right and just state: (Aboo-Tálib, L:) or in an erect state, and in just proportion: (Fr, L:) or in an erect state, and walking upon his two legs; whereas other animals are not erect: or in the belly of his mother, with his head towards her head; in which state the child remains until near the birth, when it becomes inverted. (L.) — And see كَابَدَ and كَبِيدَ.

كَبِيدَ, (S, L, Msb, K, &c.,) the most chaste and best known form of the word, (TA,) and كَبِيدَ, (S, L, Msb, K,) a contraction of the former, (Msb,) and كَبِيدَ, (S, L, K,) also a contraction of the first, (S,) [The liver:] a certain black piece of flesh on the right of the lungs: (L:) fem., and sometimes masc.; (Fr, L, Msb, K;) or fem. only: (Lh, ISd, L, Msb:) pl. أَكْبَادُ (S, L, Msb, K) and كُبُودُ; (L, Msb, K;) the latter seldom used. (Msb.) — Also, [the first,] † The place of the liver, outside: (L:) the side. (K) It is said in a trad., فَوَضَعَ يَدَهُ عَلَى كَبِيدِي, meaning, And he put his hand upon my side externally; or, upon the external part of my side, next the liver. (L.) — † The inside of an animal, altogether. (Kr, ISd, K.) Sometimes used in this sense. (Kr, ISd.) — † The inside, meaning a cave, or ravine, of a mountain. (L.) — كَبِيدَ الْأَرْضِ † The interior of the earth: (Msb:) or the minerals (مَعَادِنُ) of the earth: (A:) or the gold and silver and the like that are in the mines of the earth: (L:) pl. أَكْبَادُ (A, L) and كُبُودُ. (L.) It is said in a trad. وَتَلْقَى الْأَرْضُ أَقْلَادَ كَبِيدِهَا † And the earth shall cast

forth what is hidden in her belly, of treasures and minerals. (L.) — † The middle of anything, (A, L, Msb, K,*) and its main part. (L, K.) — † The middle of the sea. (L.) — † The middle of a butt for archers. (A, L.) — كَبِيدَ نَجْدٍ † His house is in the middle of Nejd. (A.) — كَبِيدَ; (L;) in the K, كَبِيدَ; but none [except F] says so; (MF;) The middle of a tract of sand, (L, K,) and its main part. (L.) — كَبِيدَ; (S, A, L, Msb;) in the K, كَبِيدَ; but none [except F] says so; (MF;) and كَبِيدَ, and كَبِيدَاتُ, (S, A, L,) as though they had formed the dim. كَبِيدَةٌ from كَبِيدَ, and then formed the pl.; (S, L;) in the K, كَبِيدَاتُ; but this is wrong; (TA;) and كَبِيدَاتُ, (L, Msb, K,) dim. of كَبِيدَ, contr. to rule, like سَوِيدَاتُ; (Msb;) [or dim. of كَبِيدَاتُ;] † The middle of the sky, (S, A, L, K,) and its main part: (L;) or [the meridian of the sky;] the middle of the sky, wherein is the sun at the time of its declining from the meridian: (L:) or the part of the middle of the sky which faces the spectator. (Lth, L, Msb.) — كَبِيدَ (Lh, L; in the K, كَبِيدَ;) † The air; (Lh, L, K;) as also كَبِيدَاتُ. (L.) — كَبِيدَ † of a bow, The handle: (S, A, Msb:) or the part a little above the handle, (Az, L, Msb,) against which the arrow goes: (Az, L:) or the part between the two extremities of the handle, and that along which the arrow runs: (S, L:) or the part [midway] between the two extremities of its suspensory string or cord or the like: (Aq, L, K:) [see رَجُلٌ:] or the space of a cubit from its handle: (L, K:) or each part where the thong of its suspensory string or the like is tied: (L:) in the bow is its كَبِيدَ, which is the part [midway] between the two extremities of its suspensory string or the like; then, next to this, the كَلْبَةُ; then, next to this, the أَنْبَرُ; then, next to this, the طَائِفُ; then, the سَيْتَةُ, which is the curved part of each extremity. (Aq, L.) — فَلَانٌ تَضَرَّبَ إِيَّاهُ أَكْبَادُ الْإِبِلِ Such a one is a person to whom men journey seeking knowledge &c. (S, L, K.) [See an ex. in the first paragraph of art. ضَرْبٌ.] — سَوْدُ الْأَكْبَادِ [Black-livered men;] a designation of enemies, (Aq, S, L, K,) similar to صُحْبُ السَّبَالِ [q. v.]: (Aq, S, L:) they are so called because the effects of rancour, or malevolence, have [as it were] burnt their livers so that they have become black; the liver being the source of enmity. (L.)

أَكْبَدَ: see كَبِيدَ, and كَبِيدَ.

كَبَادَ Pain of the liver: (S, L, K:) or a disease, or complaint, of the liver. (L.) The only known word, signifying a disease, derived from the name of the member affected, except نَكَافٌ and قُلَابٌ. (Kr.) It

is said in a trad. الْكَبَادُ مِنَ الْعَبِّ (S, L,) i.e., *The pain, or disease, of the liver is from drinking water without sipping.* (L.)

كَبَدٌ and كَبِيدَاتٌ: see كَبَدٌ.

كَبَادٌ A certain species of the لَيْمُونُ [citrus limon sponginus Ferrari: (Delile, Flor. Aeg. Illustr., no. 748:) a coll. gen. n.: n. un. with ة]. (TA.)

كَبَدٌ † a subst. from كَابَدَ (ISd, L, K,) [in the sense of مُكَابَدَةٌ: see 3:] as also كَبَدٌ. (MF.) Ex. of the former,

- وَلَيْلَةٌ مِنَ اللَّيَالِي مَرَّتْ
- بِكَابِدٍ كَابَدَتْهَا وَجَرَّتْ

[Many a night of nights has passed with a struggling against its severity: I have struggled against its severity; and it was long]. Said by El-Ajjāj. طالت جَرَّتْ signifies (L.) — You also say, of adversaries in a contest, litigation, or the like, إِنَّهُمْ فِي كَبَدٍ مِنْ أَمْرِهِمْ † [Verily they are in a state of struggling, contention, or strife, against mutual opposition with respect to their affair]. (A.)

أَكْبَدُ Anything big, or large, and thick, in the middle. (L.) — كَبِيدَةٌ A she-camel large in the middle: (L:) and in like manner, a tract of sand, مَمْلَأَةٌ. (L, K.) — أَكْبَدُ Big in the upper part of the belly: (L:) a man bulky in the middle, and therefore slow in his pace: fem. كَبِيدَةٌ. (S, L, K,*) — Having the place of his liver rising, or prominent. (K.) — قَوْسٌ كَبِيدَةٌ † A bow of which the handle fills the hand: (S, A, L, K:) or, of which the part called the كَبَد is thick and strong. (L.) — كَبِيدَةٌ † A mill that is turned with the hand: (L, K:) so called because of the difficulty, or trouble, with which it is turned. (L.) — See مَكْبُودٌ. — أَكْبَدُ A certain bird. (K.)

مَكْبُودٌ Hit, or hurt, in his liver. (S.) See مَكْبُوتٌ — Having a complaint of his liver: (TA:) and أَكْبَدُ signifies the same: (A, L:) or this latter, having a pain in his liver. (L.)

كبر

كَبُرَ, aor. ٢, (S, A, Mṣb, K,) inf. n. كَبُرَ (A, Mṣb, K) and كَبُرَ and كَبَارَةٌ (A, K,) He, (TA,) or it, (Mṣb,) was, or became, great, [big, or large in body, or corporeal substance: and in years, or age; (when said of a human being, often particularly signifying he attained to puberty;) and in estimation or rank or dignity;] contr. of صَغُرَ; (A, K;) syn. عَظُمَ, (S, Mṣb, K,) and جَسُمَ. (K.) [In the K the pret. is twice mentioned: where it is explained as signifying the contr. of صَغُرَ, the above inf. ns. are mentioned, as in the A: where it is explained by

عَظُمَ and جَسُمَ in the K, no inf. n. is mentioned; but in the TA it is there said that in the sense of عَظُمَ it relates to an affair or case, and that the inf. n. is كَبُرَ and كَبَارَةٌ; and that in the sense of جَسُمَ it relates to anything.] — كَبُرَ الْأَمْرُ [The affair, or case, was, or became, of great moment; it was, or became, momentous: or it signifies as in the phrase next following]. (A.) — كَبُرَ عَلَيْهِ الْأَمْرُ The affair, or case, was, or became, difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome, to him or in its effect upon him; syn. شَقِيَ. (A, TA.) In this sense the verb is used in the K, x, 72, (TA,) and xlii, 11. (Bd, ii. 42.) And so in the K again, xvii, 53, أَوْ خَلَقًا مِمَّا يُكَبِّرُ فِي صُدُورِكُمْ [Or a created thing of those which are too difficult in your minds to receive life], as being the thing most remote from capability to receive life. (Bd.) [This signification is from the primary application of the verb.] — كَبُرَ, aor. ٢, inf. n. كَبُرَ and مَكَبَّرَ, He (a man, S, a human being, and a beast, TA, and a child, Mṣb,) became full-grown, or old, or advanced in age. (S, K.) Hence the prov., كَبُرَ عَمْرُو عَنْ الطُّوقِ: see art. طوق. — [In modern Arabic, and, I believe, sometimes, in classic authors, it also signifies He became big; (said of a boy, or child, in the TA in art. رَع, &c.) i.e. attained to full growth: and to adolescence: and to puberty: see كَبُرَ.] This form of the verb and that first mentioned are sometimes erroneously used, each for the other, by persons of distinction as well as by the vulgar. (TA.) — See كَبُرَ, below. — كَابَرْتَهُ فَكَبَّرْتَهُ, aor. of the latter, ٢: see 3. — كَبُرَ بَسَنَةً, aor. ٢, He exceeded me in age by a year. (K.) And مَا كَبُرْنِي إِلَّا بِسَنَةٍ He did not exceed me in age save by a year. (IAar.)

2. كَبُرَ, inf. n. تَكَبَّرَ, He made a thing great. (K.) — He magnified, or honoured; syn. عَظَّمَ. (S) — Also, inf. n. as above, and كَبَّرَ (Sgh, K,) which latter is of the dial. of Belhārith Ibn-Kaṣb and many of the people of El-Yemen, (Sgh,) He said أَكْبَرُ اللَّهُ. (K.) See أَكْبَرُ, below.

3. كَابَرْتَهُ فَكَبَّرْتَهُ, aor. of the latter ٢, [I contended, or disputed, with him for superiority in greatness, and I overcame him therein.] (A.) You say كَابَرُ فَلَانٌ فَلَانًا Such a one disputed with such a one for superiority in greatness, and said I am greater than thou. (A.) — كَابَرَهُ, inf. n. مُكَابَرَةٌ, He vied with him; or contended with him for superiority; syn. غَالَبَهُ: and he contended against him; or he contended against him, or disputed with him, not knowing the truth or falsity of what he or his adversary said; syn.

عَانَدَهُ (Mṣb:) or he contended or disputed with him, knowing that what he himself said was false, and that what his adversary said was true. (Kull, p. 342.) — It is said in a trad., لَا تَتَكَابَرُوا الصَّلَاةَ, meaning, لَا تَغَالِبُواهَا [app., Contend not ye against prayer.] (TA.) — كُوِبِرَ قَائِي [It was contended with, and refused, or would not]: said of what he would utter by a man who had an impediment in his speech. (A.) — كَابَرَهُ عَلَى حَقِّهِ He denied, or disacknowledged, to him his right, or due, and contended with him for it; expl. by وَغَالَبَهُ. (A, TA.) [See 1 in art. جحد.] — كُوِبِرَ عَلَى مَالِهِ He had his property taken from him by force. (A, TA.)

4. اِكْبَرَهُ (S, Mṣb, K,) inf. n. اِكْبَارٌ; (Mṣb;) and اِسْتَكْبَرَهُ; (K;) He deemed it great [or formidable; see an ex., voce فَطَعَ]; it was great in his estimation; (IJ, K;) syn. اِسْتَعْظَمَهُ. (S, Mṣb.) — اِكْبَرَتْ اِصْغَرَتْ اِلْتَفَافَةً She brought forth a great child, or young one. (IKtt.) — اِكْبَرَتْ: see art. صغر.

5. تَكَبَّرَ and اِسْتَكْبَرَ (S, K) and تَكَابَرَا (K) He magnified himself; behaved proudly, haughtily, or insolently; (K;) syn. تَعَظَّمَ. (S:) or تَكَبَّرَ signifies, as used in the K, vii. 143, he considered himself as of the most excellent of the creation, and as having rights which others have not: (Zj:) or this verb has two significations: one of them, he did really good and great actions, exceeding the good actions of others; and hence اِسْتَكْبَرُ [applied to God] in the K, lix. 23: the other, he affected to do such actions, and boasted of great qualities which he did not possess; as do the generality of men; and hence, مُتَكَبِّرٌ in the K, xl. 37; and the verb itself in the K, vii. 143: and اِسْتَكْبَرُ is nearly syn. with تَكَبَّرَ, and likewise has two significations: one of them, he endeavoured, and sought, to become great; and to do so, when the manner and place and time are such as are requisite, is praiseworthy: the other, he boasted of qualities which he did possess, and feigned such qualities; and to do so is blameable; and in this sense the verb is used in the K, ii. 32: (El-Baṣāir:) and تَكَابَرَا signifies he feigned himself great in estimation or rank or dignity, or in age. (A, TA.) — تَكَبَّرَ عَلَى اللَّهِ He magnified himself against God, by refusing to accept the truth. (El-Baṣāir.) — تَكَبَّرَ عَنْ كَذَا He was disdainful of such a thing; he disdained it; turned from it with disdain; he held himself above it; like تَعَظَّمَ and تَرَفَّعَ and تَجَالَّ and تَرَفَّقَ.]

6: see 5, in two places.

10: see 4: — see also 5, in two places.

كَبُرَ: see كَبُرَ, in two senses: — and see كَبُرَ in three places.

كِبَر *Greatness* [in corporeal substance, and in estimation or rank or dignity]. (IKoot, Mgh.) — *Nobility; eminence; highness*; (K, TA;) as also **كِبَر**: (K:) *eminence, or highness, in, or with respect to, nobility*; (K;) as also **كِبَر**, with two dammehs. (TA.) — *I.g. عَظَمَة* [which, as an attribute of God, signifies *greatness, or majesty, or the like*: (see **مُتَكَبِّر**;) and as an attribute of a man, *pride*]: (S, Mgh, K:) a subst. from **اَتَكَبَّر**: (Mgh:) as also **كِبَرِيَاة**; (S, Mgh, K;) a word, says Kr, of which there is not the like [in measure], except **سِيمِيَاة** and **جَرِيَاة**; for, he adds, as to **كِبِيَاة**, I think it a foreign word: (TA:) the latter [**كِبَرِيَاة**] occurs as an attribute of God, in the sense of *عَظَمَة*, (A, Mgh, Jel,) in the *Kur*, xlv. 36: (Jel:) and as an attribute of men, in the *Kur*, x. 79, where it is said to signify *proud behaviour towards others*, (Bd,) or *dominion*: (IAmb, Bd, Jel:) and both signify *pride, haughtiness, or insolence*: (K:) or the former, *self-admiration, or self-conceit*; and the holding one's self greater than others: and the latter, *disdain of submission*; an attribute to which none but God has a right. (El-Basair.) — *Unbelief: the association of any other being with God*. So in a trad., in which it is said, that he who has in his heart the weight of a grain of mustard-seed of **كِبَر** shall not enter paradise. (TA.) — See also **كَبِيرَة**. = The main, or greater, or greatest, part of a thing; (Fr. ISk, Az, S, Mgh, K;) as also **كَبَر**, (Fr, Mgh, Sgh, K,) like **عَظْم**; (Fr;) thought by Ibn-El-Yezedee to be a dial. form; but Az says, that the Arabs used the other form [**كَبَر**]. (TA.) So in the *Kur*, xxiv. 11, **وَالَّذِي تَوَلَّى كِبَرَهُ** (Fr, S) *And he who took upon himself, or undertook, the main part thereof*; namely, of the very wicked lie against 'Aisheh: (Jel:) thus accord. to the "Seven Readers": and **كَبَرَة**, which is an extr. reading, (Mgh,) the reading of Homeyd Ibn-El-A'araj, (Fr, Sgh,) and of Yaak'ooob. (Sgh, Bd.) **كَبَر سِيَاة النَّاسِ فِي الْمَالِ** [app. signifies *The main part of men's management is with respect to property, or camels, &c.*]. (S.)

كَبَر [The *caper*, or *capparis* of Linnæus;] a certain plant having thorns; (TA;) an arabicized word, from the Persian [**كَبَر**]; (S;) called in Arabic **لَصْف**, (Mgh,) or **أَصْف**: (S, K:) the vulgar say **كَبَار**. (K.) A beverage is described as made of **كَبَر** and barley: **كَبَر** is a mistranscription. (Mgh.)

كَبَر: see **كَبَر**.

كَبَرَة inf. n. of 1: — see also **كَبَرَة**.

كَبَر: see **كَبَرَة**.

كَبَرَة, a subst. from **كَبَر**, (S,) *Oldness; age*;

old age; (S, Mgh, K;*) as also **كَبَرَة** and **كَبَرَة** and **كَبَرَة** (K) and **كَبَر** (S, K) and **كَبَر**. (TA.) The last two, the latter of which is the most common of all, are inf. ns. of **كَبَر**.] You say **عَلَتْهُ كَبَرَة**, (S, Mgh, K,) and **كَبَرَة**, and **كَبَرَة**, and **كَبَرَة**, (K,) and **عَلَاهُ الْمَكَبَر**, (S,) or **مَكَبَر**, (K,) and **كَبَر**, (TA,) [*Age overcame him*;] *he became old, or advanced in age*. (Mgh.) **عَلَتْهُ كَبَرَة** is also said, tropically, of a sword, and of the iron head or blade of a weapon, when it has become old: (TA:) or of an old iron head or blade of a weapon when spoilt by rust. (M, TA.) And **كَبَرَة** is used by AHn with respect to dates and the like. (L.) [See also an ex. voce **حَلَقَة**.]

كَبَرَة: see **كَبَرَة**. = **هُوَ كَبَرْتَهُ**, (K,) and **كَبَرْتَهُ**, (Az, K,) so in the handwriting of AHeyth., (TA,) and **اِكْبَرْتَهُ**, and **اَكْبَرْتَهُ**, and **كَبَرْتَهُ**, and **كَبَرْتَهُ**, (K,) *He is the greatest of them* (K, TA) *in age, or in headship*: (TA:) or *he is the nearest of them in kin to his chief, or oldest, ancestor*; (K, TA;) *his intermediate ancestors being fewer in number*: (TA:) but some of these epithets are differently explained, as follows: [**هَذَا كَبَرَة أَبِيهِ** *this is the greatest, or oldest, (أَكْبَر), of the children of his father*; *contr. of صِفَرَة أَبِيهِ*: (A:) and **هُوَ كَبَرَة** (**اَكْبَر**), *he is the greatest, or oldest, (اَكْبَر), of the children of his parents*: (Ks, Az:) or *he is the last of the children of his parents*; (Sh, S;) and the like is said of a female, (Sh, ISk, S,) and of a pl. number: (ISk, S:) it is like **عِجْرَة وَلَدِ أَبِيهِ** (Sh, A'Obeyd, S:) or, accord. to Ks and Az, this last phrase has this meaning; but Az says, that **كَبَرَة** means otherwise, namely, **أَكْبَر**: (TA:) and **فُلَانٌ اِكْبَرَة قَوْمِهِ** *such a one is the greatest, or oldest, (أَكْبَر), of his people*; and the like is said of a female, and of a pl. number: (S:) and **أَكْبَر قَوْمِهِ**, (S,) or **هُوَ كَبَر قَوْمِهِ**, and **أَكْبَر قَوْمِهِ**, of the measure of **أَفْعَل**, and applied to a woman as to a man, (TA,) *he is the nearest of his people in kin to his chief, or oldest, ancestor*; (S, TA;) in which sense, **كَانَ كَبَر قَوْمِهِ** is said of El-'Abbás, in a trad., because there remained not, in his lifetime, any one of the descendants of Hášim more nearly related to him than he: (L:) and in another trad. it is said, **الْوَلَاءُ لِلْكَبَر** (S, Mgh, Mgh) *the right to the inheritance of the property left by an emancipated slave belongs to the nearest in kin [to the emancipator]* (Mgh, Mgh) *of the sons of the emancipator*; (Mgh;) i.e., when a man [who has emancipated a slave] dies, leaving a son and a grandson, the right to the inheritance of the property left by the emancipated slave belongs to the son, not the grandson. (S.)

كَبَرَة: see **كَبَرَة**.

كَبَرَة: see **كَبَرَة**.

كَبَرِيَاة: see **كَبَر**.

كَبَرِيَتْ: see art. **كَبَر**.

كَبَار: see **كَبَر**.

كَبَر *Great* [in body, or corporeal substance, and in estimation or rank or dignity; *contr. of صَغِير*, but see **عَظِيم**]; (S, K;) as also **كَبِير**, as asserted by En-Nawawee and others, (TA,) and **كَبَار** (S, K) [in an intensive sense, like **عَظَام**], and **كَبِير** and **كَبَار**: (K:) or the last signifies *excessively great*: (S, TA:) and **كَبَر** is an epithet applied to a man, and signifying *great in dignity and nobility*; (S, TA;) or *great and noble*; (Mgh;) or *one overcoming in greatness*; (A;) or a lord, or chief; and the greatest, or oldest, ancestor: (AA:) the fem. [of **كَبِير**] is with ة: (K:) and the pl. is **كَبَار** (S, K) and **كَبَرَاء**, applied to men, (TA,) and **مَكَبَرَاء**, (S, K,) [or rather the last is a quasi-pl. n.,] like **مَشْيُوحَاء**; [see **شَيْخ**]; (TA;) and [of **كَبَار**] **كَبَارُونَ**. (K.) [See also **أَكْبَر**, and **مُتَكَبِّر**.] You say **تَوَارَثُوا كَبِيرًا** *They inherited by degrees dignity, or nobility, one great in dignity and nobility from another great in dignity and nobility*: (S:) or *one great and noble from another great and noble*: (Mgh:) or **عَنْ** is here used in the sense of **بَعْدَ** [after]: (TA voce **طَبَقَ**;) or *one overcoming in greatness from another overcoming in greatness*. (A.) [In the A and Mgh, instead of **تَوَارَثُوا**, I find **وَرِثُوا**.] — *Great, or advanced, in age; old*: (A, Mgh, TA:) and also *big*; meaning *full-grown*; and *adolescent*: (see **كَبَر**;) occurring in apposition to **بَالِغٌ** in art. **بَرَك** in the S; and often, like **بَالِغٌ**, when applied to a human being, signifying *one who has attained to puberty*; opposed to **صَغِير**:] fem. with ة: and pl. **كَبَار**. (Mgh.) — [Hence,] *A teacher, and master*: so in the *Kur*, xx. 74, and xxvi. 48: (Ks:) and the most knowing, or learned, of a people: so in the *Kur*, xii. 80. (Mujáhid.) — *Difficult, severe, grievous, distressing, afflictive, troublesome, or burdensome*: (TA:) fem. with ة; occurring in this sense in the *Kur*, ii. 42. (Bd, TA.) [The fem. is often used in the present day as an epithet in which the quality of a subst. predominates, meaning, *An affair, or a matter, that is difficult, severe, grievous, &c.*] — **الْكَبِير** as an epithet applied to God is *syn. with العَظِيم* [signifying *The Incomparably-great*]. (TA in art. **عَظَم**.)

كَبِيرَة *A foul, or an abominable, sin, or crime, or offence, forbidden by the law, of great magnitude; such as murder and adultery or forni-*

cation, and fleeing from an army proceeding against an enemy [of the Muslims], &c.; [contr. of صَغِيرَة;] an epithet in which the quality of a subst. predominates: (TA:) and كَبْرٌ and كَبْرَةٌ [in like manner] signify a great sin, or crime, or offence, for which one deserves punishment: (M, K:) the ة is to give intensiveness to the signification: (TA:) or كَبْرٌ signifies [simply] a sin, a crime, or an offence, for which one deserves punishment, [as كَبِيرَةٌ is said, not well, to signify, in the Mṣb.] and is from كَبِيرَةٌ, like خَطِيئَةٌ from خَطِيئَةٌ: (TA:) pl. of the first, كَبَائِرُ, (Mṣb, TA,) and كَبِيرَاتٌ also occurs. (Mṣb.) — And see كَبِيرٌ.

كَبَرٌ: see كَبِيرٌ: = and see كَبْرٌ.

كَبَارٌ: see 2.

كَبِيرٌ: see كَبِيرٌ.

أَكْبَرُ [Greater, and greatest, in body, or corporeal substance, and in estimation or rank or dignity: and] more, or most, advanced in age; older, and oldest: (Mṣb:) fem. كُبْرَى: (S, Mṣb:) pl. masc. أَكْبَارُ (S, Mṣb) and أَكْبَرُونَ; but not كُبْرٌ, because this is of a form specially appropriated to an epithet such as أَسْوَدٌ and أَحْمَرٌ, and you do not use أَكْبَرُ in the manner of such an epithet, for you do not say هَذَا رَجُلٌ أَكْبَرُ unless you conjoin it with a following word by مِنْ, or prefix to it the article ال: (S:) [but see the phrase دَعَا بِكُبْرِهِ, below:] the pl. fem. is كُبَرٌ (S, Mṣb, K) and كُبَرِيَّاتٌ. (Mṣb.) — أَكْبَرُ is also used in the sense of كَبِيرٌ: (Mṣb:) accord. to some, أَكْبَرُ اللَّهُ means God is great; (Az, Mgh, Mṣb;) like as هُوَ أَهْوَنُ عَلَيْهِ [in the Kṣur, xxx. 26,] means هُوَ هَيِّنٌ عَلَيْهِ; (Az, TA;) but this explanation is of weak authority: (Mgh:) accord. to others, the phrase is elliptical, and means God is the greatest great [being]: (Az, TA:) or God is greater than every [other] great [being]: (Mṣb:) or greater than every [other] thing: (Mgh, TA:) or greater than such as that one knows the measure of His majesty: (TA:) [or it may be rendered God is most great, meaning, greater than any other being:] it is considered as elliptical because it is necessary that أَكْبَرُ should have the article ال, or be followed by a noun in the gen. case [or by the prep. مِنْ]. (TA.) In the phrase اللَّهُ أَكْبَرُ كَبِيرًا, the word كَبِيرًا is put in the accus. case [as a corroborative] in the place of the inf. n. تَكْبِيرًا, as though one said أَكْبَرُ تَكْبِيرًا [I magnify Him greatly, after saying الله أكبر]. (TA.) — يَوْمُ الْحَجِّ الْأَكْبَرِ [The day of the greater pilgrimage,] means the day of the sacrifice: or, as

some say, the day of 'Arafah: and others say otherwise. (TA.) — In the following words, in a trad. of Mázin, بُعِثَ نَبِيٌّ مِنْ مُضَرِّدِينَ اللَّهِ, الْكَبِيرِ, there is an ellipsis, and the meaning is, الْكَبِيرِ [A prophet of Mudar hath been sent with the greatest, or greater, or great, ordinances of God]. (TA.) — In a trad. respecting burial, وَيُجْعَلُ الْأَكْبَرُ مِمَّا يَلِي الْقَبْلَةَ, means, And the most excellent shall be placed towards the Kibleh: or, if they be equal [in dignity], the oldest. (TA.) [Agreeably with the former rendering,] أَكْبَرُ, in the Kṣur, xxix. 44, is explained as signifying Better. (TA, art. ذَكَرَ.) [And agreeably with the second rendering of the above trad.,] you say هَذَا أَكْبَرُ مِنْ زَيْدٍ, meaning, This is older than Zeyd. (Mṣb.) — In a trad. of Ibn-Ez-Zubeyr, the phrase دَعَا بِكُبْرِهِ means He summoned his sheykhs, and elders, or great men: كُبْرٌ being here [notwithstanding what has been said above,] pl. of أَكْبَرُ, like as أَحْمَرٌ is pl. of أَحْمَرُ. (TA.) — هَذِهِ الْجَارِيَةُ مِنْ كُبْرَى بَنَاتِ فُلَانٍ means, [This girl is of those advanced in age of the daughters of such a one,] هُوَ أَكْبَرُ قَوْمِهِ. (Ibn-Buzurj.) — see كَبِيرَةٌ.

كَبْرَةٌ: see أَكْبَرُ.

كَبْرَةٌ and أَكْبَرَةٌ: see كَبْرَةٌ; the former, in two places.

مَكْبَرٌ: } see كَبْرَةٌ.
مَكْبَرَةٌ and مَكْبَرَةٌ: }

هُوَ مُكَابَرٌ عَلَيْهِ He has had it (his property) taken from him by force. (A, TA.)

الْمُتَكَبِّرُ, as an epithet applied to God, signifies The Great in majesty: (A:) or the Most Excellent of beings, who has rights which no other has; the Possessor of power and excellence the like of which no other possesses: (TA:) or He whose acts are really good, exceeding the good acts of any other: (El-Basáir:) or, as also الْكَبِيرُ, the Majestic: or He who disdains having the attributes of created beings: or He who magnifies Himself against the proud and exorbitant among his creatures: the ت in the former word is to denote individuation, not endeavour. (TA.)

كبرت

Q. 1. كَبَرْتُ بَعِيرَهُ He smeared his camel over with كَبْرِيت [or sulphur], (K,) mixed with grease, and with غَضَاخٌ, which is a kind of نَفْطٌ [or naphtha], black, and of a thin consistence; not قَطْرَانٌ; for this is the black, thick, expressed

juice of a certain tree. (TṢ.) This is done to cure the scab, for the removal of which it is very efficacious. (TA.)

كَبْرِيت [Brimstone, or sulphur;] a thing well known; (S, art. كَبْر;) one of the kinds of stone with which fire is kindled, or it (red كَبْرِيت TA) is a mineral whereof the mine is beyond Et-Tubbat, [or the country of Et-Tibbet, in Tartary,] in the Valley of the Ants, (K,) by which Solomon passed, (TA,) [as related in the Kṣur, xxvii. 18]: or [the product of] a spring, or source, whereof the water, when it congeals, becomes white, and yellow, and dusky-coloured, كَبْرِيت: (Lth, in the T:) MF says, I have seen it in several places; among these, in one which is near El-Maláleeḥ, between Fás and Miknáseh; by swimming in which, persons are cured of the venereal disease, and other disorders: also in Africa Proper, in the midst of Barkah, in a place called البرج; and in other places: (TA:) Aristotle says, that, among the different kinds of كَبْرِيت are the red, of an excellent colour; and the white, which resembles dust; and the yellow: the source of the red is in the West: it does not appear in its place: the yellow is found near the ocean, a league (or leagues, as in the TA,) from it: it is useful in cases of epilepsy, and apoplexy, and megrim, and palpitation: and it enters into the preparations of gold: the white blackens white substances; and it is sometimes mixed and concealed in the sources of running water, which sources have a fetid odour: the person who plunges into these waters in times when the air is temperate is cured by them of wounds, and swellings, and scab, and wind in the womb, and [the leprosy called] سَلْع, that arises from black bile: Ibn-Seend [Avicenna] also says, that كَبْرِيت, untouched by fire, is one of the remedies for the leprosy (بَرَص): that, mixed with the gum of the turpentine-tree, it removes marks on the nails: that, mixed with vinegar, it removes the [leprous-like discolouration of the skin called] بَهَق, and the ringworm, or tetter, (قُبَاب,) especially with the gum of the turpentine-tree: that, with natron and water, it is an embrocation for the بَرَص [or, as in the TA, for the نَقِيرِس, or gout]: and that fumigation therewith stops a rheum: and others say, that, if yellow كَبْرِيت be powdered, and sprinkled upon a place affected with سَلْع, it has a good effect: that fumigation therewith whitens the hair: that serpents and fleas flee from the scent of it, especially if [mixed] with an unguent, or with the hoof of an ass; and that the fumigation therewith beneath a citron-tree of the kind called أَثْرَج causes all the fruits of it to fall. (El-Kazweenee.) Several authors say, that the ت in كَبْرِيت is an augmentative letter, and that the proper place of the word is in art. كَبْر. IDrd thinks it to be not genuine Arabic. (TA.) [Golius thinks it to be from the Persian كَوَكْرَد (or كَوَكْرَد): or rather, he adds, from the Hebrew קָוַרַת Gen. xix. 24.] —

أَعَزُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ [More rare than red brimstone, or sulphur]. A proverb. Some say, that كبرت احمر [meaning as above] is a thing that does not exist: others, that by it is meant gold. (Meyd.) This phrase is similar to أَعَزُّ مِنْ بَيْضِ الْأَنْوَقِ. (§, art. كبر.) — كبرت also signifies gold: (K:) [see above:] or red gold: or red [as an epithet applied to gold]: (TA:) or pure, as an epithet applied to gold. (§, art. كبر.) Ru-beh says,

- هَلْ يَنْفَعَنِي كَذِبُ بَخْتِيَتِ
• أَوْ فِضَّةٌ أَوْ ذَهَبٌ كِبْرِيتِ

[Will vehement lying profit me, or silver, or pure gold?] (§, art. كبر.) IAr says, Ru-beh imagined that كبرت meant gold: upon which MF observes, that the ancient Arabs erred with respect to meanings, though not with respect to words. The latter author, however, supposes كبرت to be fig. used as signifying gold; for they use the expression الكبريت الاحمر [as applied to gold] because gold is [said to be] prepared therefrom, and it is used in alchymical processes. (TA.) — كبرت also signifies The red jacinth, or ruby; syn. ياقوت احمر. (K.)

كس

1. كَسَسَ, (§, A, K,) aor. -, (K,) inf. n. كَسَسَ, (§,) He filled up with earth a well, (§, A, K,) and a river, (A, Mgh, K,) and a hollow, or cavity, or pit, dug in the ground. (A, Mgh.) — † He covered over, or spread, with earth, and made even, a piece of ground: and in like manner, the roof of a house, before plastering it with mud or clay. (Mgh.) — [And He spread earth upon a roof &c. (See دَكَّ.)] — Also, aor. and inf. n. as above, † He pressed, or squeezed, [or kneaded,] a limb with the hand: (TA, art. غَمَزَ:) and كَسَسَ, inf. n. كَسَسَ, [signifies the same, accord. to present usage: and] † he suppled the body [by kneading, or pressing, or squeezing it, as is done in the bath,] with the hands. (TA, in the present art.) — And, aor. as above, † Inivit und vice feminam. (K.) — كَسَسُوا دَارَ فُلَانٍ † They made a sudden attack upon the house of such a one, (§, IKtt, K,) and surrounded it. (K.) And كَسَسُوا عَلَيْهِمْ, and كَسَسُوا, † They threw themselves upon them suddenly and without consideration. (A.) And in like manner, كَسَسُوا عَلَى الشَّيْءِ, and كَسَسُوا عَلَيْهِ, † They threw themselves upon the thing suddenly and without consideration. (TA.) — كَسَسَ رَأْسَهُ, [aor. as above,] He put his head within his garments: (§:) and كَسَسَ رَأْسَهُ فِي ثَوْبِهِ, [aor. as above,] He put his head within his garment, and put it within it: (K:) or he put it on in the manner of a تَقَنُّعَ, and then covered himself with part

of it. (TA.) You say also, كَسَسَ رَأْسَهُ فِي ثَوْبِهِ, (A,) or كَسَسَ رَأْسَهُ, (TA,) He put his head within the opening at the neck and bosom of his shirt; (A;) and so تَكَسَسَ alone. (TA.) And يَكْسِي الرَّجُلُ ثَوْبَهُ فِي رَأْسِهِ [app. meaning, The man puts his garment as a covering over his head.] (Sh, TA.)

2: see 1, in three places.

3. [كاسه, inf. n. مَكَابَسَةٌ, app. syn. with تَأَيَسَ, or دَافَعَهُ: see تَأَيَسَ.]

5. كَسَسَ [quasi-pass. of 2, It was, or became, pressed, or squeezed]. — See also 1, in two places.

7. انكس It (a river, [and a well,] and any hollow, or cavity, or pit, dug in the ground,) became filled up with earth. (Mgh.)

كَسَسَ Earth with which a well, (§, K,) or river, (K,) or any hollow, or cavity, or pit, dug in the ground, (TA,) is filled up: (§, K, TA:) earth that occupies the place of air. (TA.)

كَسَسَ A kind of dates, (§, Mgh, K,) said to be of the best kind; (Mgh;) thus called when dry; but when fresh, called أَمْرُ جَرْدَانٍ, which is also the name of the tree that bears them. (TA.) — A kind of women's ornament, made hollow, (A, L, K,) and coated with perfume, (A,) or stuffed with perfume, (L, K,) and then worn; (L;) a necklace being made of ornaments of this kind. (A.) — السَّنَةُ الْكَبِيسَةُ, (§, K,) and عَامُ الْكَبِيسِ, (L, Az, in TA, voce سَبَاطُ, q.v.) [The intercalary year; or leap-year; both in the Syrian, or Julian, reckoning, and in the Coptic;] the year from which, (مِنْهَا,) accord. to the § and K, but properly, for which, (لَهَا,) as in the work entitled الْقَوْلُ الْهَائُوسُ, a day is stolen (يُسْتَرْقُ) [and intercalated]; which is [once] in every four years; as in the § and K; for the said day is an addition thereto; (MF, TA;) the year in which the Syrians, following the Greeks, add a day to the month سَبَاطُ, [which corresponds to February, O.S.,] making it twenty-nine days instead of twenty-eight, which they do once in four years; (L;) [and that in which the Copts intercalate, at the end, six epagomenæ instead of five, which, in like manner, they do once in every four years.]

كَبَاسَةٌ A raceme, (§, A, Mgh, K,) or large raceme, (TA,) of a palm-tree, (A, Mgh, K,) or of dates, like the عُنُقُودُ of grapes, (§,) complete, with its شَمَارِيخَ, [or fruit-stalks, pl. of شَمَارِخَ,] (A, TA,) and its dates: (TA:) pl. كَبَائِسُ. (A, Mgh.) [A كَبَاسَةٌ of moderate size has about one hundred شَمَارِيخَ; the longest شَمَارِخَ having about fifty dates, and being about

two feet and a half in length; and the shortest having about thirty dates, and being about one foot in length.] — Also applied by AHn, to † A raceme of [the fruit called] فَوَلَّ. (TA.)

كَبَسَ Charging, attacking, or assaulting. (K, TA.) You say, جَاءَ كَبَسًا, He came charging, attacking, or assaulting: (K, TA:) as also مَكْبَسًا, and مَكْبَسًا. (TA.) — Throwing himself suddenly and without consideration [upon a person or thing]. (TA.) — A man putting himself within his garment, covering his body with it. (TA.)

كَبُوسٌ [Incubus, or nightmare;] what comes upon a man (or rather upon a sleeper, TA,) in the night, (§, K,) preventing his moving while it lasts; (K;) accord. to some, (§,) the forerunner of epilepsy. (§, K.) Some think that this is not Arabic, and that the proper word is تَبْدَلَانٌ, and جَانُونٌ, and بَارُونٌ. (TA.) Hence, app., (TA.) † Modus certus coeundi: (K:) or rather, † coitus itself. (TA.)

مَكْبَسُ الرَّأْسِ Compact in the head. (AHeyth, T in art. ظرب.)

مَكْبَسٌ Hanging down his head in his garment: (K, TA:) or one who throws himself suddenly and without consideration upon others, and assaults them. (K.) See also كَابَسَ.

كَابَسَ: see مَكْبَسَ.

كش

1. كَشَهُ, [aor. -, accord. to present usage,] inf. n. كَشَسَ, He took it with his hand having the fingers contracted; (TA;) [he took by the hand-ful, so used in the present day.]

كَشَسَ A ram, or male sheep, whatever be his age: (M, TA:) or a male sheep [that has entered his third year,] when he has cast his central incisors: or when his tooth that is next to the central pair of incisors has come forth: (Lth, K:) [also applied in the present day to the wild sheep of the Arabian and Egyptian deserts and mountains; ovis tragelaphus:] pl. [of pauc.] كَبَاشُ [and of mult.] أَكْبَاشُ and أَكْبَشُ (§, A, K,) [and app. كَبُوشُ] and كَبُوشَةٌ, like صَقُورَةٌ from صَقَرٌ. (TA.) The female is not called كَبُوشَةٌ, but نَعَجَةٌ. (IJ. [See رَاجِلَةٌ.]) — [Hence,] † The chief, or lord, of a people, or company of men; (§, K;) their leader: (K:) or their strenuous defender, or protector, and the one of them to whom others look. (TA.) You say, هُوَ كَبُوشُ الْكَتِيبَةِ (A, TA); He is the leader of the army, or troop: (TA:) and هُمُ كَبَاشُ الْكَتَائِبِ † [They are the leaders of the armies, or troops]. (A, TA.) And كَبَاشُ also signifies

† *Heroes, or brave men.* (TA.) And † *Aged and learned persons.* (TA in art. **كُفِرَ**). — [Hence also, † *A buttress: and a corbel which puts out from a wall to support a superstructure: so in the present day: pl. كُفُوش.*] You say, **كُفُوشَ** **بِالْكُفُوشِ** † [They built a strong town-wall, and made it firm with the buttresses]. (A, TA.) [See also another ex. voce **فَصِيلَ**.]

كُفُوشَ [A handful: a heap: so applied in the present day. — And hence, † *A gang, or crew: thus, also, applied in the present day. Whence the sayings,] † بَنُو فُلَانٍ كُفُوشَةٌ رَذَلَاءُ [The sons of such a one are a gang of vile persons]: and **كُفُوشَةٌ دُفْسَاءُ** † [a gang of dirty, or filthy, persons]: thus they use this word to intimate dispraise: but [SM adds,] I know not how this is. (TA.) [Perhaps SM means that he doubts whether the word thus used be classical or not: for as to its signification, it is well known.]*

كَبَاشَ An owner, [or a tender] of **كَبَاشَ** [or rams]. (TA.)

[**كع**

See Supplement.]

كعبث

كَبَعْنَاءُ The [thing termed] **عَفْلٌ** of a woman: (K:) a dial. form of **قَبَعْنَاءُ**. (TA.)

ككبب

See art. **كب**.

[**كبل**

كبن

كبو

See Supplement.]

كت

1. **كَتَبَتِ الْقِدْرُ**, (S, K,) aor. **كَتَبَتْ**, (TA,) inf. n. **كَتَبَتْ**, (K,) The cooking-pot boiled: (S, K:) or, made a sound in boiling: (K:) or, made a sound in boiling when the water in it was little; a lower sound than it makes when there is much water boiling in it; as though it said **كَتْ كَتْ**. (TA.) — Also, **كَتَبَتِ الْجَرَّةُ الْجَدِيدُ**, (S,) aor. and inf. n. as above, The new jar made a sound (like **كَتْ كَتْ**, TA) when water was poured into it. (S.) — **كَتَبَتْ**, aor. **كَتَبَتْ**, inf. n. **كَتَبَتْ** (TA) and **كَتَبَتْ**, (K,) It (نَبِيذٌ, K, or another thing, TA,) made a sound in boiling: (K:) or began to boil, before it boiled vehemently. (TA.) — **كَتَبَتْ**, aor. **كَتَبَتْ**, (S,) inf. n. **كَتَبَتْ**, (S, K,) He (a **بَكْرٌ**, or young camel,) uttered a cry, or a

Bk. I.

kind of braying, louder than that which is termed **كَشِيشٌ**: (S:) or began to utter the kind of braying termed **هَدِيرٌ**: (K:) As says, that when a male camel has attained the age when he makes the braying cry termed **هَدِيرٌ**, his first kind of braying is termed **كَشِيشٌ**; and when it is a little louder, it is termed **كَتِيتٌ**: Lth says, that he first makes the kind of braying termed **كَتِيتٌ**; then, that termed **كَشِيشٌ**; and then, that termed **هَدِيرٌ**: but Az observes, that the correct saying is that of As. (TA.) — **كَتَبَتْ**, aor. **كَتَبَتْ**, (inf. n. **كَتَبَتْ**, S,) He (a camel, S, K, or, as in the L, a **بَكْرٌ**, or young camel,) uttered a gentle cry, (S, L, K,) between that termed **كَشِيشٌ** and that termed **هَدِيرٌ**. (TA.) — He (a calf) lowed. (Nh.) — **كَتَبَتْ**, aor. **كَتَبَتْ**, (inf. n. **كَتَبَتْ**, K,) [He (a man) made a sound like the gentle braying of a camel,] by reason of rage, or wrath: (S:) or he (a man) made a sound in his chest like that made by a **بَكْرٌ**, or young camel, by reason of vehement rage, or wrath. (K, TA.) — **كَتَبَتْ** **الْكَلَامَ فِي أُذُنِهِ**, aor. **كَتَبَتْ**; and **أَكْتَبَتْهُ**, and **أَكْتَبَتْهُ**; He whispered the words in his ear. (K.) — **كُنْتَنِي**, and **أَكْتَبْنِيهِ**, Tell me the story as thou heardest it. (TA.) — **كَتَبَتْ**, [aor. **كَتَبَتْ**,] inf. n. **كَتَبَتْ**, † He walked gently; at a gentle pace: or he walked with short steps, but quickly; as also **كَتَبَتْ**, inf. n. **كَتَبَتْ**; and **كَتَبَتْ**. (K.) — **كَتَبَتْ**, [aor. **كَتَبَتْ**,] He angered him; provoked him to anger; syn. **أَرْغَمَهُ**. (TS, K.) — **كَتَبَتْ**, [aor. **كَتَبَتْ**,] He displeased him; grieved him; did to him what he disliked, or hated; did evil to him. (TS, K.) — **كَتَبَتْ** **فَعَلَ بِهِ مَا كَتَبَتْ** He did to him what displeased him, or grieved him. (TA.) — **كَتَبَتْ**, aor. **كَتَبَتْ**, inf. n. **كَتَبَتْ**, He numbered, counted, or computed, a people. Mostly used in negative phrases. (TA.) You say **أَتَانَا بِجَيْشٍ أَمَّا نَا بِجَيْشٍ** He came to us with an army not to be numbered, or counted, (IAar, S,) or computed, or of which the number could not be conjectured, and of which the end could not be reached. (IAar, TA.) — **لَا تَكُنْهُ أَوْ تَكُنْهُ الشُّجُومَ**, [in the CK, erroneously, **لَا تَكُنْهُ أَوْ لَا تَكُنْهُ الشُّجُومَ**,] Thou canst not number it, [unless thou canst number the stars]. A proverb. (K.)

4: see 1.

6. **كَتَبَتْ** **تَكَتَوُا عَلَيْهِ** They pressed together, or crowded together, upon it, with crying, or noise: from **الْكَتِيتُ**. Occurring in a trad., as related and explained by Z; but the word commonly known is **تَكَتَبُوا**, with **ب**. (TA.)

8. **كَتَبَتْ**, inf. n. **كَتَبَتْ**, He listened; syn. **اِسْتَمَعَ**. (K.) — **اِكْتَبْتُ** **الْحَدِيثَ مِنِّي** He heard the story from me like as I heard it. (TA.) See 1.

R. Q. 1. **كَتَبَتْ**, inf. n. **كَتَبَتْ**, (in the K, **كَتَبَتْ**, which is a mistake, TA,) It (a **خَبَارِي**, or bustard,) uttered its cry. (L, K, &c.) — **كَتَبَتْ**, inf. n. **كَتَبَتْ**, (S, &c.) He laughed gently, or lowly: (K:) **كَتَبَتْ**, in laughing, is less than **قَهْقَهَةٌ**: (S:) or like what is termed **حَنِينٌ**. (Th, El-Ahmar.) — **كَتَبَتْ** **فِي ضَحِكِهِ** He laughed vehemently, immoderately, or excessively; i. q. **أَغْرَبَ**, q. v. (A.) — See also 1.

R. Q. 2. **كَتَبَتْ**: see 1.

كَتَبَتْ A man or woman having little flesh: you say **كَتَبَتْ** **رَجُلٌ** and **كَتَبَتْ** **أَمْرَأَةٌ**. (TA.)

كَتَبَتْ Green produce of land. (TS, K.)

كَتَبَتْ The worst, or vilest, of camels, or similar property; syn. **رُذَالُ الْمَالِ**. (Fr, K.) — **كَتَبَتْ** a [gen?] proper name of A bad she-goat. (Fr, K.)

كَتَبَتْ: see 1. — † A niggardly, stingy, man: (K:) as also **كَتَبَتْ** **الْيَدَيْنِ**: (TA:) from **كَتَبَتْ** **الْقَدْرَ**: [see 1:] (IJ:) or a niggardly, stingy, man, of bad disposition, and rageful, or wrathful. (T.)

كَتَبَتْ i. q. **عَصِيدَةٌ** [q. v.] (TS, K.)

كَتَبَتْ and **كَتَبَتْ**, both imperfectly declinable, A certain game. (TS, K.)

كَتَبَتْ † One who walks gently; at a gentle pace: or who walks with short steps, but quickly. (TA.) — A man who talks much (K) and quickly. (TA.)

كتا

Q. Q. 1. **كَتَبَتْ** **الْبَحْمَةُ**: see **كَتَبَتْ**.

كَتَبَتْ A plant resembling the **جُرْجِيرُ**, [or rocket], (K,) which is cooked and eaten. (TA.) But AM says it is **كَتَبَتْ**, with **ث**; and it is also called **نَهَقٌ**, accord. to Abou-Malik and others. (TA.)

كَتَبَتْ (but accord. to some, this is from **كَتَبَتْ**) A strong rope. (K.) [But see art. **كَدَأُ**.] — Also, A man having a large and thick, or a handsome, beard. (K.) Said to be a dial. form of **كَتَبَتْ**. (TA.)

كتب

1. **كَتَبَتْ**, aor. **كَتَبَتْ**, inf. n. **كَتَبَتْ** and **كَتَبَتْ** and **كَتَبَتْ** (S, K) and **كَتَبَتْ** (Mab); the first of these inf. ns. agreeable with analogy; the second, anomalous; (TA;) or the latter of these two is a subst., like **لَبَاسٌ**; (Lh;) or originally an inf. n., and afterwards used in the senses given

below; (MF;) as also كَتَبَ, and كَتَبَ: (TA:) and كَتَبَ (K) and كَتَبَ; (S, K;) He wrote it: (S, K;) or كَتَبَ has this signification; and كَتَبَ, as also كَتَبَ, signifies he asked [one] to dictate it (إِسْمَلَاهُ): (K:) كَتَبَ in the Kur, xxv. 6, signifies he hath written them (S) for himself: (Bd:) or he hath asked [one] to write them for him, or to dictate them to him. (TA, Bd.) — كَتَبَ عَنْهُ [He wrote what he had heard, or learned from him.] A phrase of common occurrence in biographies. — كَتَبَ [He was a writer, or scribe, and a learned man. (Implied in the S, where we are referred to the Kur, lii. 41, and lxviii. 47, in illustration of كَتَبَ as signifying “a learned man.”)] — كَتَبَ, aor. 2, inf. n. كَتَبَ, q. v., + He (God) prescribed, appointed, or ordained, (TA,) and made obligatory. (Msb.) كَتَبَ عَلَيْكَ الْقَضَاءُ The law of retaliation is prescribed, appointed, or ordained, as a law of which the observance is incumbent on you. [Kur, ii. 173.] كَتَبَ عَلَيْكَ الصِّيَامَ Fasting is prescribed as incumbent on you. [Kur, ii. 179.] (TA.) — كَتَبَ عَلَيْهِ كَذَا † He judged, passed sentence, or decreed, against him that he should do such a thing. (A.) كَتَبَ الْقَاضِي بِالْفَقْهَةِ The judge gave sentence that the expenses should be paid. (Msb.) — كَتَبَ, aor. 2, inf. n. كَتَبَ, He drew together; brought together; conjoined. (S.) — Hence, كَتَبَ الْبَغْلَةَ, aor. 2 and 3, inf. n. كَتَبَ, He conjoined the oræ of the mule's vulva by means of a ring or a thong; (S;) as also كَتَبَ عَلَيْهَا. (A.) كَتَبَ الْبَغْلَةَ, aor. 2 and 3, (K,) inf. n. كَتَبَ; and كَتَبَ عَلَيْهَا; (TA;) He closed the camel's vulva, (K,) and put a ring upon it: (TA:) or he put a ring of iron or the like upon it, (K,) conjoining the oræ, in order that she might not be covered. (TA.) — كَتَبَ, aor. 2, inf. n. كَتَبَ; (S;) and كَتَبَ; (K;) He sewed a قِرْبَةً, (S,) or a سِقَاءَ, (K,) or a مَزَادَةً, (TA,) with two thongs: (K:) or, accord. to some, he closed it at the mouth, by binding it round with a وَكَاءَ, so that nothing [of its contents] should drop from it; (TA;) [as also كَتَبَ:] or كَتَبَ signifies he sewed a قِرْبَةً; and كَتَبَ, he bound it with a وَكَاءَ, i. e. bound it round the upper part. (Lh.) — كَتَبَ, aor. 2, inf. n. كَتَبَ; (S;) and كَتَبَ (S, K) and كَتَبَ (TA) † He bound a قِرْبَةً with a وَكَاءَ; (S;) he bound it round the head, or upper part: (K:) or the first of these verbs signifies he sewed a قِرْبَةً. (Lh.) See above. IAgf says, I heard an Arab of the desert say, أَكْتَبْتُ فَمَ السِّقَاءِ فَلَمْ يَسْتَكْبِبْ I bound the mouth of the sقاء, but it did not become fast bound, or closed, because of its hardness and thickness. (TA.) — كَتَبَ الْبَغْلَةَ He used art to make the she-camel take a

liking to that which was not her own young one, and put something as a ring through her nostrils, lest she should smell the بَوِّ, (in some copies of the K, بَوِّ; but this is a mistake; TA,) and not have a fondness for it. (TA.) — كَتَبَ † He collected a كَتَبَةٍ. (TA.) See also 2.

2: See 1 and 4 — كَتَبَ الْبَغْلَةَ, inf. n. تَكْتَبُ, He tied the udder of the camel. (AZ, S.) — كَتَبَ الْكُتَّابَ, inf. n. تَكْتَبُ; (S, K;) and كَتَبَ; (TA;) † He prepared the troops; (K;) he disposed the troops in order, troop by troop. (S.)

3. مَكَاتَبَةٌ and تَكَاتَبٌ are syn.: (S, K:) you say, كَاتَبَ صَدِيقَهُ He wrote to his friend: and تَكَاتَبَ They wrote, one to the other. (TA.) — كَاتَبَ, inf. n. مَكَاتَبَةٌ (Az, K, Msb) and كَاتَبَ, (Az, Msb,) † He (a slave) made a written [or other] contract with him (his master), that he (the former) should pay a certain sum as the price of himself, and on the payment thereof be free: (K, &c.) also he (a master) made such a contract with him (his slave): (Az, Msb, &c.) and تَكَاتَبَ They two made such a contract, one with the other. (Msb.) The slave in this case is called مَكَاتَبٌ (S, Msb) and also مَكَاتَبٌ; and so is the master; the act being mutual. (Msb.) [But the lawyers in the present day call the slave مَكَاتَبٌ only; and the master, مَكَاتَبٌ, signifying “what is written,” is tropically used by the professors of practical law as syn. with مَكَاتَبَةٌ, because the contract above mentioned was generally written; and is so used by them when nothing is written. It was thus called in the age of el-Islâm, accord. to Az. These two words are said by Z to be syn.; but it is thought that he may have written the former by mistake for مَكَاتَبٌ, adding the 3 by a slip of the pen. (Msb.)

4. اُكْتَبَ He dictated. (S, K.) Ex. اُكْتَبَ لِي هَذِهِ الْقَصِيدَةَ Dictate to me this ode. (S.) — اُكْتَبَ and اُكْتَبَ He taught the art of writing. (K.) — See also 1, in three places.

5. تَكْتَبُ † He girded himself, and drew together his garments upon him. (TA.) — تَكْتَبُ † It (an army, S) collected itself together. (S, K.)

6: see 3.

8. See 1. — كَتَبَ [is a quasi-inf. n. of 8; syn. with اُكْتَبَ; and is explained as signifying] The writing a book, transcribing it [from another book]: (K.) — It also signifies, [as a quasi-inf. n. of 8,] The writing one's name in [the list of those who receive] stipend and maintenance (الإِكْتَابُ فِي) (TA.) — اُكْتَبَ He registered himself in the book of the Sultân's army-list, or stipendiaries. (S, K.) اُكْتَبْتُ فِي

غَزْوَةٍ كَذَا I wrote down my name in the list of the soldiers of such an expedition. (TA, from a trad.) — اُكْتَبَ كِتَابًا He asked for a book (or the like) to be written for him. (TA.) See also 10. — اُكْتَبَ † His urine was suppressed. (TA.) — اُكْتَبَ بَطْنُهُ † He was constipated, or costive; (TA;) his belly was constipated. (K.)

10. اسْتَكْتَبَهُ شَيْئًا He asked him to write a thing for him. (S.) See also 1 and 8. — With reference to a سِقَاءَ (or skin), see 1.

كَتَبَةٌ † A thong with which one sews (K) a مَزَادَةً or a قِرْبَةً: pl. كُتَبٌ. (TA.) — That with which the vulva of a camel (or of a mule, TA,) is closed in order that she may not be covered: (K:) pl. كُتَبٌ. (TA.) — A seam or suture, (KL, PS,) in a skin or hide; (KL;) [app. made by sewing together two edges so that one laps over the other;] a خُرْزَةٌ (S, Mgh, K) whereof the thong conjoins the two faces [or sides]: (K:) or a خُرْزَةٌ that is joined together with a thong: (Lth:) or that whereof the thong conjoins each of the two faces [or sides]: (ISd, TA:) pl. كُتَبٌ. (S, Mgh.)

كَتَبَةٌ: see 1 and 8. — [Also, agreeably with analogy, A mode, or manner, of writing.]

كُتَيْبٌ, meaning A bookseller, is a vulgar term, like صُحُفِي: by rule it should be كُتَيْبِي.]

كِتَابٌ [inf. n. of 1, q. v. — as a subst.,] A thing in which, or on which, one writes: [a book:] a written piece of paper or [a record, or register; and a written mandate;] of skin: (K:) a writing, or writ, or thing written; as also كَتَبَةٌ: and both are applied also to the revelation from above: and to a letter, or epistle, which a person writes and sends: sometimes made fem., as meaning صَحِيفَةٌ: AA says, I heard an Arab of the desert, of El-Yemen, say, فَالْآنَ لَعُوبٌ جَاءَتْهُ كِتَابِي فَأَحْقَرَهَا Such a one is stupid: my letter came to him, and he despised it: so I said, Dost thou say, جَاءَتْهُ كِتَابِي? and he replied, Is it not a صَحِيفَةٌ? (Msb.) Pl. كُتُبٌ and كُتُبٌ. (S.) — A revealed scripture. (Msb.) [Whence أَهْلُ كِتَابٍ People having a revealed scripture: and أَهْلُ الْكِتَابِ The people of the Bible. See also أَهْلُ الْكِتَابِ signifies The تَوْرَةَ, or Pentateuch, or Mosaic Law: (K:) and the Gospel, or Book of the Gospels: the Scriptures of the Jews and Christians: (Expositions of the Kur, passim:) and the Kur-an. (TA.) — See also 3. — كِتَابٌ [inf. n., or subst.: see 1] Divine pre-script, appointment, or ordinance: judgment, or sentence: fatal decree, or predestination. (S, K.) لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ I will assuredly determine, or judge, between you two according to the judgment, or sentence, of God, which hath

been revealed in his book. A trad., not relating to the Kur-án. (TA.) El-Jaadee says,

- يَا ابْنَةُ عَمِّي كِتَابُ اللَّهِ أَخْرَجَنِي
- عَنْكُمْ وَهَلْ أَمْنَنْتُ اللَّهَ مَا فَعَلَا

[O daughter of my paternal uncle! the decree of God hath expelled me from you: and could I indeed forbid God to do what He hath done?] (S.) [Hence,] الْكِتَابُ الْأَوَّلُ [The first writing; meaning the register of God's decrees]. (M and K voce مَحْبَلٌ, q. v.) — A receptacle for ink. (K.)

كُتِبَ قَرْنَةً A skin that is sewed (S) with two thongs: (TA:) and the same, and مُكْتَبٌ, (S,) and مُكْتَسَبٌ, (TA,) † A skin bound with a وِكَاءٌ; (S;) closed at the mouth, by its being bound with a وِكَاءٌ, so that nothing [of its contents] may drop from it. (TA.)

كِتَابَةٌ subst. from 1; signifying The art of writing. (IAqr, Mṣb.) — See also 3.

كُتَيْبَةٌ see كِتَابٌ. — An army; a military force: (S, K:) or a collected portion thereof; (Mṣb;) [a body of troops; a corps:] or a troop: or a troop of horse making a hostile attack or incursion, in number from a hundred to a thousand: (K:) pl. كِتَابِبُ. (S.)

كُتَابٌ see مَكْتَبٌ. — The same, (S, K,) as also كُتَابٌ, q. v., but the former is the more approved: (S: the reverse, however, is said in the TA; and MF says that some authors altogether reject كِتَابٌ, with ت, in the sense here following:) A kind of small, round-headed, arrow, with which boys learn to shoot. (S, K.)

كَاتِبٌ [A writer; a scribe; a secretary]: pl. كَاتِبُونَ and كُتَابٌ and كُتَيْبَةٌ. (S, K.) — A learned man (S, K) was so called by the Arabs, (IAqr,) because, in general, he who knew the art of writing was possessed of science and knowledge; and writers among them were few. (TA.)

مَكْتَبٌ (S, K) and كُتَابٌ (Lth, S, &c.) A school; a place where the art of writing is taught: (S, K, &c.) accord. to Mbr and F, the assigning this signification to the latter word is an error; it being a pl. of كَاتِبٌ, and signifying, accord. to Mbr, the boys of a school: in the A it is said, this word is said to signify the boys; not the place: but Esh-Shiháb says, in the Sharh esh-Shifa, that it occurs in this sense in the classical language, and is not to be regarded as a post-classical word: it is said to be originally a pl. of كَاتِبٌ, and to be fig. employed to signify a school. (TA.) Pl. of the former مَكَاتِبُ; (TA;) and of the latter كُتَاتِبُ. (S.)

مَكْتَبٌ: see كُتَيْبٌ.

مَكْتَبٌ A teacher of the art of writing. (S.)

بَغْلَةٌ مَكْتُوبَةٌ, and مَكْتُوبٌ عَلَيْهَا, A mule that has the oræ of her vulva conjoined by means of a ring or a thong. (A.) See also 1.

مَكْتَبٌ A bunch of grapes and the like of which a part has been eaten. (K, TA.)

مَكْتَسَبٌ: see كُتَيْبٌ.

مَكْتَوْتٌ Swollen, and full. (K.)

كد

كَدٌّ and كَدٌّ [The upper part of the back, above, or between, the shoulders:] the part where the two shoulder-blades come [or approach] together; in a man and a horse (L, K) and a lion: (L:) or the part between the base of the neck and the shoulder-blades: (A:) or the part between the كَاهِلٌ [app. here signifying the base of the neck] and the back; (S, L, K;) as also نَبِجٌ: (L:) or the part between the مَتَبِجٌ [or place where the pastor puts his stick, or staff, upon his back, putting his arms and hands behind it,] and the middle of the كَاهِلٌ [which app. here signifies the portion of the back comprising its six upper vertebrae]: or the part from the base of the neck to the bottom of the shoulder-blades, comprising the كَانِبَةُ and نَبِجٌ and كَاهِلٌ: (L:) or the كَاهِلٌ itself: (L, K:) or the upper part of the shoulder-blade: (L:) pl. أَكْدَادٌ and كُتُودٌ. (L, K.) — نَحْمَلُهُ عَلَى الْأَكْدَادِ فَضْلًا عَنْ الْأَكْدَادِ [We will carry it upon the livers; much more upon the upper parts of the backs]. (A.) — وَتَوَهَّرَ أَكْدَادَهُمْ They turned their backs upon them, retreating and routed. (A.) — † A certain star, (S, L, K) [γ] in the part called the كَدُّ of the constellation Leo. (L.) — هُمُ أَكْدَادٌ They are companies, or congregated bodies: (L, K:) or, distinct bodies, or parties, or troops: as also أَكْدَادٌ: (L:) or, like each other; (L, K:) not differing, one from another: (TA:) or, quick, or swift, one party of them following immediately after another: (L, K:) أَكْدَادٌ has no sing.: (K:) it is said to be either أَكْدَادٌ mispronounced, or a dial. form of this latter word. (MF.)

أَكْدٌ Having the place called the كَدُّ prominent. (L, K.)

كُتِعَ

كُتِفَ

كُتِلَ

كُتِمَ

كُتِنَ

See Supplement.]

كث

1. كَثٌ, [aor. - ,] inf. n. كَثَانَةٌ, It (a thing)

became thick, or dense. (S.) — كَثٌ, aor. - , inf. n. كَثَانَةٌ and كَثَانَةٌ; and كَثٌ, originally كَثٌ, aor. - , inf. n. كَثٌ; It (hair) became thick, or dense, without being long. (Mṣb.) — كَثَانَةُ اللَّحْيَةِ, (aor. - , TA, or - , A,) inf. n. كَثَانَةٌ and كَثٌ, (and كَثٌ, TA,) The beard became thick, or dense; and short and crisp; (K;) not spreading. (TA.) — كَثٌ بِسَلْجِهِ Alvim dejectit. (K.)

4. كَثٌ and كَثٌ He became thick, or dense, in the beard. (K.)

R. Q. 1: see 4.

كَثٌ Thick, or dense. (K.) — لَحْيَةٌ كَثَّةٌ, (IDrd, S, K,) and كَثَاً, (S, K,) A thick, or dense, beard. (IDrd, &c.) — رَجُلٌ كَثُ اللَّحْيَةِ, (S, K,) and كَثِثٌ اللَّحْيَةِ, (K,) and رَجُلٌ أَكْثٌ, (Lth,) and كَثٌ, (Lth, K,) A man having a thick, or dense, beard; (S, K;) not one that is thin or long. (TA.) You say قَوْمٌ كَثٌ, A thick-bearded people: (S, K:) [كَثٌ being pl. of كَثٌ:] like as you say رَجُلٌ صَدُقَ اللَّقَاءَ, and قَوْمٌ صَدُقُوا: (S:) [or of أَكْثٌ:] كَثٌ is also pl. of كَثٌ. (K.) — كَثَاً, and كَثَاً, A woman having thick, or dense, hair. (IDrd.) — By اللَّهْمُ الْكَثَاثُ, occurring in a verse cited in art. حَوْث, is meant [The thick, or dense,] plants. (TA.) — Thaqlabeh Ibn-'Obeyd El-'Adawee applies the epithet كَثَّةٌ to palm-trees, using the expression كَثَّةُ الْأَوْبَارِ; thus likening them to camels. (TA.) — قُدُومُهُ عَلَى كَثٍ مَنَجْرِهِ i. q. عَلَى رَغْمِ أَنفِهِ [His coming is in spite of himself]. (TA.)

كَنَثٌ [so in the L and TA: in the former, in a restored portion of a leaf:] Dust: mentioned by El-Khattābee as being considered by him not of established authority. (TA.)

كَنَثٌ Land (أَرْضٌ) abounding in dust. (K.)

كَثٌ What grows from that which is scattered, or from that which falls about, of what is reaped. (K.) [See also زَرْبٌ.]

كَثٌ بِسَلْجِهِ Alvim dejectit. (TA.)

كُتِكُ and كُتِكُ Crumbled particles of stone; and dust: (S, K:) like أَثْلَبٌ and أَثْلَبٌ: (S:) or fine dust; and crumbled particles of stone: or dust in general. (TA.) One says بَغِيهِ الْكُتِكُ [In his mouth are crumbled particles of stone, and dust: app. meaning he is dead and buried]. (S.) [See also كَنَثٌ.]

كُتْنَى and كُتْنَى A certain game played with dust. (K.)

كَثٌ: see أَكْثٌ.

كُتِبَ

1. كُتِبَ, aor. ُكْتُبُ, (AZ, S, K,) inf. n. كُتْبٌ; (S;) (as also كُتْعٌ; TA;) and كُتِبَ, inf. n. تَكْتِبُ; (S, L, K;) It (the milk) rose above the water, and the latter became clear beneath it: (AZ, S, K;) it (the milk) became thick, or coagulated, and its oily matter floated upon its surface. (TA.) — كُتِبَتِ الْقَدْرُ, (S, K,) inf. n. كُتْبٌ; (S,) The pot frothed, or raised a scum, in boiling. (AZ, S, K.) — كُتِبَ الْقَدْرُ He skimmed the pot. (K.) — كُتِبَ, (K,) inf. n. كُتْبٌ; (TA;) and كُتِبَ, inf. n. تَكْتِبُ; (K;) It (a plant, S, K, and the soft kind of hair called وَرَبٌّ, S) grew forth, or became dense and thick and long: (K:) it (standing corn, &c.) became thick and tangled. (TA.) — كُتِبَتِ اللَّحْيَةُ, and كُتِبَتِ, and كُتِبَتِ, (K,) or, accord. to some, كُتِبَتِ, (TA,) The beard became long and large (K.)

2. كُتِبَ, inf. n. تَكْتِبُ, He ate what is called كُتْبَةٌ, (K,) i. e. what is on the top of milk. (S, TA.) — And see 1 in three places.

Q. Q. 1: see 1, last sentence.

كُتِبَ A kind of أَقَطٌ; what rises (from the milk) above the water, the latter becoming clear beneath it; or what becomes thick, or coagulated, its oily matter floating upon the surface, (يُكْتَبُ,) in the pot, and is poured out; the upper part whereof is gross, or thick. So says AHāt; and he adds, What is termed مَصْرَعٌ [evidently, I think, a mistranscription for مُصْرَعٌ] is what becomes thick, or coagulated, and almost thoroughly cooked: عَادٌ is that of which the water has gone, and which is thoroughly cooked: كَرِيسٌ is that which is cooked with نَهَقٌ or حَمِصِيسٌ is a kind of أَقَطٌ cooked again: and ثَوْرٌ is a great piece of it. (TA.)

كُتْبَةٌ and كُتْبَةٌ (like كُتْبَةٌ, TA) Oily scum, or floating curd, of milk; or what floats above the water: (S, K, TA:) scum of a pot, after boiling. (TA.) — خُذْ كُتْبَةَ قَدْرِكَ Take the scum of thy pot. (S.) [See 2.] — كُتْبَةٌ and كُتْبَةٌ (K) The leek, syn. كُرَاتٌ: or, as some say, the wild carrot, syn. حَنْزَابٌ: (TA:) or the rocket, syn. جَرَجِيرٌ: (K:) or, accord. to AM, the seed of that plant: (TA:) or wild rocket, syn. جَرَجِيرٌ بَرِّي; (K;) not that which is cultivated in gardens. (TA.) Abou-Malik says, that it is also called نَهَقٌ. (TA.) [See also كُتْبَةٌ.]

كُتْبَةٌ A long and large beard. (TA.) — كُتْبَةُ اللَّحْيَةِ Having a long and large beard. (TA.)

كُتِبَ i. q. كُتِبَ, [q. v. in art. كُتِبَ]. (K.)

كُتِبَ

1. كُتِبَ, aor. ُكْتُبُ and ُكْتُبُ, inf. n. كُتْبٌ, He collected it together, (S, K,) from a near place. (TA.) — كُتِبَ بَيْنَنَا [It (referring to a quantity of dates, sent by Mohammad,) was collected together among us;] meaning, it was left collected together before us. (TA, from a trad.) — كُتِبَ الْقَوْمُ He collected together the people. (Msb.) — كُتِبَ, aor. ُكْتُبُ and ُكْتُبُ, inf. n. كُتْبٌ, He poured it out, or forth. (K.) He collected it together from a near place, and poured it out, or forth. (TA.) — He scattered dust, or earth, part over part. (Lth.) — كُتِبَ, aor. ُكْتُبُ, inf. n. كُتْبٌ, He scattered corn or other food. (AZ.) — كُتِبَ كِتَابُهُ He turned his quiver upside down, and scattered its contents. (K.) In one copy of the K, explained by نَكْبًا; but this is a mistake: the right reading is نَكْبًا. (TA.) — كُتِبَ, aor. ُكْتُبُ and ُكْتُبُ, inf. n. كُتْبٌ, It (a people, TA,) collected itself together, or congregated. (K.) — كُتِبَ, aor. ُكْتُبُ and ُكْتُبُ, inf. n. كُتْبٌ, He entered. (K.) Ex. كُتِبُوا لَكُمْ They entered among you. From [كُتِبَ as signifying] "nearness." (TA.) — كُتِبَ عَلَيْهِ He charged upon him, and returned against him after retiring from him: (K:) or he drew near to him, and charged upon him, &c. (TA.) See also 4. — كُتِبَ لَبَنُهَا Her milk became little; (K;) either in a case of [usual] copiousness or paucity. (TA.)

2. كُتِبَ, inf. n. تَكْتِبُ, It [a number of things, or a quantity,] was, or became, few, or little. The inf. n. is explained in the K by the word قَلَّةٌ; but this, says SM, I do not find in the [other] lexicons. (TA.)

3: see 4.

4. كُتِبَ, and كُتِبَ, and كُتِبَ, (K,) and كُتِبَ, (TA,) and كُتِبَ, (K,) He drew near to, or approached, him or it. (K.) — إِذَا كُتِبُوا كُتِبُوا فَارْمُوهُمْ بِالنَّبْلِ When they draw near to you, shoot at them with arrows. (TA, from a trad.) [You say] أَكُتِبَكَ الصَّيْدُ قَارِيهِ (S, * K,) and أَكُتِبَ لَكَ, (TA,) The game hath enabled thee [to shoot it]; (S;) or made thee to have its advantage of it; (TA;) [so shoot at it]. In some copies of the K, for أَكُتِبَكَ, we read كُتِبَكَ; but the former is the right reading, though the two verbs are syn. The phrase is a proverb. (TA.) — كُتِبَ لَهُ He gave him to drink a كُتْبَةٌ (K) of milk. (TA.)

7. انكُتِبَ It (sand) collected. (S.) — انكُتِبَ فِيهِ It (anything) poured out, or forth, or was, or became, poured out, or forth, into it, (S,) and

collected. (TA.) — انكُتِبَ It (dust, or earth,) was, or became, scattered, part over part. (Lth.)

كُتِبَ Nearness [with respect to place]. (S, K.) The ب in this word is sometimes changed into م. (Msb.) هُوَ كُتِبُكَ He is near thee. Sb says that it is not used otherwise than as an adverbial noun of place. But you say, هُوَ يَرْمِي مِنْ كُتِبٍ He shoots, or throws, from a near spot, and from a distance from which he can reach, or hit. (TA.)

كُتْبَةٌ A portion, or quantity, of corn or other food, (or of dates, TA,) or dust, or earth, &c., (K,) after it has been little. (TA.) — Anything collected together, (K,) of corn or other food, &c., after it has been little. (S.) — A little of milk, &c.: (A'Obeid) or a little of water and of milk: or a gulp, or draught, remaining in a vessel: (K:) or the quantity of one milking: (S:) or the quantity that is contained in a bowl or cup of the kind called قَدَحٌ, of milk, (AZ, S, K,) and of water: (K:) pl. كُتْبٌ. (S.) — اِحْتَلَبُوا كُتْبًا They milked a little from each ewe. (AHāt.) One says of a man who comes to seek food as a guest under the pretence of demanding a woman in marriage, إِنَّهُ لَيَحْتَلِبُ كُتْبَةً [Verily he sues for a little milk, &c.] (IAgr.) — A depressed tract of land between mountains. (K.)

كُتْبَاءُ Dust, or earth, (تُرَابٌ): (K, as in the Calc. ed. and in a MS. copy:) or one of the names of شَرَابٌ [by which, app., is here meant wine]. (So accord. to the TA, which does not mention the former reading in the K.)

كُتَابٌ Many, or much: (K:) a syn. of كُتَابٌ, q. v.: you say نَعَمْ كُتَابٌ, meaning Many camels, or camels and sheep or goats. (TA.)

كُتَابٌ: see كُتَابٌ.

كُتِبَ A thing collected together. (Msb.) — A hill, or heap, of sand: (S, K:) or an oblong and gibbous hill of sand: or an extended gibbous hill [or an elevated expanse] of sand: or what has collected, of sand, and assumed a gibbous shape: (TA:) or what has poured down, of sand, into a place, and collected there: (S:) [less than what is called عَقَنْقَلٌ, q. v.:] pl. كُتْبَانٌ (S, K) and كُتْبٌ and كُتْبَةٌ: (K:) [the last a pl. of pauc.]. — وَكَانَتِ الْجِبَالُ كُتْبِيًا مَهْلًا [Kur, lxxiii. 14,] signifies And the mountains shall be sand, whereof the lower part being shaken, it shall pour down upon thee from above. (Fr.) — ثَلَاثَةُ عَلَى كُتْبِ الْبَسْكِ, or كُتْبَانِ الْبَسْكِ, [Three (descriptions of men shall be, on the day of resurrection,) on hills, or heaps, of musk]. (TA, from a trad.)

كُتَابٌ: see كُتَابٌ.

كُتَابٌ (S, art. كُتِبَ, and K) and كُتَابٌ (K,) as also كُتَابٌ, q. v., *An arrow having neither head nor feathers, (Aṣ, K,) with which boys play: (Aṣ, TA:) or a common arrow. (TA.)* [You say,] مَا رَمَاهُ بِكُتَابٍ *He did not shoot at him with an arrow: or, as some say, a small arrow is here meant. (L.)* A proverb, which is related as above: but accord. to the K., مَا رَمَى بِكُتَابٍ *He did not shoot, or throw anything; an arrow or other thing. (TA.)*

كُتِبَ and كُتِبَ: see arts. كُتِبَ and كُتِبَ.

كَاثِبَةٌ The مَنَسَج (or part below the حَارِك, which latter is the *withers*, or the upper part thereof, &c.) of a horse: (K:) or the fore part of the مَنَسَج of a horse, where the hand of the horseman falls [when he mounts]: (S:) or the elevated part of the مَنَسَج: or the part from the root of the neck to the part between the shoulders: or the place where the shoulders unite, before the saddle; [i. e. the *withers*]: pl. كَوَائِبُ (TA) and أَكْثَابُ (K:) but of the latter pl. ISd remarks, I know not how this is. (TA.) يَضَعُونَ رِمَاحَهُمْ عَلَى كَوَائِبِ خَيْلِهِمْ [They put their spears upon the *withers* of their horses]. The last of the above explanations is here assigned to كَوَائِبُ. (TA, from a trad.)

كثر

1. كَثُرَ, aor. ١, (S, Mṣb, K,) inf. n. كَثْرَةٌ (Mṣb, TA) and كَثْرَةٌ, or this is erroneous, (Mṣb,) [and perhaps كَثْرَةٌ, and كَثُرَ, or these are simple substs., (see كَثْرَةٌ, below,)] and كَثَارَةٌ, (TA,) *It was, or became, much, copious, abundant, many, numerous, great in number or quantity; it multiplied; it accumulated. (S, K, TA.)* كَثُرُوا عَلَيْهِ فَعَلَبُوهُ [They multiplied against him and overcame him.] (TA in art. غرق). [كَثُرَ مِنْهُ كَذَا Such a thing proceeded from him, or was done by him, much, or often.] See also 4. — كَانُوا لَهُمْ فَكَثُرُوا لَهُمْ: see 3.

2: see 4.

3. كَانُوا لَهُمْ فَكَثُرُوا لَهُمْ, (S, K,) inf. n. of the former, كَثَارَةٌ, (S,) [and aor. of the latter, accord. to analogy, ١,] *They contended with them for superiority in number, and overcame them therein, (S, K, TA,) or surpassed, or exceeded, them in number. (TA.)* — See also 10.

4. أَكْثَرَهُ *He made it much, abundant, many, or numerous, he multiplied it; as also كَثَرَهُ, (Mṣb, K, TA,) inf. n. تَكْثِيرٌ. (K.)* — أَكْثَرْتُ مِنْ الشَّيْءِ and أَكْثَرْتُ مِنْهُ signify the same; (S, Mṣb;) i. e., أَكْثَرْتُ فَعْلَهُ [I did the thing much; lit., I made the doing of it much]: or

أَكْثَرْتُ مِنَ الْأَخْلِ وَنَحْوِهِ [I ate, and the like, much] presents an instance of pleonasm, [being for أَكْثَرْتُ الْأَخْلَ وَنَحْوَهُ,] accord. to the opinion of the Koofees: or it is an instance of explication [of the vague signification of the verb], accord. to the opinion of the Baṣrees; the objective complement being suppressed, and the complete phrase being أَكْثَرْتُ الْفِعْلَ مِنَ الْأَخْلِ: and so in the like cases. (Mṣb.) [You say also أَكْثَرُ فِي الْكَلَامِ *He spoke, or talked, much; was profuse, or immoderate, in speech, or talk. And in like manner, كَثُرَ فِي الْأَمْرِ He did, acted, or occupied himself, much in the affair.*] — أَتَى بِكَثِيرٍ [He brought, or he did, or he said, much]. (K.) — Also, [He became rich; he abounded in property;] his property became much, or abundant. (S, Mṣb, K.) — أَكْثَرُ It (a palm-tree) produced, or put forth, its طَلْع [or spadix], (S, K,) i. e., its كُتْر, whence the verb. (TA.) — مَا أَكْثَرَ مَالَهُ [How abundant is his wealth! or how numerous are his cattle!]

5. تَكْتَرُ [He endeavoured to acquire much, or abundance, of a thing]. You say تَكْتَرُ مِنَ الْعِلْمِ *He endeavoured to acquire much knowledge, in order that he might preserve it in his memory.* And تَكْتَرُ مِنْهُ لِيَفْهَمَ [He endeavoured to acquire much thereof in order that he might understand]. (A.) See also 10. — He made a vain, or false, boast of abundance, or riches; or a boast of more than he possessed; and invested himself with that which did not belong to him. (TA, voce تَشَبَّعَ, which signifies the same.) You say تَكْتَرُ بِمَا لَيْسَ عَنْدَهُ *He made a boast of abundance, or riches, which he did not possess; syn. تَشَبَّعَ. (Mṣb, art. شَبَعَ.)* And فَلَانٌ يَتَكْتَرُ *Such a one makes a vain or false show of abundance or riches with the wealth or property of another.* (S.)

6: i. q. 3 [but relating to more than two]. (S.) [You say تَكَاتَرُوا *They contended, one with another, for superiority in number.*] التَّكَاتُرُ in the Kur, ci. 1, signifies *The contending together for superiority in [the amount or number of] property and children and men. (Jel.)* — تَكَاتَرَتْ أَمْوَالُهُ [His riches multiplied by degrees]. (A.) — تَكَاتَرَ عَلَيْهِ النَّاسُ فَفَقَرُوهُ [The people multiplied by degrees against him, and overcame him, or subdued him]. (TA.)

10. اسْتَكْتَرُ مِنَ الشَّيْءِ *He desired, or wished for, much of the thing. (K.)* You say اسْتَكْتَرُ مِنَ الْهَالِ [He desired, or wished for, much of the property]. (A.) — اسْتَكْتَرَهُ الْمَاءَ, and اسْتَكْتَرَهُ الْهَالِ, *He desired of him for himself much of the water that he might drink of it: (K:) and so if the*

water were little. (TA.) — اسْتَكْتَرُ مِنَ الشَّيْءِ also signifies i. q. أَكْثَرُ مِنْهُ, q. v. (S, Mṣb.) — Also اسْتَكْتَرَهُ *He reckoned it much, abundant, or many. (Mṣb.)* You say هُوَ يَسْتَكْتَرُ الْقَلِيلَ [He reckons little, or few, much, abundant, or many]. (A.)

Q. Q. 2. تَكُونُ It (dust) was, or became, much, or abundant. (S.) See كَوْنٌ.

كُتْر: see كَثِيرٌ. — See also كُتْرٌ.

كُتْرٌ: see كَثْرَةٌ. — The greater, or greatest, or main, part, of a thing; the most thereof. (K.)

كُتْرٌ: see كَثْرَةٌ.

كُتْرٌ (S, Mṣb, K) and كُتْرٌ (Mṣb, K) The heart, or pith, (syn. جَمَارٌ, S, Mṣb, K, and شَحْمٌ, and جَذَبٌ, TA,) of a palm-tree: (S, Mṣb, K:) of the dial. of the Anṣār: (TA:) or its spadix; syn. طَلْع. (S, Mṣb, K.)

كُتْرَةٌ, (S, A, K,) and كُتْرَةٌ, (K,) or the latter should not be used, for it is a bad dial. form, (S,) or it is correct when coupled with قَلَّةٌ, for the sake of assimilation, (TA,) and كُتْرَةٌ, though the first is the best known, (Ibn-ʿAllān, in his Sharḥ el-Iktirāḥ,) or the last is not allowable, (TA,) and كُتْرٌ, (S, A, K,) and كُتْرٌ, (S,) *Muchness; much, as a subst.; copiousness; abundance; a large quantity; numerousness; multiplicity; multitudinousness; a multitude; a plurality; a large number; numbers; and frequency: contr. of قَلَّةٌ. (S, A, K.)* [See also كُتْرٌ.] You say مَا لَهُ قَلٌّ وَلَا كُتْرٌ *He has not little nor much of property. (S.)* And الْحَمْدُ لِلَّهِ عَلَى الْقَلِّ وَالْكَثْرِ, (S, A,) and عَلَى الْقَلِّ وَالْكَثْرِ, (S,) *Praise be to God for little and much. (S, A.)* [كُتْرٌ is explained in the S by كَثِيرٌ, and so in one place in the TA; but it is a subst., or an epithet in which the quality of a subst. predominates.] — كُتْرَةٌ is also used to signify *Richness, or wealthiness; syn. سَعَةٌ. (Mgh.)*

كُتْرَةٌ: } see كَثْرَةٌ.
كُتْرَةٌ: }

كُتَارٌ: see كَثِيرٌ. — Also, and كُتَارٌ, *Companies, or troops, or the like, (K, TA,) of men or animals only. (TA.)* You say فِي الدَّارِ كُتَارٌ *In the house are companies of men. (TA.)*

كُتَارٌ: see كُتَارٌ.

كُتَارٌ (S, A, Mṣb, K) and كُتَارٌ (S, K) and كُوتَرٌ and كُتَرٌ and كَانِرٌ and كَانِرٌ (K)

Much; copious; abundant; many; numerous; multitudinous. (S, A, Mṣb, K.) You say **كثير** *much*, and **كثير** *much*, or *abundant, good.* (A.) And **قوم كثير** *A numerous party, or people: and هم كثيرون They are many.* (S.) And **رجال كثير**, and **كثيرة**, *Many men: and نساء كثير*, and **كثيرة**, *Many women.* (Yoo, Ish, Mṣb.) And **عدد كثير** (S, Mṣb,) and, as some say, **كثير**, (Mṣb,) and **كثير** (K in art. **بول**, &c.) *A large number.* (S, Mṣb.) And **غبار كثير** *Much dust: (S:) or much confused dust (K, TA) rising and diffusing itself: of the dial. of Hudheyl. (TA.) — [A large quantity, or number, من مال وغيره of property, or cattle, &c.] — كثيرا, as an adv., Much; often. (The lexicons passim.) — رجل كثير [in the TA probably the right reading is كثير, q. v. :] A man whose ancestors are many, and whose high deeds are various. (L.) — See also مطرد.*

كثيرة, with *ة*, [as a subst., signifying *Much*,] is used only in negative phrases; like [its contr.] **قليلة**, q. v. (AZ, in TA, art. **قل**.)

كثير: see **كثير**, in two places.

كثير: see **كثير**, in three places. — *A lord, or master, (S, K,) abounding in good: (S:) a man possessing good, or much good, and who gives much or often; as also كثير. (K, TA.) — A river. (Kr, K.) — And الكوثر A certain river in paradise, (S, Mṣb, K,) from which flow all the [other] rivers thereof, (K,) pertaining specially to the Prophet, described as being whiter than milk and sweeter than honey and as having its margin composed of pavilions of hollowed pearls. (TA.)*

كثير: see **كثير**, in two places: and **كثير**.

أكثر *More, and most, in quantity, and in number. (The lexicons passim.)*

أكثرى *Having relation to the greater number of things or cases.]*

مثير *A man possessing wealth: (K:) or possessing much wealth. (A, TA.)*

مكثرة *A cause of rendering abundant, or multiplying; syn. مثرة, q. v. (S, K in art. ثرو.)*

مكثر (A, K, TA) and **مكثير** (K, TA,) applied to a man, and to a woman, (A, TA,) *Loquacious; talkative; a great talker; (K, TA;) a great babbler. (A.)*

مكثور *Overcome in number: (S,* A:) one against whom people have multiplied by degrees (تكاثروا عليه) so that they have overcome or subdued him. (TA.) — مكثور عليه [A place*

thronged]. — فلان مكثور عليه Such a one has spent what he had, and claims upon him have become numerous: (S:) or such a one has many seekers of his beneficence. (A.) See also مشفوف.

مكثير: see **مكثير**.

[**كعب**

See Supplement.]

كعب

كعب (as also **كعب**, TA,) *A woman having a large pubes, (K,) or pudendum. (TA.)*

كعب (as also **كعب**, TA,) *A large, (and full, and prominent, TA,) pubes, (K,) or pudendum. (TA.)*

[**كعب**

كعب

كعب

See Supplement.]

كعب

كعب, as also **كعب**, *Hard, and strong, or robust: (K:) but most of the writers on inflexion consider its ن augmentative. (TA.)*

كعب

كعب *Anything pure, mere, unadulterated, or genuine; (L;) i. q. كعب, (L, K,) of which it is a dial. form: (S:) [but see what follows, and كعب]. كعب كعبى A pure, or genuine, Arab: fem. كعب كعب: (S, K:) pl. أكعاب: you say أغراب اكعاب: (L:) [or this is not said: see كعب:] Yaṣṣaḥ asserts, that the ك in كعب is substituted for the ق in كعب: (L:) [and if so, the former is not a dial. form of the latter]. كعب كعب A mere, or genuine, slave; of purely servile race. (L.)*

كعب and **كعب** *A decrepit old woman: (S, K:) a she-camel far advanced in age: (K:) or old and weak: (S:) or far advanced in age, and having lost her teeth: (T:) a she-camel, and cow, and ewe, or she-goat, old and weak, and unable to retain her slaver: or whose teeth are consumed. (L.)*

أكعاب *Toothless. (L.)*

كعب *Decrepit old women. (K.)*

كعب

1. **كعب**, aor. ٢, *He struck him on his podex. (K.)*

2. **كعب الكرم**, inf. n. **كعب**, *The vine put forth its unripe, or sour, grapes: (K:) or its bunches thereof: this is a correct explanation, given on the authority of IṢṢ: (Az:) or it became abundant in grapes: (K:) or its grapes became pleasant in flavour. (TA.)*

كعب *Thepodex: (K:) of the dial. of El-Yemen. (TA.) — As coll. gen. n. Unripe, or sour, grapes: n. un. with ٤: (K:) as also كعب: a word of the dial. of El-Yemen. (TA.)*

دراهم كعابة, *Many, or much. (K.) كعابة Many dirhems; or much money. (Fr.) — نار كعابة Fire of which the flame rises high. (K.)*

كعب

أكعب *Short, (K,) as an epithet applied to a man. (TA.)*

كعب

1. **كعب**, aor. ٢, (inf. n. **كعب**, TA,) *He laded out for him with his hands, (or with his hand, as in some copies of the K, and in the L,) [somewhat] of the property. (L, K.)*

[**كعب**

كعب

كعب

See Supplement.]

كد

1. **كد**, aor. ٢, (L,) inf. n. **كد**, (S, L, K,) *He toiled; or was, or became, vehement, or severe, (S, A, L, K,) in work; (S, A, L;) he worked laboriously; (TA;) he fatigued himself, and hastened, in his work. (L.) [You say] By thy good fortune, not by thy toil, are things attained. A proverb. (L.) And لا تجعل عيشهما كد Make not the life of them two a toil. (L, from a trad.) — السائل كد يكذبها Petitions are [a cause of] dispiriting: a man thereby impairs the brightness of his countenance. (L, from a trad.) — كده, (L, K, aor. ٢, inf. n. **كد**, (L,) *He required of him toil, or vehemence, or severity in work, or persevering or constant exertion in striving to do a thing or in seeking a thing; as also اكتده, and استكده: (L, K:) he fatigued or wearied or jaded him; (S,* L;) namely, a beast, and a man, &c.: (L;) [like دكه:] he plied, or pressed him, plied or pressed him hard, or harassed him, in constant work which he imposed upon him, so as to fatigue or weary him. (Az, L.) See also**

كَدَّ. — كَدَّ † He fatigued his tongue with speaking and his heart with thinking. (A, L.) — كَدَّ, aor. 2, (L,) inf. n. كَدُّ, (L, K,) He exerted himself perseveringly, assiduously, constantly, or incessantly, (L, K,) in striving to do, effect, or accomplish, a thing, (L,) or in seeking [a thing]. (K.) — كَدَّ, aor. 2, (L,) inf. n. كَدُّ, (S, L,) He sought (S, L) gain, (S,) or, sustenance, or the means of subsistence. (L.) = كَدَّ, aor. 2, (L,) inf. n. كَدُّ, (S, L, K,) He pointed, or made a sign, with the finger, (S, L, K,) like as the beggar does. (S.) [It is also trans.] El-Kumeyt says,

• غَنَيْتُ فَلَمْ أَرْدَدْكُمْ عِنْدَ بَغْيَةٍ •
• وَحَجَّتْ فَلَمْ أَكْدُكُمْ بِالْأَصَابِعِ •

[I was rich, and I did not repel you on an occasion of exigency; and I was in want, and I did not point at you with the fingers]. (S, L.) — كَدُّ † Ask ye of me; for I give [only] when asked. Said by Ibn-Hubeyreh. (A) [but in my copy of that work, the first word is written كَدُونِي.] = كَدَّ, [aor. 2,] † He scratched, or scraped: (L:) he scraped off a soil from a garment: (TA:) he scratched perseveringly his head, and his skin, with his nails. (A.) — كَدَّ, (TA,) [aor. 2,] inf. n. كَدُّ, (K,) † He combed his head. (K, TA.) — كَدَّ, [aor. 2,] † He (a beast) trod the ground with his hoofs. (A,* L.) = كَدَّ, (aor. 2, L,) He pulled or drew it out (i. e. a solid or a fluid thing) with his hand; as also † اَكْدَهُ. (L, K.)

2. كَدَّ He (a man) threw coarsely pounded salt (كَدِيد), one portion upon another. (L.)

4. اَكْدَ and اَكْدَ † He was tenacious, or niggardly. (L, K.) See also مَكْدُ.

8: see 1, and 4.

10: see 1.

R. Q. 1. كَدَّ, inf. n. كَدَّة, He ran slowly: (S, Ikt, L:) he affected a heaviness and slowness in his gait. (K.)

R. Q. 1. كَدَّ عَلَى الْكَدِيدِ † He ran upon the dust of the race-course. (L.)

كَدَّ [inf. n. of 1, q. v. — as a subst.] A mortar in which things are pounded, or bruised; like هَاوَن, or هَاوُون. (S, K.)

كَدِيد and كَدَّة see كَدِيد.

كَدُوْد A man who toils, or works, laboriously, so as to fatigue himself. (A.) — † A she-camel whose milk is not obtained without labour, or exertion. (A.) — † بئر كَدُوْد † A well of which the

water is not obtained without labour, or exertion, (S, A, L, K,) and difficulty, or trouble. (TA.) — † Tenacious; niggardly: (K, but omitted in some copies:) one from whom benefits are not obtained without difficulty. (A.)

كَدِيد † Ground trodden with the hoofs of horses or the like. (S,* A,* L.) — كَدِيد † Fine dust, trodden with the feet: fine dust, which, if trodden, flies about: (L:) dust of a race-course. (TA.) — Coarsely pounded salt. (L, K.) [Also,] The sound of coarsely pounded salt when it is poured out, (L, K,) one portion upon another. (L.) = A low, or depressed, tract of land, (بَطْن, K, or بَطِين, L, as from A'Obeyd,) of wide extent, (L, K,) formed like a valley, or wider than a valley. (A'Obeyd, L.) — A rugged tract of land; (L, K;) as also † كَدَّة, with kesr, (K,) or † كَدَّة; (L;) so called because it fatigues him who walks upon it. (L.)

كَدَادَة The cooked food which remains in the bottom of the cooking-pot, and which is drawn out (كَدَّ) with the fingers: (Az, L:) what remains in the bottom of the cooking-pot, (As, L, K,) sticking to it, after the ladling out; (L;) as also كَدَّة (L, K) and كَدَّة: (K:) or the broth, or gravy, remaining in the bottom of the cooking-pot. (S.) — Also I. q. قَشْدَة, (S, L, K,) [i. e.] the dregs, or sediment, of clarified butter. (L.) — A little that remains of pasture, or herbage. (L.) See also اَكْدَة.

كَدَكَة a word imitative of the sound made by a thing that is struck upon a hard thing. (S, L.)

اَكْدَة The remains in a place of pasture which has already been eaten. (K.) See also كَدَادَة and اَكْدَار.

قَوْمُ اَكْدَار A quick, or swift, people: (As, S, L:) or a people composing distinct bodies, or parties, or troops; (L, art. كَتَد; and K;) as also † اَكْدَة and اَكْدِيد. (K.) See also اَكْتَار.

مَكْدُوْد pass. part. n. of كَدَّ, q. v. — A man overcome. (L.)

مَكْدُ † One who gives [only] when asked. (A.) See also كَدُوْد, and 1, and 4.

مَكْدُ † A comb. (K.) — † An instrument for scratching or scraping. (TA.)

كدأ

1. كَدَّ and كَدَّى, aor. 2, inf. n. كَدُّ and كَدُّو, It (a plant) was affected by the cold, and thereby made to stick to the earth: or its growth became slow by reason of want of water. (AZ, S, K.) — كَدَّ, aor. 2; (K;) and † كَدَّ, (S, K,) inf. n. تَكْدِيَة; (S;) the former the more

common; (TA;) It (cold) cast down the standing corn &c. upon the earth. (S, K.) — كَدَّ † It (herbage) was short and bad, (K,) on account of the badness of the soil. (TA.) — كَدَّتِ الْإِبِلُ, aor. 2, inf. n. كَدُّ, The camels had little hair. (TA.) = كَدَّى, (K,) or كَدَّ, (L,) the former said to be of an uncommon dial., (MF,) aor. 2, It (a crow or raven) croaked roughly, as though it were vomiting. (L, K.)

2: see 1.

Q. Q. 1. كَدَّ, (K,) inf. n. كَدَّة, (TA,) He ran in the manner called عَدُو: (K:) i. e., he hastened in his pace. (TA.) [See دَادًا.]

أَرْضُ كَادَّة A land that produces plants slowly. (S, K.) — اِبِلُ كَادَّة الْاَوْبَارِ Camels having little hair: pl. كَوَادِي. (TA.)

كَدَّو dial. form of كَتَّو. (K.) — A gross, or bulky, camel. (K.) [But perhaps جمل is here put by a mistake of a copyist in the K for جبل, and the meaning is a thick rope; for كَتَّو is said to signify thick, as an epithet applied to a rope: or the reverse may be the case in the explanation of the latter word.] It occurs again in art. كَد.

كدب

كَدَّب and كَدَّب and كَدَّب [but the second seems to have been written, in MF's copy of the K, كَدَّب], coll. gen. ns., also with 3 for 2, The whiteness [or white marks] on the nails of young persons: n. un. (of each of the above words, TA,) with 3: as also كَدِّيَا: (K:) but this last, says SM, I have not found in any other lexicon. (TA.) — جَاؤُوا عَلَى قَبِيحِهِ بِدَمٍ كَدِبٍ [Kur, xii. 18,] so accord. to the reading of Ibn-'Abbás, (K,) and 'Áisheh, and El-Hasan El-Baṣree, (TA,) They brought, upon his shirt, blood inclining in colour to white; as though it were blood that had made marks upon the shirt resembling embroidery or the like: (K:) or fresh blood: or, contr. dry blood: or blood of a dingy hue: or blood changed [in colour]. (TA.)

مَكْدُونَة A woman of a pure white complexion. (IAṣr, K.)

كدح

1. كَدَح, aor. 2, (inf. n. كَدْح, S,) He worked or wrought; laboured; employed himself actively; syn. سَعَى; (S, K;) and عَمِلَ: (S:) he wrought for himself good or evil: (K:) he was eager, and strove, laboured, or exerted himself, and wearied himself, in work, in the affairs relating to the present world and in those relating to the world to come: (Zj:) he toiled, or laboured hard.

(S, K.) **كَدَا** *He toils, or labours hard, in such a thing, or affair.* (S.) — **كَدَحَ** *He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; for his family, or household; syn. كَسَبَ (S, K.) or اكتسب (L.)* — **كَدَحَ** *It (a thing, S) scratched, or lacerated, his face: (S, K:) or did to his face that which disfigured it, or rendered it ugly or unseemly: as also كَدَحَهُ (K,) inf. n. تَكْدِيحُ: (TA:) or كَدَحَ, inf. n. تَكْدِيحُ, signifies it scratched, or lacerated, much, or many times, or in many places: (S:) also [so in the L; but in the K, or] كَدَحَ in the phrase وَجْهَهُ كَدَحَ signifies كَدَحَ وَجْهَهُ أَمْرُهُ (K;) you say كَدَحَ وَجْهَهُ أَمْرُهُ, meaning he marred his affair. (L.) — **كَدَحَ رَأْسَهُ** *He separated his hair with a comb. (K.)**

2: see 1.

5. **تَكْدَحَ** *It (the skin) became scratched, or lacerated, much, or many times, or in many places. (S, K.)* — **وَقَعَ مِنَ السَّطْحِ فَتَكْدَحَ** *He fell from the flat top, or roof, of the house, and became much broken [in his skin]. (L.)*

كَدَحَ *A scratch, or laceration, of the skin; i. q. خَدَشَ: (S, K:) or a كَدَحَ is more (or larger, L) than a خَدَشَ: (S:) any mark made by scratching or biting: (IAth:) pl. كُدُوحُ. (S, K.) Ex. بِهِ كَدَحُ (S, K.) and كُدُوحُ (S,) *He has upon him a scratch, &c. (S, K.)**

إِنَّكَ كَادِحٌ إِلَى رَبِّكَ [Kur lxxxiv. 6.] *Verily thou workest, or labourest, (S,) or, worhest for thyself good or evil, (TA,) or, strivest, or labourest, in thy work until the meeting of thy Lord, i. e., until death. (Jel.)*

حِمَارٌ مُكْدَحٌ *An ass much lacerated by the bites of other asses. (S, K.)* A wild ass is termed **مُكْدَحٌ** because he is lacerated by the bites of other asses. (A'Obeyd.)

كدر

1. **كَدَر**, aor. ʔ; and **كَدَّر**, aor. ʔ; (S, A, Mṣb, K, &c.) and **كَدَر**; (Sgh, K;) but this last is said in the L to be allowable only as signifying "he poured out" water; (TA;) inf. n. **كَدَر**, (S, A, Mṣb, K,) of the first, (S, Mṣb,) or second, (TA,) and **كُدُورَة**, (S, A, Mṣb, K,) of the second, (S, Mṣb,) and **كَدَارَة**, (K,) also of the second, (TA,) and **كُدُور**, and **كُدُورَة**, (K,) or the last is a simple subst.; (TA;) and **تَكْدَر**; (S, Mṣb, K;) and **اَكْدَر**, inf. n. **اَكْدَر**; (Bd lxxxi. 2;) *It (water, S, Mṣb, &c.) was, or became, turbid,*

*thick, or muddy; contr. of صَفَا; (S, A, K;) it ceased to be clear: (Mṣb:) or كُدُورَة relates to colour, (K,) specially; (TA;) and كُدُورَة, to water, (K,) and to life, العَيْشُ; in the K, العَيْنُ, but this is a mistake; (TA;) and كَدَر, to all of these. (K.) — **كَدَر**, aor. ʔ, (Lḥ, Mṣb,) inf. n. **كَدَر** (S, Mṣb) [and كُدُورَة, (see above,)] *It (the complexion of a man, Lḥ) and he (a horse, &c., Mṣb) was, or became, of the colour termed كُدُورَة [i. e. dusky, dingy, or inclining to black and dust-colour]. (Lḥ, S, Mṣb.) — **كَدَر** **عَيْشُ فُلَانٍ** (S, A,) [inf. n. **كَدَر** and كُدُورَة; (see above;)] and **تَكْدَر**, (A,) † [The life of such a one became troublesome, or perturbed, or attended with trouble:] and **مَعِيشَتُهُ تَكْدَرُ** † [signifies the same; or his means of living became attended with trouble]. (S.) — **خَذَمَا صَفَا وَدَع** † [Take thou what is free from trouble, and leave what is attended with trouble.] (IAar, L, Mṣb.) — **كَدَرُ عَلَيَّ** † [His heart, or mind, became perturbed by displeasure against me]. (A, TA.) — [And in like manner you say] **تَكْدَرُ مَذْهَبُهُ فِي أَلْسَانِهِ** † [His opinion respecting the question became confounded, or perplexed]. (Mgh.) — **كَدَر**, (K,) aor. ʔ, inf. n. **كَدَر**, (TA,) *He poured out, or forth water. (K, TA.)* Said in the L to be the only signification of this form of the verb. (TA.) [But see above.]**

2. **كَدَرَهُ**, inf. n. **تَكْدِيرُ**, *He rendered it (namely water, S, Mṣb) turbid, thick, or muddy. (S, Mṣb, K.) — **كَدَرُ عَيْشِ فُلَانٍ** † *He or it, troubled the life of such a one; rendered it troublesome, or perturbed; caused it to be attended with trouble.] — **كَدَرُ عَلَيَّ فُؤَادُ فُلَانٍ** † *He, or it, caused the heart, or mind, of such a one to be perturbed by displeasure against me.] — **كَدَرَتِ الْمَسْأَلَةُ عَلَيْهِ** † [The question confounded, or perplexed, his opinion]. (TA.) — **صَفَا أَمْرِي فَكَدَرَهُ فُلَانٌ** † [My affair, or case, was free from trouble, and such a one caused it to be attended with trouble]. (A.) — **كَدَرُ نِعْمَةٍ** † [He sullied a favour]. (El-Aaṣhā, quoted in the S, art. نَشَد.)***

5: see 1, in four places.

6. **تَكَادَرَتِ الْعَيْنُ فِي الشَّيْءِ** † *The eye continued looking at the thing. (S, A.)*

7: see 1. — *He, or it, darted down. (S, K.)* It is said of a bird, (A,) or of a hawk, in this sense; (TK;) and of a star. (A.) So in the Kur lxxxi. 2, **وَإِذَا النُّجُومُ انْكَدَرَتْ** (S, Bḍ:) or this means, *And when the stars dart down, and fall, one after another, upon the earth:* (Jel:) or *when the stars fall and become scattered.* (El-Baṣāir, K.) — **اَنكَدَرُ عَلَيْهِمُ الْعَدُو**

† *The enemy poured down upon them. (A.)* And **اَنكَدَرُ عَلَيْهِ الْقَوْمُ** † *The people poured upon him: (K:) or poured down upon him: (TA:) or repaired towards him, scattering themselves upon him. (El-Baṣāir.) — **اَنكَدَرُ** † *He hastened: (S, K:) or he hastened in some measure. (TA.)* You say **اَنكَدَرُ فِي سَبِيهِ** † *He hastened in his pace. (A.)* And **اَنكَدَرُ يَعْذُو** † *He hastened in some measure, running; (TA;) accord. to A'Obeyd. (TA, voce اَنْصَلَتْ.)**

9: see 1.

كَدَر: see **كَدَر**.

كَدَر [a coll. gen. n., of which the n. of unity is **كَدْرَة**] *Handfuls of reaped corn: (O, TA:) see عَصَف.*

كَدِر (S, A, Mṣb, K) and **كَدَر** (S, K) and **اَكْدَر** (K) *Turbid; thick; muddy: (S, A, Mṣb, K) applied to water. (S, A, Mṣb.)* — **اَكْدَرُ** † *Life that is attended with trouble. (TA.)* — **هُوَ كَدِرُ الْفُؤَادِ** † *He is perturbed in heart, or mind, by displeasure against me. (A.)*

كُدُورَة *Duskiness, or dinginess, of colour; (S, Mṣb;) a hue inclining to black and dust-colour. (TA.)* See 1.

كَدَرَة: see **كَدَر**.

كُدْرِي (S, K) and **كُدَارِي** (IAar, TA) *A species of the kind of bird called قَطَا (S, K,) one of three species, whereof the two others are called جُونِي and غَطَاطُ (S;) the species called كُدْرِي are of a dusky [or dusky] colour, (S, K,) short in the legs, (TA,) diversified, or speckled, or marked, with duskiness, or dinginess, and blackness, (رُقَشُ,) in the backs (S, K) and bellies, (S,) black in the inside of the wing, (TA,) yellow in the throats, (S, K,) having in the tail two feathers [in the L and TA رِيشَان, but the right reading is رِيشَتَان,] longer than the rest of the tail; (ISk, TA;) it is smaller than the جُونِي (S,) and has a clear cry, calling out its own name قَطَا قَطَا: (ISd, TA:) it seems to be thus named, كُدْرِي, in relation to the greater number of birds of the kind called قَطَا, which are كُدَر [in colour]; (S;) كُدْرِي being, as some assert, a rel. n. from كُدَر, like طَيْرٌ دَبْسِي from دَبْسِي: (TA:) the n. un. is كُدْرِيَة and كُدَارِيَة. (TA.) [See also غَطَاطُ, and قَطَا; and De Sacy's Chrest. Arabe, 2nd ed., ii. 369.]*

كَدِير: see **كَدِير**.

كُدْرِي: see **كُدْرِي**.

اَكْدَرَاءُ, [dim. of **كَدَرَاءُ**, fem. of **اَكْدَر**] *A*

certain kind of food, accord. to Kr, who does not describe its composition; (TA;) fresh milk in which dates (S, K) of the kind called بَرَبِي (K) are macerated: (S, K:) or milk in which dates are steeped and mashed with the hand: (TA:) women are fattened with it: (K:) so called because of the duskiness (كُدْرَة) of its colour. (Z, TA.)

كُدْر: see art. كندر.

أَكْدَر [Dusky, or dingy; of a hue inclining to black and dust-colour;] having كُدْرَة in its colour: (S, TA:) fem. كُدْرَاء: pl. كُدْر: and dim. of كدر, أَكْدِر, أَكْدِر. (Msb.) — بَنَاتُ أَكْدَر The wild asses: (S:) the same, (A,) or بَنَاتُ أَكْدَر (K,) certain wild asses: (A, K:) so called after a particular stallion (S, A, K) or theirs. (K.) — See also كَدِر, in two places.

كدس

1. كَدَسَ, (A, Msb, TA,) aor. َ, (Msb,) inf. n. كُدْس, (Msb, TA,) He collected it together; (A, TA;) made it into a كُدْس, accumulated, heaped, or piled up, one part upon another; (Msb;) namely, wheat, (A,) or reaped grain; (Msb, TA;) [and in like manner, † money, and clothes, &c.: and so † كَدَسَ, inf. n. تَكْدِسُ; but this has an intensive signification, or applies to many objects: see مُكْدَس, below.] = كُدْسُ الْخَيْلِ, (A, Msb,) [aor. َ,] inf. n. كُدْس, (Msb,) † The horses followed closely one upon another: (Msb:) or collected themselves together, and followed closely one upon another; as also † تَكْدَسُ: (A:) or كُدْس signifies the going quickly of one who is heavily laden: (S, K:) and كَدَسَتِ الْخَيْلُ the horses went quickly, being heavily laden: (S:) and كَدَسَتِ الْإِبِلُ the camels went quickly, with heaviness, and followed closely one upon another: (TA:) or [simply] went quickly: (Fr:) † تَكْدَسُ also signifies the walking, or going, quickly: (IAar, K:) and الْفَرَسُ † تَكْدَسُ the horse went as though he were heavily laden: (S:) or † تَكْدَسُ signifies the walking, or going, like him who is short and thick: (TA:) and the moving about the shoulder-joints, and erecting the part between the paps, (but instead of مَا وَبَنَصَبَ بَيْنَ ثَدْيَيْهِ, we find in some copies مَا بَيْنَ ثَدْيَيْهِ [and descending towards the place before him], TA,) when walking, or going along, (K, TA,) as though one were going away at random; and thus the mountain-goats go: so accord. to IAar: (TA:) and † الْإِنْسَانُ تَكْدَسُ the man was pushed from behind, and fell down. (TA.)

2: see 1, first part.

Bk. I.

5. تَكْدَسُ It (wheat, A, or reaped grain, TA, [&c.,]) became collected together. (A, TA.) = See also 1, in five places.

كُدْس Reaped grain collected together; [a heap thereof;] (A, K;) as also † كُدَّاس, like رُمَان: (Ibn-'Abbād and A, Sgh, K:) or what is collected together, of wheat, (S, * Msb,) in the place where it is trodden out: (Msb:) when trodden out and thrashed, it is called عَرْمَة and صَبْرَة: or, as Az says, in one place in the T, on the authority of IAar, كُدْس and بَيْدَر and عَرْمَة and شَغْلَة are all one: and in another place he says, that كُدْس signifies a collection of wheat: and in like manner, † what is collected [or heaped] together, of money, and of other things: (Msb:) or † of dates, (TA,) and † of money, (A, TA,) and the like, (TA,) and † of clothes: (A, TA:) also, † a large heap of sand, of which one part does not separate from another: (En-Nadr:) and † كُدَّاس, like غَرَاب, what is collected together, or heaped up, of snow: and † كُدَّاسَة, what is collected together, and heaped up, one part upon another: (K:) the pl. of كُدْس is أَكْدَاس. (S, A, Msb.)

كُدَّاسَة and كُدَّاس: } see كُدْس
كُدَّاس:

كُدْس مُكْدَس [What is collected together, of wheat, &c., heaped up much]. (Msb.) You say also † عِنْدَهُ مِنْ دَرَاهِمٍ وَثِيَابٍ كُدْس مُكْدَس [He has, of money, and of clothes, a collection heaped up much]: and أَكْدَاس مُكْدَسَة [collections heaped up]. (A, TA.)

كدش

1. كَدَشَ لِعِيَالِهِ, aor. َ, (S, K,) inf. n. كُدْش, (TK,) He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; syn. كَدَحَ, (S, K,) and كَسَبَ; (K;) and collected; and exercised art, cunning, or skill; (TA;) for his family, or household. (S, K.) — You say also, كَدَشْتُ مِنْ فُلَانٍ شَيْئًا, ('Oḳbeh Es-Sulamee, TA,) or عَطَاءً, (S, K,) I obtained from such a one ('Oḳbeh, S, K) a thing, ('Oḳbeh,) or a gift; (S, K;) as also † أَكْدَشْتُ, (K,) and so in a copy of the S,) or † اِكْتَدَشْتُ, ('Oḳbeh, as related by Aboo-Turāb; and so in two copies of the S.) And كَدَشَ مِنْهُ شَيْئًا He did not obtain, and did not take, of him anything. (TA.)

4: see 1.

8: see 1.

كُدَّاشَة [app. Gain, or earnings;] a subst. [from كَدَش as first explained above, or] from

كُدَّاش in the first of the senses explained below. (TA.)

كُدَّاش A man who makes much gain. (TA.)

— Also, i.q., مُكْد; (K;) in the dial. of the people of El-'Irāk; meaning An importunate beggar. (TA.)

[كدم

كدن

كده

كدى

See Supplement.]

كد

1. كَدَّ, [aor. َ,] (K,) inf. n. كُدَّ, (TA,) It (a thing, TA) was, or became, rough, (K,) and hard. (TA.)

4. اِكْدَوْا They, (a people, Msb,) became among stones such as are termed كَدَّان. (L, Msb, K.)

كَدَّان Soft stones, (AA, S, M, L, Msb, K,) as also جَدَّان, (Aḡ, L in art. جد,) like dry pieces of clay, (S, L, Msb, K,) and foraminous, or pierced with holes, (M, L,) or sometimes pierced with holes: n. un. with ة. (L, Msb.) Some say, that the ن is a radical letter; (L, Msb;) but the form of the verb اِكْدَّ is against their assertion; for if the ن were so, it would appear in the verb. (Msb.)

كَدَّكَدَة Intense redness. (K.)

كذب

1. كَذَبَ, aor. َ, inf. n. كَذِبُ (a strange form of inf. n.; there being, accord. to Kz., only fourteen instances of it; as ضَحَكُ, and لَعَبُ, &c.; though there are many substantives of this measure; MF) and كَذَبَ (S, K: accord. to Ibn-Es-Seed and others, this latter is formed from the former, by putting the second vowel of the former in the place of the first: MF) and كَذِبَة (L) or كَذِبَة (K) and كَذِبَة (L, K) and كَذَابُ and كَذَابُ (K: but this last, which is also assigned to كَذَب in the L, is, accord. to the S, which refers, for proof, to the Kur, ch. lxxviii. 28, one of the inf. ns. of كَذَب: and Ks says, that the people of El-Yemen make the inf. n. of فعل of the measure فَعَال, while the other Arabs make it تَفْعِيل: TA) and, accord. to some, كَذِبُ and كَذَبُ (TA: but the latter of these two, though agreeable with analogy, is unheard: TA): see also كَذَب, below: [He lied; uttered a falsehood; said what was untrue:] he gave an untrue account, or relation, of a thing, whether intentionally or unintentionally. (Msb) الكَذِبُ is of five kinds.—First, The relater's changing, or altering, what he hears; and his relating, as

from others, what he does not know. This is the kind that renders one criminal, and destroys manly virtue.—Second, *The saying what resembles a lie, not meaning anything but the truth.* Such is meant in the trad., **كَذَّبَ إِبْرَاهِيمُ ثَلَاثَ كَذَبَاتٍ**, *Abraham said three sayings resembling lies; he being veracious in the three.*—Third, *The saying what is untrue by mistake, or unintentionally; making a mistake; erring.* This signification is frequent.—Fourth, *The finding one's hopes false, or vain.*—Fifth, *The act of instigating, or inciting.* (Iamb.) [See illustrations of these and other significations below; and see more voce **صَدَقَ**.] [You say] **يَكْذِبُكَ مِنْ أَيْنَ جَاءَ** [*He will lie to thee even as to the place whence he comes.*] (L, art. **مَعَ**, and in many other places, following the similar phrase **لَا يَصْدُقُكَ أَثَرُهُ**, or **أَثَرُهُ**.) Lebeed says,

• **اِكْذِبِ النَّفْسَ إِذَا حَدَّثَتْهَا** •

Lie to the soul (i. e., to thy soul,) when thou talkest to it: i. e., say not to thy soul, Thou wilt not succeed in thine enterprise; for thy doing so will divert thee, or hinder thee, therefrom. A proverb. (Meyd, &c.) — كَذَبَ, pass., He was told a lie; a falsehood; or an untruth. (K.) — Abou-Duwád says,

• **كَذَبَ الْعَبْرُ وَإِنْ كَانَ بَرَحَ** •

The wild ass hath lied, although he hath passed from right to left: [the doing which is esteemed unlucky:] or, [agreeably with explanations of كَذَبَ given below,] hath become languid, and within [the sportsman's] power, or reach, &c.: or keep to the wild ass, and hunt him, &c. A proverb, applied in the case of a thing that is hoped for, though difficult of attainment. (TA.)

— **كَذَبَتْ** and **كَذَبَتْ** † *She (a camel), being covered by the stallion, raised her tail, and then returned without conceiving. (En-Nadr, K.) — كَذَبَ is said of other things than men [and animals]: as of lightning, [meaning † It gave a false promise of rain]: of a dream, an opinion, a hope, and a desire, [meaning, in each of these cases, † It proved false]. (TA.) — So also **كَذَبَتِ الْعَيْنُ** + *The sense [i. e., the sight] of the eye deceived it. (TA.) — كَذَبَ الرَّأْيُ [† *The judgment lied*]; i. e., he imagined the thing contrary to its real state. (TA.) [See also **صَدَقَ ظَنِّي** — **كَذَبَتْكَ عَيْنُكَ** † *Thine eye showed thee what had no reality. (TA.) — كَذَبَ لَبَنُ الْتَاقَةِ, and **كَذَبَ**, (the latter mentioned in the S,) † *The milk of the camel passed away, or failed. (Ih.) — كَذَبَ فِي سَبْرِهِ † [*He (a camel) became slack, or slow, in his pace: see 2.*] (TA.) — **كَذَبَ الْحَرُّ** † *The heat abated. (TA.) — See also 2. — كَذَبَ* *He found his hopes to be false, or vain. (Iamb.) أَنْظِرْ كَيْفَ كَذَبُوا عَلَيَّ* [*See how they lied against themselves,*] is said to signify *see how*****

their hope hath proved false, or vain. (TA.) — **ظَنُّوا أَنَّهُمْ قَدْ كَذَبُوا**, [Kur xii. 110,] *They (the apostles) thought that they had been disappointed of the fulfilment of the promise made to them. So accord. to one reading. Accord. to another reading, the verb is كَذَبُوا: [in which case, the meaning of the words appears to be, "They knew that they had been pronounced liars" by the people to whom they were sent]. (TA.) There are also two other readings; **كَذَّبُوا** and **كَذَّبُوا**: accord. to the former, the verb refers to the people to whom the apostles were sent; and **ظَنُّوا** means "they knew:" accord. to the latter, the words mean, "They (the people above mentioned) thought that they (the apostles) had broken their promise." (Jel.) — **مَا كَذَبَ الْفَوَادُ** [*The mind did not belie what he saw.*] (Kur liii. 11.) — **كَذَبَتْهُ نَفْسُهُ** [*His soul lied to him:*] *his soul made him to desire things, and to conceive hopes, that could scarcely come to pass. (K.) Hence the soul is called الْكَذُوبُ. You say in the contr. case, صَدَقَتْهُ نَفْسُهُ, and الْكَذُوبُ. (TA.) See كَذُوبٌ, and art. صَدَقَ. — Hence, كَذَبَ عَلَيْهِ signifies It rendered him active, or brisk; animated him; instigated him; incited him; (K;) as also كَذَبَهُ. (Z.) — Hence, كَذَبَ عَلَيْهِ and كَذَبَكَ and كَذَبَ عَلَيْهِ have sometimes the same signification, though not always the same government, as عَلَيْكَ, or اَلْزَمَ; Keep to; or take to. The noun following is put in the nom. case accord. to the dial. of El-Yemen; and in the acc. accord. to the dial. of Muḍar: or, as some say, is correctly put in the nom. only. (TA.) You say, كَذَبَ عَلَيْكَ كَذَا وَكَذَا, meaning Keep to, or take to, such and such things. It is an extr. phrase. (ISk.) You also say, كَذَبْتُ عَلَيْكَ, meaning Keep thou to me: and كَذَبْتُ عَلَيْكُمْ Keep ye to me. IʿAqr. cites the following verse of Khidāsh Ibn-Zuḥayr, [in which he tauntingly compares a people to ticks]:**

• **كَذَبْتُ عَلَيْكُمْ أَوْ عِدُونِي وَعَلَّوْا** •
• **بِئِى الْأَرْضِ وَالْأَقْوَامِ قِرْدَانٍ مَوْطَبَا** •

[*Keep ye to me: threaten me, and soothe by (the mention of) me the land and the peoples, O ticks of Mowḍhab!*]: meaning Keep ye to me, and to satirizing me, when ye are on a journey, and traverse the land mentioning me. (TA.) In like manner, **يَوْمَ الْأَحَدِ وَالْخَمِيسِ كَذَبَاكَ أَوْ يَوْمَ**, in a trad. respecting the proper days for being cupped, signifies *Keep thou to Sunday and Thursday, or Monday and Tuesday. (IAth, Z.)* The verb is thus used after the manner of a proverb, and is invariable [as to tense], being constantly in the pret. tense, connected [literally or virtually, when explained by كَذَبَ followed by the prep. ب, or by اَلْزَمَ.] only with the person addressed, and in the sense of the imperative. **كذباك** here [lit.] signifies *Let*

them render thee active, or brisk, and animate thee, instigate thee, or incite thee. (Z.) [A trad. of 'Omar, quoted below, presents another instance to which this signification is said to apply.] — Or **كَذَبَ** denotes instigation, or incitement, of the person addressed, to keep to the thing that is mentioned; as in the saying of the Arabs, **كَذَبَ عَلَيْكَ الْعَسَلُ**, meaning *Eat thou honey: but the explanation of this is, (The relinquisher of) honey hath erred [to thee; i. e., in his representation of its evil qualities &c.; which is equivalent to saying, Eat, or keep to, honey]: تَارَكَ الْعَسَلُ بَعْدَ الْعَسَلِ. [See also 1 in art. **عَسَلَ**.] In like manner, the saying of 'Omar, **كَذَبَ عَلَيْكُمْ الْحَجُّ** &c., (see below,) signifies *Keep ye to the performance of the pilgrimage, &c.: [or (the relinquisher of) the pilgrimage hath erred to thee in his representation of it: therefore it means as above]. (Iamb.) Accord. to Iamb the noun signifying the object of instigation [which may also be called the cause thereof] cannot be rightly put in the acc. case: if so put, the verb is without an agent. (TA.) [But see what is said on this point in the remarks on the trad. of 'Omar below.] — Or the verb in a case of this kind signifies اُمْكَنَ: thus, **كَذَبَكَ الْحَجُّ** signifies *The performance of the pilgrimage is possible, or practicable, to thee: therefore [it means] Perform thou the pilgrimage. (ISh.) — Or اُمْكَنَ is its original signification; and the meaning intended is Keep to; as in the ex. كَذَبَ الْعَتِيقُ. (Aḡl.) — Antarah, addressing his wife 'Ableh, says; or, accord. to some, the poet is Khuzaz Ibn-Lowdhān;***

• **كَذَبَ الْعَتِيقُ وَمَاءَ شَيْءٍ بَارِدٍ** •
• **إِنْ كُنْتُ سَائِلَتِي غَبُوقًا فَادْهَبِي** •

(TA.) i. e., *Keep thou to the eating of dates, and to the cool water of an old, worn-out, skin: if thou ask me for an evening's drink of milk, depart: for I have appropriated the milk to my colt, which is profitable to me, and may preserve me and thee: (L:) العَتِيقُ is in the nom. case accord. to the dial. of El-Yemen: but in the acc. accord. to that of Muḍar. (TA.) — Er-Raḍee [reading العَتِيقُ] cites this verse as a proof that كَذَبَ, originally a verb, has become a verbal noun, signifying اَلْزَمَ. (TA.) But he is the only one who asserts it to be a verbal noun. (MF.) — Also, Mo'akkir El-Bāriḳee says,*

• **وَدَّبَانِيَّةٍ أَوْصَتْ بِنَبِيهَا** •
• **بَأَنَّ كَذَبَ الْقَرِاطِفِ وَالْقُرُوفِ** •

And many a woman of Dhubyān charged her sons by [saying], Keep to the red garments (الكسية), and the bags (or receptacles) of leather tanned with pomegranate-bark. She charged them to take plenty of these two things as spoil from the tribe of Nemir, if they should prevail over them. (Abou-'Obeyd El-Kāsim Ibn-Selām.) — كَذَبَ is also said to have the same

falsity is attributable to the valour of the sons of such a one]. (S.) — **لَيْسَ لَوْفَعَتَهَا كَاذِبَةً** [Kur lvi. 2,] signifies *There shall be no rejecting its happening [as a falsity]: كاذبة* being here an inf. n.: (Fr) or *كاذبة* is here a subst. put in the place of an inf. n., like *عاقبة* and *عافية* and *باقية*. (S.) — **لَا مَكْذِبَةَ** †, and **لَا كُذْبِي** †, and **لَا كُذْبَانَ** †, *I do not accuse thee of lying; or make thee a liar*: (TA:) [and in like manner] **لَا كُذْبَ لَكَ** †, and **لَا كُذْبِي لَكَ** †, signify *لَا تَكْذِيبُ* † *There is no accusing thee of lying; or making thee a liar*. (Lb.) — **تَكَاذَيْبُ الشَّعْرِ** † [The lies of poetry]. (TA.) — **جَاؤُوا عَلَى قَمِيمِهِ بِدَمٍ كَذِبٍ** [Kur xii. 18, *They brought, upon his shirt, false blood*]: *كذب* here means **مَكْذُوبٌ** †: (Fr and Abu-l-'Abbās:) or is for **كُذِبَ فِيهِ**, meaning *مَكْذُوبٌ فِيهِ*: (Zj:) or the blood is termed *كذب* because he (Jacob) was told a lie thereby. (Akh.) See another reading in art. *كذب*.

كُذِبَ: see **كُذْبِي**.

كَادِبٌ: see **كُذْبَانَ**.

كُذْبَانَ: see **كُذْبَانَ**.

الْكُذُوبُ and **الْكُذُوبَةُ** † Names of the soul. (AZ, K.) See 1. — **صَدَّقَتْهُ الْكُذُوبُ** †, [The soul (i. e. his soul) told him truth:] *the soul diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it*. (TA.) One says so of a man who threatens another, and then belies himself, and is cowardly and weak. (AA.) Fr cites this hemistich:

• حَتَّى إِذَا مَا صَدَّقَتْهُ كُذُوبُهُ •
Until, when his souls told him the truth, or diverted him, &c.: the poet assigning souls to the person spoken of because of the several opinions of the soul. (TA.)

كَادِبٌ: see **كَادِبٌ**.

كُذَابٌ: see **كُذَابٌ**.

كَذَابَةٌ † A piece of cloth that is dyed of various colours, or figured, as though it were embroidered, and stuck to the ceiling of a chamber: so called because one would imagine that it [meaning what is figured] is upon the ceiling, whereas it is upon a piece of cloth beneath the ceiling. (A, L.)

كَادِبٌ and **كَادِبَةٌ** (fem. with ة, TA,) and **كَذُوبٌ** and **كَذُوبَةٌ** (S, K) and **كَذُوبَانٌ** and **كَذُوبَانَةٌ** (like **تَصَدَّقَ**, TA) and **كَذُوبَانٌ** (K) and **كَذُوبَانٌ** (S, K) and **كَذُوبَانٌ** (Az, K) and **كَذُوبَانٌ** and **كَذُوبَانَةٌ** and **كَذُوبَانٌ** and **كَذُوبَانٌ** (S, K; neither of which last two words has its like in measure, IJ) and **كَذُوبَانٌ** (K) epithets, applied to a man,

from **كَذَبَ** "he lied, &c.:" (S, K, &c. :) [the first word a simple epithet, signifying *Lying*, &c.; or a *liar*: each of the others an intensive epithet, signifying *Lying*, &c., much; mendacious; or a great, or habitual, liar]. Pl. of the first word **كَادِبُونَ** and **كَادِبَاتٌ**; and of the third, **كَذُوبٌ**: (S:) or, accord. to some, the last is pl. of **كَادِبٌ**, contr. to analogy; or pl. of **كَادِبٌ**, which is an inf. n. used as an intensive epithet. (MF.) — See **كَذِبٌ** — **نَاصِيَةِ كَاذِبَةٍ** [in the Kur xevi. 16,] signifies *ناصية كاذبة صاحبها* [By] a forelock whose owner is a liar. (TA.) — Of the same kind is the expression **رُؤْيَا كُذُوبٌ** †, meaning *رُؤْيَا صَاحِبِهَا كَاذِبٌ* [A dream whereof the dreamer finds it to be false, or vain; i. e. a false, or vain, dream]. (TA.) [See also a verse cited voce **خَيَالٌ**.] — **إِنَّ الْكُذُوبَ قَدْ يَصْنُقُ** — **نَاقَةً** [Verily the habitual liar in some few instances speaks truth]. A proverb. (TA.) — **كَادِبٌ** and **مَكْذِبٌ** †, A she-camel that, being covered by the stallion, raises her tail, and then returns without conceiving. (En-Nadr, K.) — **مَكْذُوبَةٌ** †, and **مَكْذُوبَةٌ** †, [مَكْذُوبَةٌ], † A charge that is followed up with cowardice and retreating. (TA.) — **الْكُذَّابَانِ** An epithet applied to *Museylimeh El-Hanafee and El-Aswad El-Ansee*. (K.) [Each of them is called **الْكُذَّابِ**.]

أَكْذَبُ [More and most, lying, or mendacious]: see an ex. voce **سَهْبَةٌ**.

أَكْذُوبَةٌ: see **كُذْبَانَ**.

كَذِبٌ: see **تَكَاذَيْبُ** and **تَكَاذِبٌ**.

مَكْذِبَةٌ: see **كُذْبَانَ**.

مَكْذُوبَةٌ: see **كُذْبَانَ**.

مَكْذُوبٌ: see **كُذْبَانَ** — [One to whom a lie, falsehood, or untruth, is told: see **كُذِبَ**.] Ex.

• كُلُّ أَمْرِئٍ بِطَوَالِ الْعَيْشِ مَكْذُوبٌ •
Every man, in respect of the length of life, is lied to [by his own soul]. A proverb. (Meyd, &c.) — **قَوْلٌ مَكْذُوبٌ فِيهِ** [originally **قَوْلٌ مَكْذُوبٌ**] A false saying, or lie; [lit.] a saying in which a falsehood, or lie, is told. (M, TA, voce **مَقْتُوتٌ**.)

مَكْذُوبَةٌ: see **كُذْبَانَ**. — A weak woman. (IAgr, K.) — A virtuous woman. (TA.)

مَكَاذِبُ [signifying *lies, falsehoods, or untruths*,] is said to be a word that has no proper sing.: or it is pl. of **كَذِبٌ**, contr. to analogy: or its sing. is **مَكْذِبٌ**: like as is said of **مَحَاسِنُ** and **مَذَاكِرُ** &c. (MF.)

كر

1. **كَرَّ**, i. e. **كَرَّ بِنَفْسِهِ**, as distinguished from the trans. **كَرَّ**, [aor. -], (S, Mgh,) inf. n. **كَرٌّ**, (S,) or **كَرُورٌ**, (Mgh,) [or both,] *He returned*. (S, Mgh.) You say **كَرَّ عَلَيْهِ**, (A, K,) aor. - , (TA,) inf. n. **كَرٌّ** and **كَرُورٌ** and **تَكَرَّرَ** (A, K) and **كَرِيرٌ**, (CK,) *He turned to, or against, him, or it*: (A, K:) *he returned to, or against, it*: (TA:) the primary signification is the turning to, or against, a thing, either in person, or in act. (El-Basāir.) And **إِنْهَزَمَ ثُمَّ كَرَّ عَلَيْهِ** [He was put to flight: then he returned, or turned back, against him]. (A.) And **الْفَارِسُ كَرَّ**, aor. - , inf. n. **كَرٌّ**, *The horseman [wheeled round, or about, or] fled, to wheel round, or about, and then returned to the fight*: (Msb:) [or returned to the fight after wheeling round, or about, or retiring, or being put to flight; as is implied in the phrase next preceding, from the A, and in many other examples: and simply, he charged, or assaulted: opposed to **قَرَّ**: see **كَرَّةٌ**, below.] You say also **الْجَوَادُ يَصْلُحُ لِلْكَرِّ وَالْقَرِّ** [The courser is suitable, or fit, for returning to the fight, or for charging, or assaulting, and fleeing]. (Msb.) [And **كَرَّ** signifies *He, or it, returned time after time*.] You say **أَفْتَاهُ كَرَّ اللَّيْلِ وَالنَّهَارِ** [The returning of night and day time after time caused him to come to an end. (Msb.)] Also **كَرَّ عَنْهُ** *He returned from him, or it*. (A, K.) And **تَكَرَّرَ عَنْ ذَلِكَ** *He returned from that*. (TA.) **كَرَّ** is also trans., as well as intrans.; (S, TA;) **كَرَّهَ**, (aor. - , TA,) inf. n. **كَرٌّ**, signifying *He made, or caused, him, or it, to return*: (S, Mgh, TA:) and [in like manner,] **كَرَّكَهُ عَنْ** †, inf. n. **كَرْكَةٌ**, *he made him to return, or revert, from such a thing*. (TA.) You say **كَرَّ عَلَيْهِ رُمْحُهُ**, and **فَرَسُهُ**, inf. n. **كَرٌّ**, [He turned back his spear, and his horse, against him]. (A.) — **كَرَّ**, aor. - , (S, K,) and [sec. pers. **كَرَرْتُ**,] aor. - , (K,) inf. n. **كَرِيرٌ**, (S, A, * K, * TA,) *He uttered a sound like that of one throttled, or strangled*: (S, K:) or like that of one harassed, or fatigued, or overburdened: (TA:) or he rattled in his throat (**حَشْرَجَ**) in dying: (AZ, S:) or he made a sound in his breast like **حَشْرَجَةٌ** [or rattling in the throat in dying], (A, TA) but not the same as this latter: and thus do horses, in their breasts. (TA.) [See **شَحَرٌ**.] — Also, *He (a sick man) gave up his spirit, at death*. (TA.) — See also **كَرِيرٌ**, below.

2. **تَكَرَّرَ**, inf. n. **تَكَرِيرٌ** (S, Msb, K) and **كَرَّرَهُ**, (S, K,) or the latter is a simple subst., (Msb,) or, as AA said to Abou-Sa'eed Ed-Dareer, in reply to a question respecting the difference between the measures **تَفْعَالٌ** and **تَفْعَالٌ**, the latter is a simple subst., and the former, with

fet-h, is an inf. n., (S, TA,) [but there are two inf. ns. of the measure تَفْعَالٌ, both of unaugmented verbs, namely تَبَيَّنَ and تَلَفَّأَ,] and تَكَرَّرَ, (Ibn-Buzurj, K,) [He repeated it, or reiterated it, either once or more than once:] he repeated it several times; reiterated it: (Msb:) or he repeated it one time after another; (K;) which may mean he tripled it, unless the "other" time be not reckoned as a repetition; (TA;) as also تَكَرَّرَ; (K;) [in the CK, تَكَرَّرَ is put by mistake for تَكَرَّرَ;] either by act or by speech: (MF:) it differs from أَعَادَهُ, which signifies only "he repeated it once;" for none but the vulgar say أَعَادَهُ مَرَّاتٍ; whereas تَكَرَّرَ may signify [not only the same as أَعَادَهُ, as it does in many instances, but also] he repeated it time after time: (Abou-Hilâl El-Askeree:) some explain تَكَرَّرَ as signifying he mentioned it twice, and he mentioned it one time after another: (Sadr-ed-Deen Zâdeh:) when it is used in the former of these two senses, the term تَكَرَّرَ applies to the second, and to the first [with respect to the second]: ('Ináyeh, in the early part of chap. ii.; and TA:) but its explanation as signifying the mentioning a thing one time after another is a conventional rendering of the rhetoricians: (MF:) Es-Suyootî says, that تَكَرَّرَ signifies the renewing the first word or phrase; and it denotes a sort of تَأْكِيد [or corroboration]: but it is said to be a condition of تَأْكِيد that the words or phrases [which are repeated] be without interruption, and occur not more than three times; and that تَكَرَّرَ differs from it in both these particulars; so that the phrase in the Kûr, [chap. lv.,] قَبَائِي آلَاءَ رَبِّكَمَا is an instance of تَكَرَّرَ, not of تَأْكِيد, because it occurs [with interruptions and] more than three times; and so another phrase in the Kûr, [chap. lxxvii.,] وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (TA.) You say كَرَّرَ عَلَى سَمْعِهِ كَذَا [He repeated, or reiterated, such a thing, or saying, to his ear, or ears, or hearing]. (A.)

5. تَكَرَّرَ [It became repeated, or reiterated: and it recurred]. You say تَكَرَّرَ عَلَيْهِ [It (a saying) became repeated, or reiterated, to him]. (A.)

R. Q. 1. كَرَّرَهُ: see 1: and 2.

R. Q. 2. تَكَرَّرَ: see 1.

كَرٌّ A rope [made in the form of a hoop] by means of which one ascends a palm-tree; (S, K;) accord. to A'Obeyd, a name not applied to any other rope; and so, says Az, I have heard from the Arabs; it is made of the best of [the fibres of the palm-tree called] لَيْف: (TA:) or a thick rope; (K;) accord. to AO, made of لَيْف, and of the outer covering (قَشْر) of the [portions of the

racemes of the palm-tree called] عَرَجِينَ and of the [portion of the branch called] عَسِيب: (TA:) or a rope, in general: (Th, K:) and the rope [or sheet] of a sail: (S:) or the rope of a ship: or the rope by which a ship is drawn: (TA:) and a قَيْد [or pair of shackles, or hobbles,] made of لَيْف or of palm-leaves: (K:) pl. كُرُور. (S, TA.) = The thing that connects the [two pieces of wood called] ظَلِفَتَانِ of the [kind of camel's saddle called] رَحْل, (S, K,) and that enters [or is inserted] into them: (S:) [See شَجَر and شَخَر:] or the skin, or leather, into which the ظَلِفَات of the رَحْل enter; occupying the same place in the رَحْل as the بَدَادَان have in the قَتَب, excepting that the بَدَادَان do not appear before the ظَلِفَة: (TA:) pl. أَكْرَار. (S, TA.)

كُرٌّ A certain measure of capacity, (Mgh, Msb, K,) of the people of El-'Irâk, (Mgh, K,) for wheat; (S;) well known; (Msb;) consisting of six ass-loads, (K,) that is, sixty times the quantity called قَفِيز, (Az, Mgh, Msb, K,) accord. to the people of El-'Irâk, (TA,) the قَفِيز being eight مَكَاكِيك, [in the TA, six, but this is a mistake,] and the مَكَاكِيك being a صَاع and a half, which is three كَيْلَجَات; so that the كُرٌّ, accord. to this reckoning, is twelve times the quantity called وَسْق, (Az, Mgh, Msb,) each وَسْق being sixty times the quantity called صَاع: (Az, Mgh:) in the Kitâb Kudâmeh, it is said that the كُرٌّ called الْبَعْدَل is sixty times the quantity called قَفِيز, and the قَفِيز is ten أَعْشَرَاءَ: and the كُرٌّ called الْقَنْقَل is twice the quantity of the مَعْدَل, that is, by the قَفِيز of the مَعْدَل, a hundred and twenty times the quantity of the قَفِيز; with this كُرٌّ are measured unripe dates and dried dates and also olives, in the districts of El-Basrah; and the قَفِيز used for measuring dates is twenty-five times the رَطْل of Baghdâd; so that the كُرٌّ الْقَنْقَل is three thousand times as much as the رَطْل: and the كُرٌّ called الْهَاشِي is the third part of the مَعْدَل, that is, twenty times as much as the قَفِيز, by the measure of the مَعْدَل; with this كُرٌّ, rice is measured: and the كُرٌّ called الْهَارُونِي is equal to them two [but what these two are is not shown]: and the أَهْوَازِي is equal to them two: and the مَخْتُوم is sixth part of the قَفِيز: and the قَفِيز is the tenth part of the جَرِيب: (Mgh:) or the كُرٌّ is forty times as much as the quantity called إِرْدَب; (K;) by the reckoning of the people of Egypt, as ISd says: (TA:) the pl. is أَكْرَار. (S, Msb.) [It is app. connected with the Hebrew כָּר, whence the Greek κόρος, (a measure containing, accord. to Josephus, six Attic medimni,) occurring in Luke xvi. 7.]

كَرَّةٌ A return. (Msb.) So in the Kûr, [ii. 162,] لَوْ أَنَّ لَنَا كَرَّةً [Would that there were for us] a return to the world, or former state. And so in xxvi. 102, and xxxix. 59. (Jel.) And so in the saying of Moḥammad, اللَّهُ اللَّهُ وَالْكَرَّةُ عَلَى نَبِيِّكُمْ Fear ye God, [fear ye God,] and return to your prophet. (Mgh.) — [Hence, The return to life;] the resurrection; the renewal of mankind, or of the creation, after perishing. (TA.) — [Hence also, A return to the fight, after wheeling away, or retiring: and simply,] a charge, or an assault, (Mgh, K,) in war; (TA;) as also كُرِّي: (Sgh, K:) pl. كُرَات. (K.) — [Hence also,] A time; one time; [in the sense of the French "fois"; generally repeated, or used in the pl. form, so as to denote a returning to an action, once, or more; i. e., repetition, or reiteration, thereof, agreeably with the primary signification;] syn. مَرَّة: (S, K:) pl. as above. (S.) You say كَرَّةً بَعْدَ كَرَّةٍ [He did it time after time]. And كُرَات [He did it several times]. (A.) — [Hence also,] A turn to prevail against an opposing party; victory. So in the Kûr, [xvii. 6,] ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ [Then we gave to you the turn to prevail against them; the victory over them]. (Bd, Jel.)

كَرَّةٌ: see كُرِّي.

كَرِيرٌ, an inf. n.: see 1. — Also, A hoarseness or roughness of the voice, occasioned by dust. (K.)

كَرَّارٌ: see مَكْرَرٌ.

كَرْكِرَةٌ The callosity, or callous protuberance, upon the breast of the camel, (رَحَى زَوْرِ الْبَعِير,) (S, K,) which, when the animal lies down, touches [and rests] upon the ground, projecting from his body, like a cake of bread; (TA;) it is one of the five ثِفَنَات [of which there is one at each knee and one at each stifle-joint]: (S, TA:) or the breast of any animal of which the foot is of the kind called خَفْ: (K:) pl. كَرَكَرٍ. (TA.) كَرَكَرٌ [lit. The incision of the كَرَكَر] is when a camel has a disease, so that he is not even when he lies down upon his breast; in consequence of which, a vein is gently drawn forth from the كَرْكِرَة, and then he [or it] is cauterized. Hence the following, in a trad. of Ibn-Ez-Zubeyr:

• عَطَاؤُكُمْ لِلضَّارِبِينَ رِقَابَكُمْ •
• وَنَدَعَى إِذَا مَا كَانَ حَزُّ الْكَرَاكِيرِ •

[Your bounty is for those who smite your necks, and we are invited when there is a difficult undertaking to be accomplished, like the incision of the كَرَكَر:] meaning, ye invite us only when ye are distressed, because of our skill in war; and on occasions of bounty, and ampleness of the means or circumstances of life, others. (IAth.)

مَكْرٌ *A place of war or fighting [where the combatants return time after time to the conflict, wheeling away and then turning back].* (§)

مَكْرٌ *One who returns often [to the fight, after wheeling away, or retiring, or being put to flight]; as also كَرَارٌ. (K.) — قَرَسٌ مَكْرٌ A horse that is suitable, or fit, for returning to the fight, and for charging, or assaulting. (§.) And قَرَسٌ مَكْرٌ مَكْرٌ A horse well trained, willing, and active, ready to return to the fight and to flee. (TA.) — نَاقَةٌ مَكْرَةٌ A she-camel that is milked twice every day. (A, Sgh, K.)*

مَكْرٌ [Repeated; reiterated]. — **المَكْرُ** *The letter ر: (K:) because of the faltering of the tip of the tongue which is observable when one pauses after uttering it, occasioned by the reiteration with which that is done; wherefore, with respect to إمالة, [as an obstacle thereto,] it is reckoned as two letters. (TA.) — مَكْرٌ, in the present day, also signifies Refined, as an epithet applied to sugar, &c.]*

كرب

1. **كَرْبٌ**, aor. ʔ, inf. n. **كُرُوبٌ**, *It was, or became, near; drew near; approached. (S, K.) [Compare قَرَبٌ.] — [You say] أَنْ يَكُونَ كَرْبٌ, and كَرْبٌ يَكُونُ, He, or it, was near, or nigh, to being —. (TA.) This is one of the verbs to which one does not give as its enunciative the act. part. n. of the verb which is its proper enunciative: [so that] you do not say, كَرْبٌ كَانَتْ, [in which كَرْبٌ implies the pron. هُوَ, which is called its noun; and كَانَتْ is put for يَكُونُ, or أَنْ يَكُونُ, its proper enunciative]. (Sb.) كَرْبٌ أَنْ يَفْعَلَ كَذَا He was near, or nigh, to doing so; he well nigh, or almost, did so. (§, K.) — كَرَبَتْ الشَّمْسُ The sun was, or became, near to setting. (§, K.) — كَرَبَتْ الْجَارِيَةُ أَنْ تَدْرِكَ The girl was near to coming of age. (TA.) — كَرَبَتْ حَيَاةُ النَّارِ The fire was near to becoming extinguished. (§, K.) — كَرْبٌ He bound near together the two pasterns of an ass or of a camel with a rope or with shackles. (TA.) — كَرْبٌ القَيْدِ He straitened, or made narrow, the shackle, or shackles, (§, K, TA,) upon the [animal] shackled. (§, K.) 'Abd-Allah Ibn-'Anameh Ed-Dabee says,*

* أَزَجَرُ حِمَارَكَ لَا يَرْتَعِ بِرَوْضَتِنَا *
* إِذَا يُرَدُّ وَقَيْدُ الْعَبْرِ مَكْرُوبٌ *
[Check thine ass: let him not pasture at large in our meadow: in that case he will be sent back with the ass's shackles straitened]: (§:) meaning Do not venture to revile us; for we are able to shackle this ass, and to prevent his acting as he

pleaseth. (L.) See Ham, p. 290. — **كَرْبٌ**, aor. ʔ, *He loaded a she-camel. (S, K.) — كَرْبَةٌ*, (aor. ʔ, inf. n. **كَرْبٌ**, TA,) *It (sorrow, grief, &c., §, K, or an affair, Mgb, TA) afflicted, distressed, or oppressed, him, (§, Mgb, K,) so that it filled his heart with rage. (Mgb.) See also 8. — كَرْبٌ الدَّلْوِ*, aor. ʔ, (inf. n. **كَرْبٌ**, TA,) and **كَرْبَهَا**, (K,) and **اَكْرَبَهَا**, (§, K,) *He put or attached, a كَرْبٌ to the bucket. (S, K.) — كَرْبٌ*, aor. ʔ, *The rope called كَرْبٌ of his bucket broke. (K.) كَرْبٌ*, aor. ʔ; and **كَرْبٌ**; explained by the words **طَقَطَ الْكَرْبُ بِخَشَبَةِ الْخَبَازِ** [app. meaning, *He caused the كَرْبٌ (a baker's wooden implement) to make a sound, or a reiterated sound, such as is termed طَقَطَةٌ*]. (K.) — **كَرْبٌ**; (accord. to the K;) or **كَرْبٌ**, inf. n. **تَكْرِيبٌ**; (accord. to IM;) *He sowed land such as is called كَرْبٌ. (K.) — كَرْبٌ الْأَرْضِ*, aor. ʔ, inf. n. **كَرْبٌ** and **كِرَابٌ**, *He turned over the ground for sowing, (K,) or for cultivating. (§, Mgb.) — كَرْبٌ*, aor. ʔ, *He took the كَرْبٌ (or lower parts, or ends, of the branches) from the palm-trees. (IAar, K.) He lopped a palm-tree. (Mgb.) — كَرْبٌ*, aor. ʔ; and **كَرْبٌ**; *He ate the dates called كَرْبَةٌ. (K.) — كَرْبٌ*, aor. ʔ, inf. n. **كَرْبٌ**, *He twisted [a rope &c.] (قَلَّ: accord. to some copies of the K) or he slew (قَتَلَ: accord. to other copies of the same).*

2. **كَرْبٌ**: see 1 in four places.

3. **كَرْبُهُ** i. q. **قَارِبُهُ**, *He, or it, approached, or was or became near to, him or it. (K.) The ك is substituted for ق. (TA.)*

4. **أَكْرَبُهُ** [He, or it, affected him with كَرْبٌ, i. e. sorrow, grief, distress, or affliction: occurring in the TA in several places.] — **اَكْرَبَ**, inf. n. **اِكْرَابٌ**, *He filled (K) a skin. (TA.) — اِكْرَبَ* **الْإِنَاءَ** *He nearly filled the vessel: [as also اَقْرَبَهُ]. (TA.) — See 1. — اِكْرَبَ*, inf. n. **اِكْرَابٌ**, † *He hastened, or sped: (§, K:) he ran, in the manner termed اِحْضَارٌ and عُدُو. (AZ.) You say, خُذْ رِجْلَيْكَ بِاِكْرَابٍ [Take up thy feet with speed,] when you order one to hasten in his pace. (§.) In this sense, اِكْرَابٌ is said of a man, but seldom; and of a horse, or other animal that runs. (Lth, Lh.)*

5. **كُرَابَةٌ** *He picked the dates called كُرَابَةٌ (K) from among the roots of the branches (TA) [after the racemes of fruit had been cut off]; and تَكْرَبَ التَّخْلَةَ he picked the dates that were among the roots of the branches of the palm-tree, as also تَخَلَّلَهَا. (AHn, TA in art. اخل.)*

8. **اَكْتَرَبَ** *He became afflicted, distressed, or oppressed, by sorrow, grief, &c., (K,) or by an affair: (TA:) so also كَرْبٌ*, aor. ʔ. (TA.)

كَرْبٌ [an inf. n. of 1, q. v.] — [You say] **هَذِهِ اِبِلٌ مِائَةٌ أَوْ كَرْبٌ** (this is the right reading; and some say that **كَرْبٌ** is correct: TA: [the latter is the reading in the CK:]) *There are a hundred camels, or about that number; or nearly so. (K.) كَرْبٌ* is syn. with **قَرْبٌ**. (L.) — **كَرْبٌ** (§, O, K) and **كَرْبَةٌ** (§, O, Mgb, K) *Grief [or distress, that affects the breath or respiration, [lit.] that takes away the breath: (§, O, and so accord. to some copies of the K, [agreeably with present usage, see بَهْرٌ, last sentence:] or the soul: (so [erroneously] accord. to some copies of the K) or anxiety, solicitude, or disquietude of the mind: (Mgb:) [or grief, or anxiety, that presses heavily upon the heart:] or both signify anxiety, grief, or intense grief: (MA:) pl. of the former كُرُوبٌ, (K,) and of the latter كَرْبٌ. (Mgb.)*

كَرْبٌ: see **كَرْبٌ**.

كَرْبٌ *The rope that is tied to the bucket after the مَنِين, which is the first [or main] rope, so that it (the كَرْبٌ) remains if the مَنِين break: or the rope that is tied to the middle of the cross-bars of the bucket, (and is then doubled, and then trebled, §,) so as to be that which is next the water, in order that the great rope may not rot: (§, K:) but in a marginal note in a copy of the S, it is said that this latter explanation properly applies to the دَرَك; not to the كَرْب: (IM:) pl. اَكْرَابٌ. (TA.) — كَرْبٌ [coll. gen. n.] The lower parts, or ends, of palm-branches, (§, K,) which are thick and broad, (K,) like shoulder-blades: (§:) or the stumps of the branches, or what remain upon the palm-tree, of the lower parts, or ends, of the branches, after the lopping, like steps: n. un. with ة. (TA.) Hence the proverb,*

• مَتَى كَانَ حُكْمُ اللَّهِ فِي كَرْبِ التَّخْلِ •

[When was the wisdom of God in the stumps, or lower ends, of palm-branches?] (§.) Said by Jereer, in reply to Es-Salātān El-'Abdee, who had pronounced El-Ferezdaḳ superior to Jereer in point of lineage, and Jereer superior to El-Ferezdaḳ as a poet. IB denies it to be a proverb; but IM contends against him that it is. [The meaning is, When was God's wisdom in husbandmen, and possessors of palm-trees? for the region of Es-Salātān's tribe abounded in palm-trees. The words are applied to a man who provokes another to a contest for excellence, being unworthy of the contest. See Freytag, Arab. Prov., ii. 628.]

كَرْبٌ: see **كَرْبٌ**.

كَرْبَةٌ sing. of **كِرَابٌ**, which latter signifies The channels in which water flows (§) in a valley: (K:) or the upper parts (صُدُور) of valleys.

(AA.) Aboo-Dhu-eyb says, describing bees,

- جَوَارِسَهَا تَأْوِي الشُّعُوفَ دَوَانِبًا
- وَتَنْصَبُ إِلَيْهَا مَصِيفًا كِرَابَهَا

[The eaters, or feeders, among them, resort to the upper parts of the mountains, busily engaged, and pour down (into) ravines with crooked water-channels]. (S.) [شعوف, جوارس, and مصيف, are explained as above in the TA: and الهاب is said in the S and TA, art. لهب, to be here pl. of لهب. In a copy of the S, this last is erroneously written إِلَيْهَا كِرْبَةً] (in the TA, written كِرْب,). The piece of wood (زِر) in which is inserted the head of a tent-pole. (K.)

كِرْبَان A vessel nearly full: (S:) fem. كِرْبَان; pl. كِرْبَان and كِرْبَان. (TA.) Yaakooob asserts, that the ك in this word is a substitute for the ق in قِرْبَان; but ISd denies this. (TA.)

كِرَاب [app. كِرَاب or كِرَاب] What is less than جَمَامُ إِنَاو; [i. e., what is nearly equal to the full, or piled-up, contents, or measure, of a vessel]. (TA.) See قِرَاب.

الْكِرَاب عَلَى الْبَقَر [The turning over of the soil is the work of the oxen]: a proverb. (S, K.) See art. كلب: [where other readings, namely الْكِلَاب and الْكِلَاب, are mentioned]. (K.)

كِرْب i. q. قَرَاخ [Land which has neither water nor trees: or land that is cleared for sowing and planting: pl., app., كِرَاب: see an ex. near the end of the first paragraph of art. ختم: (K:) and جَادِس [land that is not cultivated nor ploughed], that has never been sowed. (TA.) See also جَرِب. — A wooden implement of a baker, or maker of bread, with which he forms the cakes of bread (بُرْقَف). (K.) [In the TA is added "in the oven": but I doubt the propriety of this addition.] — A knot, or joint, (كَعْب), of a reed or cane. (K.) — Accord. to IAAr, i. q. شَوْبَق, which is the same as فَيْلَكُون. [شوبق is an arabicised word, from the Persian شَوْنَج, or شَوْبَق, both of which signify a rolling-pin, and this meaning is given to شوبق and شوبك in the present day. It should be remarked, however, that كَرْنِب (with ن), which is probably a corruption of كِرْب, is a name often given in Egypt, in the present day, to a baker's peel.] In the L, كِرْب is explained, as on the authority of Kr, by سَوْبَق; but this is probably a mistake for شوبق. (TA.) See مَكْرُوب.

كِرَابَة: see كِرَابَة

كِرَابَة (S, K) and كِرَابَة (K), but the former is the more approved word, (TA.) Dates that are picked from among the roots of the branches (S, K) after the racemes of fruit have been cut off: (S:) the scattered dates that remain at the

roots of the branches: (AHn, TA voce خَلَالَة, which signifies the same:) pl. أَكْرِبَة, in the formation of which, the augmentative letter (meaning the fem. ة, TA,) seems to have been rejected [or disregarded]; for فَعَالَة (this is the right reading; TA; but in some copies of the K we read فَعَالِي, and in others فَعَال; does not form a pl. on the measure أَفْعَلَة. (K.) — AHn says, that in this verse of Aboo-Dhu-eyb,

- كَاتِبًا مَضْمَضًا مِنْ مَاءِ أَكْرِبَة
- عَلَى سَيَابَةِ نَخْلٍ دُونَهُ مَلَى

أكربة signifies Mountain-tops, from which the water of the mountains flows down; and that its pl. is كِرْبَة: but ISd remarks, that this assertion is not valid; because a sing. of such a measure does not form a pl. on the measure أَفْعَلَة. He also says, in one place, that أكربة is [said to be] pl. of كِرَابَة, which signifies "dates that fall among the roots of the palm-branches;" but [that] this is a mistake: upon which ISd remarks, In like manner, [this] his saying is in my opinion a mistake. (TA.)

كِرْبَة A misfortune; a calamity: (S:) or a severe misfortune, or calamity: (K:) pl. كِرَابَة. (S.)

الْكِرْبُون (K) and الْكِرْبُون, or this latter is a mistake, and الْكِرْبُونَة, (TA,) [Hebr. כְּרִיבִים Cherubim,] the chiefs, or princes, of the angels; the archangels; (K:) of whom are Jebræel and Meekæel and Isráfeel; who are also called الْكِرْبُون, accord. to Abu-l-'Áliyah: (TA:) the nearest of the angels to the bearers of the throne: so called from كِرْب as signifying "nearness" or the "being near:" (L:) or from their firmness, or compactness, of make; [see مَكْرُوب] because of their strength, and their patience in worship: or from كِرْب, "sorrow &c.," because of their fear and awe of God. (MF.) Sh quotes the following of Umeiyeh:

- كِرْبُونَة مِنْهُمْ رُكُوعٌ وَسُجُودٌ

[Archangels, among whom are (some) that bend down the body, and (some) that prostrate themselves]. (TA.)

كِرَاب مَا بِالْأَدَارِ كِرَاب There is not any one in the house. (S, K.)

كِرَاب [Becoming near; drawing near; approaching]: near; nigh. (TA.) — 'Abd-Kays Ibn-Khufáf El-Burjumees says,

- أَتَيْتُ إِنْ أَبَاكَ كِرَابُ يَوْمِهِ
- فَإِذَا دُعِيتَ إِلَى الْمَكَامِ فَتَأَعَجَلْ

[O my child, verily thy father is near to his day (of death): therefore when thou shalt be called to (the performance of) generous actions, make

haste]. (S.) — أَمْرٌ كَارِبٌ An afflicting, distressing, or oppressive, affair. (TA.)

مَكْرُب + A joint full of sinews. (K.) — + A hard hoof. (TA.) — + A firm, or compact, beast of carriage: (S:) a horse of strong and firm make: (AA:) a firm, or compact, (or strongly compacted, TA,) rope, building, joint, or horse: (K:) a strong horse. (ISd.) — مَكْرُبُ الْفَصَائِلِ (A,) and الْفَصَائِلِ (Lth,) † An animal of firm joints. (Lth, A.) — مَكْرُبُ الْخَلْقِ + Of firm make. (TA.) — مَكْرَبَاتُ دَلْوٍ مُكْرَبَةٍ [or] i. q. مَكْرَبَاتُ: see مَكْرَب. (TA.) — مَكْرَبٌ A bucket having a كِرْب attached to it. (S.)

مَكْرُوب and كِرِبٌ Afflicted, distressed, or oppressed, by sorrow, grief, or anxiety. (K, Mgb.) — See also مَكْرُب.

كرح

Q. 1. كَرَحَ He prostrated another: or, [evidently a mistake for and,] inf. n. كَرَحَة, he ran heavily; (K:) as also كَرَمَح: (TA:) and he ran at a slower pace than that termed كَرْدَحَة, (K,) or كَرْدَمَة, which is a pace of the ass and mule only. (L.)

كرس

كِرْبَان A coarse garment or piece of cloth: (Mgb:) or coarse garments or pieces of cloth: (S:) [but this explanation is omitted in some copies:] or a garment or piece of cloth of white cotton: (K:) and so كِرْبَانَة: (TA:) or the latter is a more particular term: (S:) [i. e., the former is a coll. gen. n., and the latter is the n. un:] a Persian word arabicized; (S, Mgb, K;) originally with fet-h, [كِرْبَانَس], altered because of the rareness of the measure فَعْلَان (K,) in the cases of words not reduplicative: (TA:) [or from كِرْبَانَس, (see Est. i. 6,) whence also كِرْبَانَس, and كِرْبَانَس, and carbasus:] pl. كِرْبَانِس. (S, Mgb.)

كِرْبَانِس A seller of كِرْبَانِس: (Mgb:) a rel. n., app. likened to أَنْصَارِي; for otherwise, by rule, it should be كِرْبَانِسِي. (Lth, K.)

كرب

See Supplement.]

كرى

كَرْي The shop of a vintner: syn. حَانُوت. (Ag, in TA, voce خصص.)

[كربل]

See Supplement.]

کرت

سنة كرت A complete year. (S, K.) And so a day, and a month. (TA.)

کرتب

Q. 2. تکتب علینا i. q. تکتب (He turned over upon us or turned against us:) accord. to the K: but accord. to the L and other lexicons, i. q. تکتب (He got possession of us, or obtained the mastery over us, by force). (TA.)

کرتج

Q. 1. کرتج, inf. n. کرتج, He (a short man) ran with short steps, and quickly; as also کرتج. (S, art. کردج.) — Also, (TA,) and کرتج, (K,) He went quickly in his walk. (K, TA.)

Q. 2: see 1.

کرت

1. کرت, aor. ۱ (and ۲, TA, as from the K, inf. n. کرت; TA) and کرت; It (grief, S, and an affair, TA) pressed severely upon him; oppressed him; afflicted him; distressed him; vexed him: (S, K, TA:) [as also کرت]. As rejects the first form, although Ru-beh uses the expression. [You say,] کرتی الأمر The thing grieved and oppressed me: (As, in TA [but see above:] or pained me. (AA, Skr, p. 20.) — کرت الأمر The affair moved him. (A)

4: see 1.

7. انکرت It (a rope) broke. (K.)

8. اکرت He was oppressed, afflicted, distressed, or vexed. (Lth.) — ما اکرت له (in some copies of the S, به, which is more common, MF) I care not for him, or it: (S, K:) or I am not moved by, and do not care for, mind, heed, or regard, him, or it: (A:) or, as some say, I turn not my face towards him, or it: like اکتفت. (TA.) The affirmative phrase اکرت له is a deviation from ordinary usage. (Nh.)

کرات [coll. gen. n.] A certain kind of large trees, (K,) growing on the mountains. (AHn.) [F mentions his having seen them on the mountains of Et-Tāif.] = And see کرات.

کرت: see کرات. — إنه لکرت الأمر [Verily he is in oppressive, afflicting, or distressing, circumstances; or timid, and retiring]: said when one is timid, or cowardly, and draws back, or desists [from an affair]. (K.) And فلان کرت Such a one is a recoiler, or

shrinker, from the affair. (A in art. ربت.) = کرت is also syn. with مکتوت [Oppressed, afflicted, distressed, or vexed: and app. attended with difficulty: see ربت:] (T in art. ربت:) or کرت and مکتوت both signify pained. (AA, Skr, p. 20.)

کرات, and کرات, [in the copies of the K, both words are written without tenween; if rightly introduced here, they would be with tenween,] (like قریناء and قراناء, TA,) Good, or sweet, dates, (K,) full-grown, and ripening. (TA.) The leading lexicologists [except the author of the K] agree in mentioning کریناء [only] in art. کرت; like قریناء in قرت; and the author of the K mentions both again in chapter ث. Ibn-Esh-Sheybānee says, قریناء and کریناء signify a kind of date (تمر): and some say, a kind of full-grown, ripening date (بسر), of a black colour, the skin of which quickly falls off: accord. to the Fs, a well-known kind of full-grown, green date; and said to be the best, or sweetest, kind of date in the full-grown, green state. (TA.)

کرات: see کرات.

کرات (S, Msb, K) and کرت (Kr, K) and کرت (Abou-Alee El-Kālee) [each a coll. gen. n.,] A certain herb, or leguminous plant, (S, Msb, K,) well-known, of foul odour, (Msb, TA,) and of disagreeable juice; (TA;) [the common leek; or allium porrum of Linn; or leeks:] کرات is a more particular term; (Msb;) [i.e. it is the n. un. of کرت, signifying a single leek.]

کرات, and کرت, An affair that presses severely upon one; that oppresses, afflicts, distresses, or vexes. (K.) — کرت الكوارت Affairs pressed heavily upon him; or oppressed him. (A.) کرت الکوارت [Oppressive sorrows, or anxieties.] (S.) (See Har. p. 245.)

کرت: see مکتوت.

کرتا

R. Q. 1. کرتا, [inf. n. کرتا;] and کرتا; [like کرتا and کرتا;] It (hair, K, or a collection of clouds, TA, &c, K) became large in quantity, (K,) and intricate, or confused; in the dial. of the tribe of Asad; (TA;) and heaped up. (K.)

R. Q. 2: see 1.

کرتا Clouds high and piled up, one upon another. (K.) = کرتا An egg-shell. (K, TA.) Accord. to Sb, from کرت. (TA.)

کرتة: see کرتة.

کرتة and کرتة Dense and tangled plants. (K.) = کرتة and کرتة The froth of churned

milk, when the milk of an ewe is milked upon it and it rises in consequence thereof. Accord. to Sb, from کرت. (TA.)

کرت: see art. کرت.

کرج

1. کرج, aor. ۱; (or کرج, inf. n. کرج, as in the L,) and کرج; (K;) and کرج; (S, K;) and کرج; (S, MA, K;) It (bread) spoiled, or became bad, or corrupt, (S, MA, K,) and was overspread with greenness; (S, K;) it became mouldy or musty. (MA.) — کرج It (a thing) became corrupt. (IAar, L.) — کرج It (wheat, or food, طعام,) became spoiled, and overspread with greenness. (L.)

2: }
4: } see 1.
5: }

کرج مبر A [lit. a horse-colt, but app. meaning a mock colt, or hobby horse,] (K,) with which one plays: (TA:) [a thing] made (يُصْنَعُ) like a horse-colt, upon which one plays: (Lth:) an arabicized word, from کرج, (S, K,) which is the name of it in Persian. (S.) [Jereer, in two verses, mentions the جلاجل, or little round bells, of a کرج.]

کرج مکتج i. q. مکتج [Bread that is spoiled, and overspread with greenness; mouldy bread]. (IAar, L.)

کرد

1. کرد, (aor. ۱, S, L,) inf. n. کرد, He drove, (L, K,) drove away, and repelled, a people: (S, L:) accord. to some, he drove the enemy in a charge or assault: (L:) he drove away the enemy: (K:) he repelled them and drove them away with his sword. (L.) — He turned him back from his opinion. (L.) = He cut off [a thing.] (K.)

3. کرد, (K,) inf. n. مکاردة, (S,) He charged upon, or assaulted, or attached, him, (S, K,) and repelled him, (K,) the latter doing the same. (S, K.)

کرد The neck; (S, L, K;) a Persian word, arabicized: (S, L:) or (properly, L) the base of the neck: (L, K:) or the place where the head is set upon the neck: i. q. قرد: (L:) the back of the neck; as also قردن and قردن. (IAar, T, L.)

کرد a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is قردة, the latter signifying A مشارة, (O, L,) i.e. channel of water for irrigation, (TA, [but see this word, and what follows here below,]) of places, [or plots] of seed-

produce: (O, L, TA:) this is what is meant in the K by the saying that *الْكُرْدُ* signifies *الدَّيْرَةُ* *مِنَ الْمَزَارِعِ*, and that the n. un. is with *ة*: (TA:) an instance of agreement between the languages of the Arabs and the 'Ajam; or, as some assert, an Arabic word derived from *المَكَارِدَةُ*: (O:) or *كُرْدُ* signifies *دَيْرَة*, and is [originally] a Pers. word: and the pl. is *كُرُودُ*: and *كُرْدَة* is like *كُرْدُ* [in signification]: (L:) [see also *دَيْرَة*, voce *دِير*] or *كُرْدَة* signifies *a piece of land, or of sown land, or one having a raised border*; and its pl. is *كُرْدُ* [app. a mistranscription for the coll. gen. n. *كُرْدُ*]. (MA.)

الْكُرْدُ A certain nation; [the Gordiæi: (Golius:) n. un. *كُرْدِي*:] pl. *أَكْرَادُ*: (S, L, K:) respecting their origin authors differ: it is said that their ancestor was Kurd the son of 'Amr Muzeiyah the son of 'Amir Má-es-Semà, not 'Amir the son of Má-es-Semà, as in the K, for Má-es-Semà was a surname of 'Amir: (TA:) or they are the remains of the people whom Beewarásf, also called Ed-Dahhák, used to eat: (IKt, MF, TA:) or their ancestor was Kurd the son of Ken'an (or Canaan) the son of Koosh (or Cush) the son of Hám (or Ham) the son of Nooh (or Noah): they consist of countless tribes, differing in language and condition, but all are reduced to four principal tribes, the *سوران* and the *كوران* and the *كلهر* and the *لُر*: (Mohammad Efendee El-Kurdee:) or their ancestor was Kurd the son of 'Amr the son of 'Amir the son of Şaşa'ah: (Abu-l-Yakdhán:) El-Mes'oodee says, that some assert them to be of the descendants of Rabee'ah the son of Nizár: others, that they are of the descendants of Muḍar the son of Nizár: others, that they are descended from Kurd the son of Ken'an the son of Koosh the son of Hám: and he adds, that they are apparently of the offspring of Hám, like the Persians: that among the known tribes of which they consist are the *سورانية*, the *كورانية*, the *عمادية*, the *حكاية*, the *محمودية*, the *بختية*, the *بشوية*, the *جوبية*, the *زوزانية*, the *مهرانية*, the *جاوانية*, the *رضائية*, the *سروجية*, the *هارونية*, and the *لرية*: and that their countries are Persia, and 'Irák el-'Ajam, and Ádharbeeján, and Irbil, and El-Mósil. (Mohammad Efendee El-Kurdee.) [Many other assertions as to the origin of this people are made by other authors.]

كُرْدُ: see *كُرْدُ*.

كُرْدَة: see *كُرْدُ*.

كُرْدِيَة an appellation of certain dogs [app. belonging to the *كُرْدُ*]. (M voce *تَدْمَرِيَة*.)

كُرْدِيَة: see *كُرْدِيَة*.

كُرْدِيَة A large portion of dates. (L, K.) — Also, The [kind of basket of palm-leaves called] Bk. I.

جَلَّة in which dates are put: (Seer, L, K:) or the dates remaining upon the sides in the lower part of the *جَلَّة*: (S, L, K:) as also *كُرْدِيَة*: (K:) pl. *كُرَادِيْدُ* (S, L, K) and *كُرَادُ*. (K.)

مَكْرُودُ A mustache cut off. (K.)

كردح

Q. 1. *كُرْدَحَ*, inf. n. *كُرْدَحَة*; He (a short man) ran with short steps, and quickly; as also *كُرْمَحَ* and *كُرْمَحَ*. (S.) — He (an ass) ran leaning on one side; as also *كُرْمَحَ*. (L.) — He went slowly. (IAqr.)

Q. 2. *تَكْرَدَحَ* He went quickly in his walk; i. q. *تَكْرَدَحَ*. (K.) — He, or it, rolled. (S, K.) Ex. *سَقَطَ مِنَ السَّطْحِ فَتَكْرَدَحَ* He fell from the flat top, or roof, of the house, and rolled. (As, S.)

كُرْدَحَة A quick run, (K,) with short steps. (TA.) [See also Q. 1.]

كُرْدَحَاءُ, which accord. to analogy should be *كُرْدَحَى*, A kind of walk, (K,) with short steps, and quick. (TA.)

كُرْدَاخَ Running quickly; or a quick runner; (K;) with short steps. (TA.)

كردس

See Supplement.]

كردم

See arts. *كردح* and *كردح* and Supplement.

كرز

[See Supplement.] — *كُرْزُ* The [double bag, or double sack, called] *خُرْجُ* (ISK, S, K) of the pastor, (K,) in which he carries his provisions and utensils, and which is also put upon the back of the [ram called] *كُرْزَا*: (TA:) or a *جَوَالِقُ* [or sack]: (A, Mshb:) or a small *جَوَالِقُ*: (TA:) pl. [of pauc.] *أَكْرَازُ* (ISd, TA) and [of mult.] *كِرْزَة*. (S, K.) [See *بَطِينُ*.]

كُرْزَا The ram that carries the *خُرْجُ* [i.e. the *كُرْزُ* q.v.] of the pastor: (S, Mshb, K:) he goes before the people, (TA,) and has no horns; (S, Mshb;) because that which has horns (*الْأَقْرَنُ*) diverts himself with smiting others with his horns. (S.)

كرس

2. *كُرْسَة*, (TA,) inf. n. *تَكْرِيسُ*, (K, TA,) He

put it, or placed it, namely, anything, one part upon another. (TA.) — He put it together, one part to another. (TA.) — He founded it, namely, a building. (K, TA.)

4. *اَكْرَسَتِ الدَّارُ* The house had in it compacted dung and urine of camels or of sheep or goats: (S, A,* TA:) and in like manner you say of a place: (TA:) and *اَكْرَسَتِ الدَّابَّةُ* The beast of carriage had upon it, (K, TA,) i.e., upon its tail, (TA,) compacted dung and urine. (K, TA.) See *كُرْسُ*.

5. *تَكْرَسَ* It (anything) became put, or placed, one part upon another. (TA.) — It became compacted and cohering; (A,* TA;) as also *تَكَرَسَ*. (TA.) — It (the foundation of a building) became hard and strong. (TA.) — He collected together fire-wood, &c. (Mshb.)

6: see 5.

كُرْسُ Compacted, or caked, or a cake of, dung and urine of camels and of sheep or goats, (S,* A,* K,* TA,) in a house, and upon the traces of men's abode: (TA:) and also, compacted clay or mud: (TA:) pl. *أَكْرَاسُ*. (A, TA.) [Hence,] *كُرْسُ الْخَوْضِ* The place in which the camels stand at the watering-trough or tank, and which in consequence becomes compacted [by the mixture of their dung and urine with the soil]. (TA.) — *كُرْسُ بِنَاءٍ* [The foundation, or lowest part of a building: see 2]. (TA.) — One of the *أَكْرَاسُ* [meaning series or strings of beads] of [the necklaces and similar ornaments called] *قَلَائِدُ* and *وُشَحُ* and the like: you say, *قَلَادَة ذَاتُ كُرْسَيْنِ* [a necklace of two such series], and *ذَاتُ أَكْرَاسٍ ثَلَاثَةٍ* [of three such series], when you join one part to another [in several places, by larger beads: see *قَلَادَة مُكْرَسَة*, below]. (Lth, K.)*

مُكْرَسُ: see *كُرْسُ*.

كُرْسِي (S, Mshb, K) and (sometimes, S, Mshb) *كُرْسِي* (S, Mshb, K) A throne; syn. *سَرِيرُ*. (K:) a chair: (TK:) a seat not larger than is sufficient for one person: (Bd, ii. 256:) [and a stool:] pl. *كُرَاسِي* (S, Mshb, K) and sometimes *كُرَاسِي*, agreeably with a rule mentioned by ISk. (Mshb.) It is the place [or seat] of the king, and of the learned man: and hence, as used in the Kur ii. 256, it is explained as signifying † Dominion: (A:) and † the power of God, whereby He holds the heavens and the earth: (TA:) and † knowledge: (A, K:) which last explanation is ascribed to I'Ab: but the truth is, that I'Ab explained it as there signifying the [foot-stool of God; or] place of the feet: but as to the *عَرْشُ* [of God], this is immeasurable: (Az, TA:) or it signifies the sphere of the stars. (TA, art. *عَرْشُ*.) [Hence,

also, you say,] **هُوَ مِنْ أَهْلِ الْكُرْسِيِّ** † *He is of the people of science.* (TK.) [And hence,] **الْكُرَاسِيُّ** is also used [elliptically] to signify † *The learned men*; accord. to Ktr. (A.) — Also, *A prop, or support, for a wall.* (TA.) — **ذَاتُ الْكُرْسِيِّ** [The Constellation Cassiopeia: see **خَضِيبٌ**.]

كُرْبَاسٌ *A privy on the top of the roof of a house,* (S, A,* Msh, K,) *with a conduit from the ground,* (K,) or, as in some lexicons, *to the ground*: one that is below is not so called: (TA:) or the *privy of an upper chamber*: (MF:) of the measure **فُعَيْالٌ**, (Az, Msh, K,) from **كُرْسٌ**, meaning, “compacted dung and urine of camels, or of sheep or goats.” (Az,* A,* K, TA:) so called because of the filth that adheres to it, and becomes compacted: (Az, TA:) incorrectly said by some to be also written **كُرْبَاسٌ**, with the single-pointed letter [ب]: the pl. is **كُرَابِيسٌ**. (TA.)

كُرَّاسٌ: see what next follows.

كُرَّاسَةٌ [*A quire, or parcel, of paper, generally consisting of five sheets, forming ten leaves, of a book*; also vulgarly called **كُرَّاسَةٌ** and **كُرَّاسٌ**; one of what are termed **كُرَّاسٌ** and **كُرَّابِيسٌ**; **كُرَّابِيسٌ** being a coll. gen. n. and **كُرَّاسٌ** a pl.]; (S, A, K;) *a portion of a صحيفة* [i.e. book or volume]: (A, K:) so called because compacted: (TA:) or from **تَكَرَّسَ** signifying “he collected together” fire-wood, &c. (Msh.) You say, **فِي هَذِهِ الْكُرَّاسَةِ عَشْرُ وَرَقَاتٍ** [In this quire of a book are ten leaves]. (A.) And **هَذَا الْكِتَابُ عِدَّةٌ** [This book is composed of a number of quires]. (A.) And **قَرَأْتُ كُرَّاسَةً مِنْ كِتَابٍ** [I read a quire of the Book of Seebaweyh]. (A.) And **التَّاجِرُ مَجْدُهُ فِي كَيْبِهِ وَالْعَالِمُ مَجْدُهُ فِي كُرَّابِيسِهِ** [The merchant's glory is in his purse, and the learned man's glory is in his quires of books]. (A.)

مُكْرَسَةٌ and **قِلَادَةٌ مُكْرَسَةٌ** — **مُكْرَسٌ**: see **مُكْرَسٌ**. *A necklace in which the pearls or other beads are strung upon two strings, and these are joined together by divisions of large beads*: so in the TS and K, excepting that in the latter, **فِي خَيْطٍ** is erroneously put for **فِي خَيْطَيْنِ**. (TA.) [See **كُرْسٌ**, last signification.] And [in like manner], **نَظَرْتُ مُكْرَسًا** and **مُتَكْرَسًا** *A string of beads one above another.* (TA.)

مُكْرَسٌ (S) (in the L and TA **مُكْرَسٌ**, but the former, being agreeable with the verb, (see 4,) is probably the right reading,) *Traces of men's abode in which is a compacted mixture of dung and urine of camels or of sheep or goats.* (S, L,* TA.* [And accord. to the second and

third of these authorities, **كُرْسٌ** seems to signify the same.])

مُكْرَسٌ: } see **مُكْرَسٌ**: the former, in two places.
مُتَكْرَسٌ

كرش

1. **كُرَشٌ**, said of skin: see 5. **كُرَشُ الرَّجُلِ**, (K, TA,) inf. n. **كُرَشٌ**, (TA,) † *The man came to have a numerous family, or household, after a while.* (Sgh.) And † *The man came to have an army, or a military force, after having been alone.* (K, TA.)

2. **كُرَشٌ** inf. n. **تَكْرِشٌ**, *He made what is termed مُكْرَشَةٌ*. (Az, K.) You say, **كُرَشُوا لَنَا مِنْ لَحْمٍ جَزْوَكَهُ** *Make ye for us a مُكْرَشَةٌ of the flesh of your slaughtered camel.* (TA.) = † *He contracted his face; or contracted it much*; [making wrinkles in it like the plies of a **كُرَشٌ**]: (K, TA:) and **تَكْرَشٌ** also signifies † *he shrank; contracted his face; frowned, or looked sternly or austere or morosely.* (Sh, TA.)

5. **تَكْرَشٌ** † *It (a man's face, S, A, K, and his skin, A, TA, or the skin of his face, or any skin, TA) contracted, or shrivelled, or shrank, (S, IF, A, K, TA,) and became like the **كُرَشٌ**: (IF, TA:) and **كُرَشٌ**, aor. ٢, (A, K, TA,) inf. n. **كُرَشٌ**, (A, TA,) signifies the same, (A, K, TA,) said of skin, (K, TA,) when touched by fire. (TA.) You say, **كَلِمَتُهُ يَكْلَامُ فَتَكْرَشُ** *I spoke some words to him and his face contracted.* (A, TA.) = **تَكْرَشُوا** † *They collected, or assembled, themselves together.* (Sgh, K.)*

10. **اسْتَكْرَشَتِ الْإِنْفَعَةُ** *The stomach of a sucking kid became a **كُرَشٌ**: (S, K:) i.e., when he pastured upon herbage; (K:) for it is called انفعه as long as the kid does not eat; but when he eats, it is called كرش. (S.) — Also استكروش He (a kid, and a boy,) became large in his stomach: or became hard in his palate, and wide in his belly, after he had become large: (TA:) or he (a lamb or kid or calf) became large in his belly: (IAqr:) or he (a lamb or kid) became large in his belly, and ate much: (TA:) or he (a kid, A, and a boy, Az, TA) became large in his belly, and began to eat: (Az, A, TA,) but some disapprove of its being said of a boy, asserting that one says of a boy **اسْتَجَفَرَ**. (TA.) — See also 2.*

كُرَشٌ: see **كُرَشٌ**.

كُرَشٌ and **كُرَشٌ** [The stomach, or man, of any ruminant animal;] the part of any ruminant, (S, K,) or of the animal that has a خَفٌّ, [here meaning of the camel,] and of such as has a divided hoof, (A, Msh,) that corresponds to the

مَعِدَّةٌ of a man: (S, A, Msh, K:) [it is in most cases four-fold; consisting of the first stomach, commonly called the paunch, which is the largest, and has no rugæ upon its internal surface, but a villous coat, having innumerable blunt papillæ which give it a general roughness, and from this the food is forced back into the mouth to be ruminated, as it is also from the second; the honeycomb stomach, which is the second, and which is so called from the cells which form its internal coat; the omasum, which is the third, and smallest, stomach, by some called the millet, but commonly the manyplies, because its internal surface has many plies, or folds, and strata super strata; and the abomasum, or fourth stomach, commonly called the rennet-bag, or runnet bag, and the red, or reed, which is next in size to the paunch, and has an internal villous coat like that of the human stomach, but with longer and looser inner plies, or folds, and in this alone the true digestive process takes place:] but it is only thus called after the animal has begun to eat; being previously called **إِنْفَعَةٌ**: (S, TA:) [or, accord. to some, the term is applied to the first and second stomachs, together; for it is said that] *it empties itself into the قَطَنَةُ* [or third stomach], as though it were **يَدُ جَرَابٍ** [so in my original, but this seems to be a mis-transcription for **لَهُ جَرَابٌ**, meaning a provision-bag for the animal]: and it also pertains to the hare or rabbit, and the jerboa: and is used [tropically] for that of man: (TA:) it is of the fem. gender: (S, K:) pl. [of pauc.] **أَكْرَاشٌ** (TA) and [of mult.] **كُرُوشٌ**. (Msh, TA.) — Hence the saying, (S, TA,) **إِنْ وَجَدْتُ إِلَى ذَلِكَ**, [in the CK, erroneously, **فَاكْرَشُ**,] meaning, † *If I find to that a way*; (S, K,* TA;) said by a man upon whom one has imposed a difficult task; and originating from the fact that a man divided a sheep, or goat, in pieces, and put them into its stomach to cook them; and it was said to him, “Put in the head”; whereupon he replied in the above words. (S, TA.) You say also, **فَاكْرَشُ**, meaning, † *I have not found to him, or it, a way.* (TA.) And **بَابُ كُرَشٍ**, and **نَوُ وَجَدْتُ إِلَيْهِ فَاكْرَشُ**, meaning, † *Had I found to him, or it, as much way as the mouth of a stomach, and the entrance of a stomach, and the least mouth of a stomach, لَا تَتَيْتُهُ* [I had come to him, or I had done it]. (Lh, TA.) And it is said in a trad. of El-Hajjāj, **فَاكْرَشُ**, meaning, † *Had I found a way to [shed] thy blood [the small pebbles of the bottom of the water-course had drunk from thee].* (TA.) — [Hence also,] you say, of land **إِغْبَرَتْ جِلْدُهَا وَرَقَتْ كُرَشًا**, [lit. *Its skin became dusty, and its stomach became thin*]; meaning, † *it became sterile.* (TA.) = And [hence,] † *A receptacle for perfumes, and for*

clothes: in this sense also fem.: and a place of collection of anything. (TA.) = And † A man's family, or household: and his young children: (A, K:) or his family, or household, consisting of his young children. (S, Mṣb.) You say, جَاءَ يَجْرُ كَرِشَهُ † He came dragging along his family, or household. (A, TA.) And عَلَيْهِ كَرِشٌ † Upon him is dependent a large family. (A, TA, in art. بقر.) And هُمُ (S,) or لَهُ (A,) كَرِشٌ مَشُورَةٌ (S, A,) † They are, (S,) or he has, (A,) scattered young children. (S, A.) And تَزَوَّجَ فَلَانَةٌ فَتَثَرَتْ لَهُ كَرِشَهَا (S, A,*) and بَطْنَهَا (S,) † He married, or took to wife, such a woman, and she bore to him many children. (S, A.) [See also art. نثر.] — Also, † A company, or congregated body, (S, A, Mṣb, K,) of men: (S, A, Mṣb:) pl. أَكْرَاشُ. (A.) Hence the saying of Moḥammad, الْإِنصَارُ كَرِشِي وَعَيْتِي (S, TA) † The Anṣār are my company, and my companions, whom I acquaint with my secrets, and in whom I trust, and upon whom I rely: (TA:) or the meaning is, they are my auxiliaries, from whom I derive aid; because the camel and the beast with a divided hoof draw the cud from the stomach: (TA:) or the depositories of my secrets and trusts, like as the كَرِش is the place of the food of the beast: (A:) or the objects of my love and compassion like young children. (Mṣb.) [And hence, app.,] الْكَرِشَانِ is an appellation applied to [the tribes of] El-Azd and 'Abd-el-Kays. (S.) — Also, † The main part, or body of a people or company of men: (A, TA:) pl. أَكْرَاشُ and كُرُوشُ: or, as some say, these are pls. having no sing. [in this sense.] (TA.) = ثَوْبٌ أَكْرَاشُ [app. from some peculiarity in its colours or texture,] † A kind of garment, or cloth, of the description termed بُرُودٌ of [the fabric of] El-Yemen. (Az, TA.)

أَكْرَشُ † A man large in the belly: or, as some say, having large property: (TA:) and [the fem.] كَرِشَاءُ a woman large in the belly (ISK, S, K*) and wide. (TA.) Also the latter, † A she-ass bulky in the flanks: (S, K:) or bulky in the belly and flanks. (A.) And the same applied to a foot (قَدَمٌ), † Having much flesh, and even in the part of the sole which is generally hollow, (S, K,) and short in the toes. (S.) And the same applied to a leathern bucket (دَلْوٌ), † Having swollen sides: (A:) or large and with swollen sides. (TA.) — Also the fem., † Distant relationship. (K.) You say, بَيْنَهُمْ رَحِمٌ كَرِشَاءُ † Between them is a distant relationship. (TA.)

تَكْرِشَةٌ What is cooked in the stomachs of ruminants. (AA, K.) See also what next follows.

مَكْرِشَةٌ [A sort of haggess; or maw stuffed with flesh-meat, or flesh-meat and fat, and cooked;] a piece of the stomach of a ruminant, stuffed with

flesh-meat, and fastened together with a skewer, and cooked: (A:) or a sort of food, made of flesh-meat and fat, in a piece cut out from the stomach of a camel; (K:) a sort of food of the people of the desert, made by taking flesh-meat marbled with fat (لَحْمٌ أَشْمَطٌ), well cut up into small pieces, and putting with it fat cut up in like manner, then putting it into a piece cut out from the stomach of a camel, after it has been washed, and its smooth side which is without any villous substance or feces has been cleansed, and fastening its edges together with a skewer, and digging for it a hole for fire, of the size thereof, and throwing into it heated stones, and lighting a fire over them, so that they become of a red heat, like fire, when the coals are put aside from them, and the مَكْرِشَةُ is buried therein, and hot ashes are put over it; then some thick and tough firewood is kindled over it, and it is left until it is thoroughly well cooked, whereupon it is taken out, having become like one piece, the fat having melted with the flesh, and it is eaten with dates, being sweet. (Az, TA.)

كرب

كَرِشٌ i.q. قَرِشٌ (K:) or the former signifies Advanced in years, and hard, gross, or coarse: and the latter, a great eater, or voracious. (T.) The ك is said to be substituted for ق, or viciously pronounced for the latter letter. (MF.)

[كرص

كرض

كرط

كرع

كرف

See Supplement.]

كرفا

Q. 1. كَرَفَاتُ الْقَدْرِ The pot frothed, or raised a scum, when about to boil. (S, K.) = كَرَفَا, inf. n. كَرَفَاةٌ; and تَكَرَفَا; (like كَرَا and تَكَرَا, K, which are said to be changed from the former; TA;) It (a collection of clouds) became large in quantity, and confused, and heaped up. (K.) — كَرَفُوا They became mixed together. (K.)

Q. 2: see 1.

كَرْنِي i.q. كَرْنِي; (K:) Clouds high and piled up, one upon another. (S.) And كَرْنِيَةٌ A portion of such clouds. (S.) — كَرْنِي An egg-shell. (A'Obeid, S.) It occurs again in art. كرف (TA.)

كَرْنِيَةٌ A ceratin tree, also called شَعْلَجُ (K.)

كرنس

كَرْنَسُ (S, Mṣb, K,) so written in the Bāri' and the T, but in some copies of the S, كَرْنَسُ, [which is wrong,] (Mṣb,) [The herb smallage; apium graveolens of Linnæus;] a well known herb, or leguminous plant, (S, Mṣb, K,) of the hottest of leguminous plants (مِنْ أَحَرِّ الْبُقُولِ TA, [but this is probably a mistake for أَحَرِّ الْبُقُولِ of the leguminous plants that are eaten without being cooked, or that are slender and succulent or soft or sweet,]) the utilities of which are great; diuretic; a disperser of winds and flatulence; a cleanser of the kidneys and liver and bladder, opening obstructions thereof; a strengthener of the venereal faculty, especially its seeds pounded with sugar and clarified butter, wonderful when drunk three days, (K,) upon an empty stomach, with avoidance of hurtful things, (TA,) but injurious to the young in the womb, and to the pregnant, and to those affected with epilepsy: (K:) said by Lth to be a foreign word introduced into the Arabic language, (TA,) and thought to be so by Az: (Mṣb:) in the O said to be arabicized; and, in the language of the people of Ghazneh, called كَرْج [or كَرْج?] (TA.)

كَرْنَسُ Cotton: (K:) [like كَرْسُ, from which it appears to be formed by transposition: see also كَرْيَاسُ.]

كركب

كَرْكَبُ, like كَرْكَبُ, A certain plant of sweet odour. (K.) The former word is a syn. of the latter. (TA.)

[كرم

See Supplement.]

كرمح

Q. 1. كَرْمَحٌ, inf. n. كَرْمَحَةٌ, i. q. كَرْتَحَ (S, art. كَرَدَح, and CK, and a MS copy of the K,) He (a short man) ran with short steps, and quickly: (S, ubi supra:) or i. q. كَرْتَحَ, the ب being changed into م, (TA,) he ran at a slower pace than that termed كَرْدَمَةٌ. (L, TA.) — كَرْمَحْنَا فِي آثَارِ الْقَوْمِ We ran heavily in the footsteps of, or after, the people, (AA, S, ubi supra, L.)

كرب

Q. 1. كَرَبٌ, inf. n. كَرَبَةٌ, He fed a guest with كَرَبٌ. (K.) Ex. كَرَبُوا لِضَيْفِكُمْ فَبَاتَهُ كَرَبٌ Feed your guest with كَرَبٌ, for he is hungry. (TA.) — Also, He ate [كَرَبٌ, or] dates with milk. (K.) — AHei and others assert the ن to be augmentative; but in the T, L, and K it is implied that it is radical. (MF.)

كَرَبٌ, with damm; [so in the copies of the K in my hands, and in the O, and so accord. to

the TA; but I think that the correct reading is كَرْنَب, as the word is written by Golius, in one place, and by Freytag; although, in the K, by the words "with damm," in the case of a quadriliteral word, is generally meant "with damm to the first and third letters";] and كَرْنَب; (K;) but it is commonly pronounced with damm [app. meaning to the first and second letters: كَرْنَب being the name now commonly given to the *brassica oleracea*, or cabbage; in Greek κράμβη: (TA:) the [vegetable also called] سِنَق [properly beet; for which, possibly, cabbage may have been mistaken]: (AHn, K:) or a species thereof, (L, K,) sweeter and more tender than the قَنِيبُ; of which the wild kind is bitter; and the quantity of two drachms of its roots, dried and pulverized, mixed with wine (شَرَاب), is a tried antidote against the bite of a viper. (Ibn-El-Beytār, K.) It is said, by the botanists, to be a Nabathean word, arabicized. (MF.)

كَرْنَب and كَرْنَب (K) and كَرْنَاب (so in the TA) i.q. مَجِيع (K,) which is the same as كَدِيرَا: (IAgr:) Dates with milk. (T.)

كرو

كرو

See Supplement.]

كرز

1. كَرَز, [second pers. كَرَزَتْ,] (K,) aor. ٢, (MS, TA,) inf. n. كَرَزَاة (S, A, K) and كَرَزُوَّة (A, K,) It dried, or dried up; or became stiff, rigid, or tough; and contracted. (S, A, K.) You say, كَرَزَتْ يَدُهُ His hand became dry, or stiff, rigid, or tough, and contracted. (A.) — [Hence,] كَرَزَتْ خُطَاهُ † His steps were [contracted, or] near together. (A, K.) — [Hence also,] كَرَزَتْ نَفْسُهُ and † اِكْتَرَتْ † [His soul became contracted; meaning, he became niggardly]. (A.) And اِكْتَرَّ الرَّجُلُ † The man shrank [from giving]. (K, TA.) You say, فَلَانٌ لَا يَهْتَرُ وَلَكِنَّهُ † [Such a one does not rejoice, or is not active, or prompt, and brisk, or cheerfully excited, to give, but he shrinks from giving]. (A, TA.) [كَرَزَ (q.v. infra) seems to be an inf. n. of which the verb is كَرَزَ, second pers. كَرَزَتْ, aor. ٢, in the sense of اِكْتَرَّ as explained above.] — كَرَزَ He (a man) shrank, or became contracted, in consequence of the cold: (S:) or he became affected by what is termed كَرَزَاة: (A, K:) or he became affected by a rheum. (TA.) = كَرَزَ الْبَرْدُ and الدَّاءُ [The cold, and disease, made him to shrink, or become contracted, and to be affected with a tremour]. (A.) — كَرَزَ الشَّيْءُ (S, K,) aor. ٢, inf. n. كَرَزَ (TA,) He made the thing narrow, or

strait. (S, K.) — كَرَزَتْ الْمَرْأَةُ دُمْلَجًا (A, TA,) aor. ٢, (TA,) † The woman filled her armlet with her arm. (A, TA.)

4. اَكْرَزَ اللَّهُ God smote him, or afflicted him, with what is termed كَرَزَاة. (K.)

8: see 1, in three places.

كُرُ Dry, or dried up; or stiff, rigid, or tough; and contracted: (A, K:) pl. كُرُ. (K.) You say, يَدٌ كُرَةٌ A dry, or stiff, rigid, or tough, and contracted, hand. (A.) And خَشَبَةٌ كُرَةٌ A stiff, rigid, or tough, (TA,) or hard, (A,) and crooked, piece of wood. (A, TA.) And قَنَازٌ كُرَةٌ A hard and crooked spear or spear-shaft. (TA.) And قَوْسٌ كُرَةٌ A stiff, rigid, or tough, bow: (S, A, K:) or a bow whereof the arrow does not go far, by reason of the narrowness of the former: (TA:) Abou-Ziyād says, that the bow thus called is the smallest of bows: (AHn, TA:) pl. قَوَاسٍ. (A.) And بَكْرَةٌ كُرَةٌ A narrow pulley-sheave, that makes a loud creaking (S, K) by reason of its narrowness. (TA.) And ذَهَبٌ كُرٌ Tough gold: (A:) or very hard gold. (K.) And جَمَلٌ كُرٌ A hardy, strong camel. (TA.) — رَجُلٌ كُرٌ (S, A,) and كُرَّ الْيَدَيْنِ (S, A, K,) † A niggardly man, (S, A, K,) of little beneficence, (TA,) and of little compliance: (A, TA:) pl. كُرُ. (S.) — وَجْهٌ كُرٌ † A foul, or an ugly, face. (K.)

كُرُ Hardness and crookedness in a piece of wood, or in a spear or spear-shaft. (TA.) — † Niggardliness, (K,) and littleness of compliance and of beneficence. (TA.) See 1.

كُرَزَا (S, A, K) and كُرَزَاة (IAgr, A, K,) or, accord. to Az, the latter is the correct form, and the former is vulgar, (A,) A contraction and tremour arising from cold: (A:) or a tremour arising from intense cold: (IAgr, K:) or a certain disease arising from intense cold; (S, K;) being a spasmodic contraction so occasioned: or, accord. to the physicians, arising from the egress of much blood: (TA:) or a certain disease arising from cold, in consequence of which the patient trembles until he dies. (A.)

كُرَزَا: see كُرَزَاة.

كُرَزُوَّة Made narrow, or strait. (S.) — A man affected by what is termed كُرَزَاة: (S, A, K:) or affected by a rheum. (TA.)

كزب

كُزْب i.q. كُزْب. (K.) — [Coll. gen. n., A kind of] hard trees. (K.)

مُشَطٌ كُزْب Smallness and contraction of the (or metatarsal bones) of the foot; which is a defect. (K.)

كُوزُب Avaricious, or niggardly, and narrow-minded. (K.)

مَكْرُوبَةٌ i.q. خِلَاسِيَّة in colour; i.e., between black and white. (K.)

كزبر

كُزْبَرَة, and sometimes, [in the present day commonly,] كُزْبَرَة (S, K,) Arabic, and well known, (AHn,) [but J says] I think it is arabicized, (S,) [Chald. ܕܪܒܪܐ, (Gol.)] One of the kinds of seeds that are used in cooking, for seasoning food; (S, K;) [coriander-seed: or the coriander-plant, accord. to the explanation of كُزْبَرَة (which is said in the TA to be a dial. form of كزبرة) in the K.]

كزم

كس

See Supplement.]

كأ

1. كَأَ, aor. ٢, (S, K,) inf. n. كَسَ, (TA,) He, or it, pursued, or followed, another, (S, K,) as one follows a party which he has put to flight: like كَسَعَ. (S.) — كَأَ, (K,) inf. n. كَسَ, (TA,) He urged on a beast of carriage, in the track, or at the heels, of another. (K.) — كَأَ, (K,) inf. n. كَسَ, (TA,) He overcame a party in litigation or the like. (K.) — كَأَ (perhaps a mistake for كَأَا, TA,) He smote a person with a sword. (K.)

مَرَّ كَسٌ مِنَ اللَّيْلِ = كَسٌ inf. n. of 1. q.v. = A part of the night passed. (K.)

كُسُ and كُسُوَّة The hinder, or latter, part of anything: pl. أَكْسَاء. (S, K.) — كُسُ الشَّهْرِ, and كُسُوَّة, The latter part of the month; its last ten days, or about that period. (TA.) — عَلَى كُسَيْهِ الشَّهْرِ, and جَاءَ فِي كُسَيْهِ الشَّهْرِ, He came in the latter part, or end, of the month. (TA.) — عَلَى أَكْسَائِهِ, and جَاءَ عَلَى كُسَيْهِ الشَّهْرِ, [in the TA written, app. by a mistake of the transcriber, كَسَاه,] and فِي كُسَائِهِ, [so in the TA,] He came, and I came to thee, at the end of the month, after the whole month had passed. (TA.) — أَكْسَاءُ الْقَوْمِ I came among the latter of the people. (TA.) — أَكْسَاءُ الْمُتَهَرِّمِينَ, and عَلَى أَكْسَائِهِم, They went at the heels of the routed party. (TA.) رَكَبَ كُسَاهُ He fell upon the back of his neck, or head. (K.)

كُسُ: see كُسُ.

كُسُو: see كُسُو.

كسب

1. كَسَبَ, aor. ٢, inf. n. كَسَبَ (S, K, Msh) and كَسَبَ (K,) He collected (wealth &c.); (S,

كسج) as also اكتسبه. (S.) This is the original signification. (S.) — [Hence,] *He gained, acquired, or earned, wealth or the like*; as also اكتسب. (Msb.) كَسَبْتُ شَيْئًا and اِكْتَسَبْتُه are syn., [signifying *I gained a thing*]. (S.) — Hence [also], كَسَبَ and اِكْتَسَبَ (S, K, Msb) and تَكَسَّبَ (K) *He sought, sought after, or sought to gain, sustenance, or the like*, (S, K,) for his family: (Msb:) or كَسَبَ signifies *he got, or obtained, or gained, acquired, or earned, [sustenance, &c.]*; and اِكْتَسَبَ, *he applied himself with art and diligence [to get, or obtain, or gain, acquire, or earn, sustenance &c.]*; he laboured to earn, or gain, sustenance]: (Sb, K:) [so] also تَكَسَّبَ is explained by تَكَلَّفَ الْكَسْبَ *he applied himself, as to a task, to gain, &c.* (S.) — كَسَبَ is also said to signify, and originally, both *he sought, or sought after, [sustenance]*; and *he laboured in seeking, or seeking after, sustenance.* (TA.) — اِكْتَسَبَ has a more intensive signification than كَسَبَ; and hence, in the last verse of the second chap. of the Kur [تَكَسَّبَتْ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ] *To it shall be given what reward it hath earned, and upon it shall be executed what punishment it hath drawn upon itself*, the latter is used with reference to what is good; and the former, with reference to what is evil. (IJ.) You say, كَسَبَ خَيْرًا, [He gained, or earned, or did, good]: and اِكْتَسَبَ شَرًّا, [He gained, or earned, or did, evil]. (A.) — [This distinction, however, is not always observed: for] كَسَبَ signifies, *He did either a good or an evil deed*: [because he who does so earns, or draws upon himself, reward or punishment.] (Jel in ii. 281; and iii. 24; &c.) And اِكْتَسَبَ *He committed an act of which he was accusable.* (Jel in xxxiii. 58.) كَسَبَ إِثْمًا and اِكْتَسَبَ signify *He [committed, or] burdened himself with (تَحْمِيلٌ), a sin, or crime.* (Msb.) — كَسَبَ مَالًا (S, K,) and اِكْسَبَ مَالًا (IAar, IAth, K,) but the former is the more approved: the latter is by Fr and some others rejected: (TA:) *He caused him to gain, acquire, or earn, wealth*: (IAth, Msb:) or *he assisted him to gain, acquire, or earn, wealth.* (IAth.) كَسَبَ عَلَيْهِ *He caused him to gain, or acquire, knowledge.* (Msb.) [In like manner,] اِكْتَسَبْتُ الْعَبْدَ *I caused the slave to gain, or make gain*; the verb having here the sense of the measure اَفْعَلْتَهُ; like as اَخْرَجْتُهُ signifies اَسْتَفْرَجْتُهُ. (Msb.) [See an ex. voce اَدِيرَ.] — نَهَى عَنْ كَسْبِ الْإِمَاءِ [He (Mohammad) forbade the making female slaves to earn money, or the like, (by prostitution)]. (TA, from a trad.) — مَا كَسَبَ in the Kur cxi, 2, is said to signify *His children*. A man's children are among the things termed his كَسَب. (TA.) — كَسَبَهُ عَجَبًا *It occasioned, or caused, him to wonder.* (TA, voce اَعْجَبَ.)

4: see 1.

5: see 1.

8: see 1 throughout.

فُلَانٌ طَيِّبُ الْكَسْبِ — inf. n. of 1. q.v. (S, K,) and الْمَكْسَبِ, and الْمَكْسَبِ, (K,) and الْكَسْبِ, and الْكَسْبِ, (S, K,) and الْكَسْبِ, (IM,) [Such a one makes good gain: كَسَبَ &c. signifying *gain, acquisition, or earning*: and also a deed, whether good or evil].

كُنْجَارَةٌ [or كُنْجَارَق] i.q. كُنْجَارَق, a Persian word, called by some of the people of Es-Sawád [or كُنْجَارَق; i.e., The dregs of sesame-grain, or the like, from which the oil has been expressed]; (TA:) dregs remaining after the expression of oil: (S, K:) [as also كُنْجَر] from the Persian كَشَب, (AM,) [or rather كُنْجَب, or كُنْجَب]. See also تَنْج.

كَسَابَ: see كَسَبَ.

كَسَبَ: see كَسَبَ.

اِكْتَسَابِي: see اِكْتَسَابِي.

كَسَابَ The wolf. (L, K.) — A name of a bitch: (S:) one of the names of the bitch: (ISd:) as also كَسَبَ: (K:) as كَسَبَ is a name of the dog; i.e., of the male: (K:) names thus used as ominous of gain, [or of capturing game]: (IM:) كَسَابَ, as a name of a hunting bitch, means كَسَابَةٌ. (TA, art. بَرَح.)

كُسُوبٌ [so in the copies of the K in my hands; but by the place in which it is mentioned in the TA, it is implied that it is كُسُوبٌ: see also لُسُوبٌ] A thing; anything. مَا لَهُ كُسُوبٌ *He has not anything.* (K.) — رَجُلٌ كُسُوبٌ, and كَسَابٌ, A man who makes much gain. (K.)

اِبْنُ الْكُسَيْبِ — كَسَابَ: see كَسَابَ. Bastard. (K.)

كَسَابَ: see كُسُوبٌ.

كُسُوبٌ A certain plant. (K.) — See also كُسُوبٌ.

اَلْجَوَارِحُ i.q. اَلْكَوَابِسُ (S, K,) here meaning *The members (either of a man or of a bird) by means of which is gained, acquired, or earned, sustenance, or the like.* (MF.) [The explanation in the TA, اَلْجَوَارِحُ مِنَ الْإِنْسَانِ وَالطَّيْرِ, seems, at first sight, to signify *prey*, whether men or birds: but this meaning I do not think to be the one intended.]

اَبُو كَسَابِ The wolf. (K.)

اِكْتِسَابِي [Acquired knowledge, such as is acquired by study: as also كُسْبِي:] opp. to ضُرُورِي as meaning [natural or instinctive, or] such as the creature has by [Divine] appointment. (Kull p. 232.)

كَسَبَ and مَكْسَبَةٌ see مَكْسَبَ.

كسبر

جُلْجُلَانٌ and كُسْبَرَةٌ The plant of the جُلْجُلَان; (K;) [i.e., the plant of which the fruit, or produce, is called الجُلْجُلَان;] dial. forms of كُسْبَرَةٌ and كُسْبَرَةٌ, q.v. (TA.)

كست

كُسْتُ i.q. قُسْتُ (K) and كُسْتُ, [i.e. Costus,] with which one fumigates. (Kr.)

كسج

كسج, [app. كَسَجَ, aor. ٢,] inf. n. كَسَجَ, [app. كَسَجَ,] *He had no beard grown; [was naturally beardless].* From this it would seem that كوسج is an Arabic word. (IKoot, Msb.)

Q. Q. 1. كُوسَجَ *He was, or become, what is termed كُوسَجَ; (K;) from which latter word the verb is derived.* (Shifa el-Ghaleel.)

Q. Q. 2. مَنْ طَالَتْ لِحْيَتُهُ تَكُوسَجَ عَقْلُهُ [He whose beard becometh long, his intellect becometh small.] (TA.)

كُوسَجَ (Th, S, K, &c.) and كُوسَجَ (Fr, K,) thus pronounced by some of the Arabs agreeably with its Persian original, (Fr,) but this latter form is disapproved by Yaakooob and ISk and IDrst, (TA,) and AHei says that صُوبَجَ and فُوعَلُ سُوسَنَ are the only words of the measure فُوعَلُ, (MF,) and كُوسَجَ, (Ibn-Hishám El-Lakhmee,) a more strange form than that immediately preceding, (MF,) a word of well-known meaning, (K,) A man having no hair upon the side of his face [but only upon his chin]; (M;) i.q. أَثُطُ: (M, S;) whose cheeks are clear of hair; (Expositions of the F9) [used in the present day to signify having a scanty, or small, beard, and that only on the chin:] an arabicized word, (S, &c,) originally كُوسَقَ, (Msb,) [or rather كُوسَه, which is Persian]. — Also, Deficient in the teeth: (As, K:) from the Persian كوزه, (Sb,) [or rather كُوسَه]: [pl. كُوسَجَ, occurring in the TA in art. ثُط.] A woman said to her husband Thou art كوسج: to which he replied, If I be كوسج, thou art divorced. And the matter being referred to the Imám Aboo-Haneefeh, he said, Let his teeth be numbered; and if they be twenty-eight, he is كوسج, and his wife is

divorced from him; but if they be thirty-two, he is not so, and she is not divorced. And they were numbered, and found to be thirty-two. (MF.) — Also, [The *Xiphias*, or sword-fish;] a certain fish (of the sea, S) that has a snout like a saw, (S, K,) and eats men; i. q. *لُخْمَر*, (TA,) and *جَمَلُ الْبَحْرِ*, (Mgh in art. *جَمَل*), or *جَمَلُ الْمَاءِ*, (TA in that art.) — Also, A slow hackney, or nag. (A, K.)

كسح

1. *كَسَحَ*, (aor. -, K, inf. n. *كُسْحٌ*, Mṣb,) He swept a house, or chamber. (S, Mṣb, K.) [You say] *كَسَحَتِ الرِّيحُ الْأَرْضَ* The wind swept off the dust from the surface of the ground. (S, K.) — [Hence,] *كَسَحَ* † He cleaned out a well, and a canal or channel of running water, &c. (Mṣb.) — [And hence also,] † He cut a thing off; destroyed it; did away with it, carried it off: (Mṣb:) [he swept it away.] — *كَسَحْنَا بَنِي فَلَانٍ* † We extirpated the sons of such a one. (A.) — *كَسَحَ*, aor. -, inf. n. *كُسْحٌ*, He had a heaviness in one of his legs, and dragged it when he walked: (T:) he was crippled in the legs, and in the arms: (L, K:) mostly used in relation to the legs. (L.) [See also *كُسَاحٌ*.]

8. *أَغَارُوا عَلَيْهِمْ فَأَكْسَحَوْهُمْ* † They made a hostile attack, or incursion, upon them, and took all their property. (S, K.) — *إِكْسَحْنَا مَالَ* † We took [or swept off] all the property of the sons of such a one, leaving them nothing. (L.) — [In like manner you say] *كَسَحَ مِنْ الْمَالِ مَا شَاءَ* [† He swept off what he pleased of the property]; as also *كُسَحَ*. (K, voce *كُسَحَ*.)

كُسْحٌ Impotence, (K,) arising from a disease which attacks the hips, and weakens the leg. (TA.)

كُسْحَانٌ: see *أَكْسَحَ*.

كُسَاحٌ (L) and *كُسَاخَةٌ* (K) The state of being crippled (زَمَانَةٌ) in the legs, and in the arms: (L, K:) mostly used in relation to the legs. (L.) [See 1.] — *كُسَاخٌ* A certain disease of camels, (L, K,) which renders them very lame, so that they cannot walk. (Aboo-Sa'eed, L.)

كُسِيحٌ: see *أَكْسَحَ*. — Also, Impotent (K) in walking, as though he swept the ground. (TA.)

أَكْسَحَ: see *كُسَحَ*.

كُسَاخَةٌ Sweepings; (S, K;) dust that is swept from a house and thrown in a heap. (Lh.) — See also *كُسَاخٌ*.

كسر - كسج

كَسِجٌ (L, K) and *كُسْجَانٌ* † and *أَكْسَجَ* and *كُسْجٌ* (K) and *مُكْسَجٌ* (L) Having a heaviness in one of his legs, and dragging it when he walks: (L:) crippled in the legs, and in the arms: (L, K:) also the first (as explained by some, L,) lame, by nature, or by reason of a chronic ailment: and affected by a disease which deprives one of the power of walking: (S, L, K:) pl. *كُسْجَانٌ* (L) and *كُسْجَانٌ*. (L, K.) *الْصَّدَقَةُ مَالُ الْكُسْجَانِ وَالْعُورَانِ* (S, L) Alms are the property of the crippled and the one-eyed. (L, from a trad.)

مُكْسَجَةٌ A broom, or besom, or instrument with which one sweeps (S, K) snow, &c.; (S;) as also *مُكْسَجٌ*. (L.)

أَكْسَجَ: see *مُكْسَجٌ*.

مُكْسَوٌّ A camel severely lame, (L, K,) so that he cannot walk. (Aboo-Sa'eed, L.)

كسب

Q. 1. *كُسِبَ*, inf. n. *كُسْبَةٌ*, He walked in fear, hiding himself. (K.)

كسد

1. *كَسَدَ*, (S, L, Mṣb, K,) aor. -, (L, Mṣb,) inf. n. *كَسَادٌ* (S, L, Mṣb, K) and *كُسُودٌ*; (K;) and *كَسَدَ*; (L, K;) but the former is the verb in common use; (TA;) It (a thing, S, Mṣb, a commodity, &c., L) was, or became, unsaleable, or difficult of sale, and in little demand. (L, Mṣb, K.) The original meaning is It was, or became, in a bad, corrupt, or unsound state. (T, Mṣb.) — *كَسَدَتِ السُّوقُ*, (aor. -, inf. n. *كَسَادٌ*, L,) The market was, or became, stagnant, or dull, with respect to traffic. (S, A, L, Mṣb, K.) See 4.

4. *اَكْسَدَ* He (God) made a market stagnant, or dull, with respect to traffic. (A, Mṣb.) — He (a man) found his market to be stagnant, or dull, with respect to traffic. (S, IKtt, A, L, K.) [In most copies of the K, we find, *وَسُوقٌ كَسِيدٌ*, instead of *وَسُوقٌ كَسَدٌ*, and *وَأَكْسَدُوا كَسَدَتِ سُوقُهُمْ*, which is the right reading, as is indicated in the TA.]

كَسِيدٌ: see *كَسَادٌ*. — Also, of inferior condition; ignoble; syn. *دُونٌ*. (S, L, K.) So in the saying of the poet, (S, L,) Mo'awiyyeh Ibn-Malik, surnamed Mo'owwidh-el-Hukamā, (IB, L,)

• *إِذْ كُلُّ حَيٍّ نَابَتْ بِأَرْوَمِهِ*
• *نَبَتْ الْعِضَاءُ فَمَا جَدَّ وَكَيْدُ*
(S, L) meaning, Since every living man grows from a root, like the growth of the 'idāh, there is he who is noble, and he who is ignoble. (IB, L.)

كَسِيدٌ and *كَسَادٌ* A thing, (S, Mṣb,) or commodity, &c., (L,) unsaleable, or difficult of sale, and in little demand. (L, Mṣb, K.) You say *سُوقٌ كَسِيدٌ*. (S.) — *سُوقٌ كَسَادٌ*, (S, L, Mṣb, K,) without ة, (S, L, Mṣb,) or *كَسَادَةٌ*, as in the T, (Mṣb) A market stagnant, or dull, with respect to traffic; (L, Mṣb, K;) i.e., *كَسَادٌ*. (TA.)

كسر

1. *كَسَرَهُ*, (S, A, &c.,) aor. -, (Mṣb, K,) inf. n. *كُسْرٌ*; (Mṣb, TA;) and *اِكْتَسَرَهُ*; (K;) [He broke it: or the latter signifies he broke it off: or it is similar to *اِقْتَطَعَهُ* and the like, and signifies he broke it off for himself: for] you say *اِكْتَسَرْتُ مِنْهُ طَرَفًا* [I broke off, or broke off for myself, from it, an extremity]. (A.) You say *اِنْكَسَرَ كُسْرًا* and *كَسَرْتُهُ اِنْكِسَارًا*, putting each of the inf. ns. in the place of the other, because of their agreement in meaning, not in respect of being trans. and intrans. (Sb, TA.) — *كَسَرَ* He had his leg broken; his leg broke. (Mgh.) — *فُلَانٌ يَنْكَسِرُ عَلَيْكَ الْفَوْقُ*, (A, K,) or *الْأَرْعَاطُ*, (K,) or *يَنْكَسِرُ*, (as in the CK, and in a MS copy of the K, but we find the former reading in art. *رَعَطٌ* in the K,) [lit., Such a one breaks against thee the notch of the arrow, or the sockets of the arrow-heads: meaning,] † such a one is angry with thee: (A, K:) or is vehemently angry with thee. (K, art. *رَعَطٌ*, in which see further explanations.) — *كُسِرَ بَيْنَهُمْ رِمَحٌ* lit., A spear was broken among them: meaning, † a quarrel occurred among them. (Reiske, cited by Freytag, but whether from a classical author is not said; and explained by him as signifying *Simultas inter eos intercessit*.) — *كَسَرَ الْكِتَابَ* † [He divided the book, or writing, into a number of chapters and sections]. (A.) — *كَسَرَ الشَّعْرَ*, aor. -, inf. n. *كُسْرٌ*, † [He broke the measure of the poetry;] he did not make the measure of the poetry correct. (TA.) — *كَسَرْتُ الْقَوْمَ*, inf. n. as above, † I [broke, crushed, routed, or] defeated, the people or party. (Mṣb.) — *كَسَرْتُ خَصْمِي* † [I defeated my adversary]. (A.) — *كَسَرَ نَفْسَهُ* † He broke, or subdued, his spirit. — † He abased, or humbled, himself. — *كَسَرْتُ مِنْ سَوْرَتِهِ* † [I broke, or subdued, or abated, somewhat of his impetuosity, or violence, or tyranny, or anger]. (A.) — *كَسَرَ حَمِيًّا الْخَمِيرَ بِالْمِزَاجِ* † [He broke, or subdued, or abated, the intoxicating influence of the wine by the mixture of water]. (A.) — *كَسَرَ* † He abated, or allayed, somewhat of the coldness of the water, and its heat. (TA.) — *كَسَرَ الْعَطَشَ* † It abated, or allayed, thirst. — *كَسَرَ مَتَاعَهُ* † He

sold his goods by retail, one piece of cloth after another: (IAar, K:) because, [on the contrary,] wholesale makes them to find purchasers readily. (TA.) — كَسَرْتُ الرَّجُلَ عَنْ مُرَادِهِ + I turned the man, averted him, or turned him back, from his desire. (Msb.) — يَكْسِرُ ذَنْبَهُ — كَسَرَ الثَّوْبَ — كَسَرَ الْجِلْدَ, + He folded, and he creased, the garment, or piece of cloth, and the skin. Ex. of the former signification, [in which the pronoun refers to a tent:] [+ Where] مِنْ حَيْثُ يُكْسِرُ جَانِبَاهُ [He contorts his tail after raising it], said of a camel. (K.) — كَسَرَ الْوَسَادَ, meaning † He folded, or doubled, the pillow, or cushion, and leaned, or reclined, upon it. (K.) See also كَسِرَ — كَسَرَ جَفْنَهُ — كَسِرَ [He blinked, (lit. he wrinkled his eyelid) towards him]. (Mgh. art. غَمَزَ.) You say also, رِيحٌ حَارَةٌ تَكْسِرُ الْعَيْنَ حَرًّا + [A hot wind, that makes the eye to blink, or contract and wrinkle the eyelids, by reason of heat]. (K, art. خَوْصَ.) And كَسَرَ عَيْنَهُ, (A,) and كَسَرَ مِنْ طَرَفِهِ, (K,) aor. and inf. n. as above, (TA,) † He contracted (غَضَّ, q. v.,) his eye, or eyes; [so as to wrinkle the lids; in which sense the former phrase is used in the present day:] (K:) and كَسَرَ عَلَى طَرَفِهِ, accord. to Th, he contracted (غَضَّ) his eye, or eyes, somewhat: (TA:) [or perhaps عَلَى is here a mistake for عَالِي, in which case we must read طَرَفَهُ, so that the meaning would be as above with the addition at me:] and مُكَاسَرَةٌ مُكَاسَرَةُ الْعَيْنَيْنِ signifies الْمُغَاضَةُ [i.e. the contracting of the eyes so as to wrinkle the lids]. (S, K, in art. غَضَنَ.) — كَسَرَ الطَّائِرُ جَنَاحَيْهِ, (A, TA,) aor. -, inf. n. كَسَرَ; (TA;) and كَسَرَ alone, (S, A, K,) inf. n. كَسَرَ and كُسُورٌ, (K,) or in this case, كُسُورٌ [only]; which shows that a verb, when its objective complement is forgotten [or suppressed], and the inf. n. [for الْحَدِيثُ in my original I read الْحَدَثُ] itself is desired [to be expressed], follows the way of an intrans. verb; (A;) [for فَعُولٌ is by rule the measure of the inf. n. of an intrans. verb, of the measure فَعَّلَ, such as قَعَدَ, inf. n. قُعُودٌ, and جَلَسَ, inf. n. جُلُوسٌ, and فَعَلَ of that of a trans. verb;] † The bird contracted his wings, (S, A, K,) or contracted them somewhat, (TA,) so that he might descend in his flight, (S,) or in order to alight. (A, K.) — [كَسَرَ الْحَرْفَ, aor. -, inf. n. كَسَرَ, He pronounced the letter with the vowel termed kesr: and he marked the letter with the sign of that vowel. A conv. phrase of lexicology and grammar.] — See also 7.

2. تَكْسِيرٌ, (S, A, Msb, K,) inf. n. تَكْسِيرٌ, (Msb,) is with teshdeed to denote muchness

[of the action] or multiplicity [of the objects] (S) [He broke it much, in pieces, or into many pieces: or many times, or repeatedly; or he broke it, meaning a number or collection of things.] — فَلَانٌ يُكْسِرُ عَلَيْكَ الْفُوقَ, or الْأَرْعَاطُ: see 1. — [كُسُورُهُ also signifies He divided it (i. e. a number, and a measure,) into fractions.] — كُسُورُهُ الْكَرَى: [Drowsiness made him languid]. (A, TA in art. هَيْضَ.) — كُسُورُ شَعْرَةٍ, inf. n. [He crimped his hair, see رَطَّلَ.] — كُسُورُ الْمَاءِ الْوَادِي: [The water made [the turns, bendings, or windings, (مَعَايِفَ,) i. e.,] of the valley, and the parts thereof eaten away by torrents, to flow with water. (Th.)

3: see 1.

5. تَكْسَرُ, (S, A, Msb, K,) quasi-pass. of 2, (Msb, K,) [It broke, or became broken, much, in pieces, or into many pieces; or many times, or repeatedly; or it (a number or collection of things) broke, or became broken.] — [Said of water, and of sand, † It became rippled by the wind. And of crisp hair, † It became crimped; or became rimpled, as though crimped. (In these senses it is used in the S in art. حَبَكَ, &c. See حَبَاكَ.) Also said of the skin, † It became wrinkled: see تَغَضَّنَ. Said of a garment, or piece of cloth, and of a coat of mail, and skin, † It became folded, and it became creased, much, or in several, or many places. See an ex. below, voice كَسَرَ.] — [And hence, as meaning, † It became contracted,] said also of the eye. (TA in art. خَشَعَ.) [See 1.] — † He was, or became, languid, or loose in the joints. And † He affected languor, or languidness: a very common signification.] You say, † فِيهِ تَخَسُّرٌ وَتَكْسَرٌ, [In him is effeminacy, and affectation of languor or languidness]. (A.) And one says of an effeminate man, † تَكْسَرُ فِي كَلَامِهِ, [He affected languor, or languidness, in his speech], (IDrd, O, voce تَفَرَّقَ,) and also مَشِيَّتِهِ [his walk]. (K, ibid.) See also 7.

7. انكسر, quasi-pass. of 1, (S, A, Msb, K,) [It broke, or became broken.] You say, † انكسرتُ and انكسارًا. (Sb, TA. See 1.) — انكسرت السهام على الرؤوس + The portions became fractional to the several heads; were not divisible into whole numbers. (Msb.) — انكسر الشعر + The poetry became [broken, or] incorrect in measure. (TA.) — انكسر القوم + The people became broken, or defeated. — انكسر خصبي + [My adversary became defeated.] (A.) — انكسرت نفسه + His spirit became broken, or subdued: and انكسر, alone, he became broken in spirit; his sharpness of temper, vehemence of mind, or fierceness, became broken, or subdued; he became meek, gentle, or humble.] — انكسر, said of a man, also signifies, very frequently, † He became

languid, or languishing. See the act. part. n., below. And see 5.] انكسار and فتر and ضَعْفٌ are syn. (S, art. فتر.) — انكسر عن الشيء + He lacked power, or ability, to do, or accomplish the thing. And انكسر [alone] + He, or it, (said of anything, [man or beast,]) remitted, flagged, or became remiss, in an affair, lacking power, or ability, to perform, or accomplish, it. (TA.) — انكسر نظر الطرف + The look of the eye, or eyes, became languid, or languishing; syn. فتر. (IKtt, in TA, art. فتر.) And انكسر طرفه + [His eye, or eyes, or sight, became languid, or languishing, or not sharp]. (T, K, art. فتر.) — Also انكسر, said of the coldness of water, [and of cold, absolutely, and of the heat of water,] and of heat, [absolutely,] and of anything, (TA,) for instance, of a price, and so كسر + (Fr. in TA, art. قط,) † It abated, or became allayed; or, [said of heat,] it became languid, or faint. (TA.) — Said of dough, † It became soft, and leavened, or good, and fit to be baked. (TA.) — [Said of a garment, or piece of cloth, and skin, † It became folded; it became creased. Ex.:] انكسر الثياب أول طيها حتى تنكسر على طيها [He folds the garments, or pieces of cloth, the first time of folding them, so that they may crease agreeably with his folding]. (S, K, voce قَسَمِي.) [In one copy of the S, I find تنكسر in the place of تَنكسر, which latter reading I find in a better copy of the same work.]

8: see 1, first sentence.

كسر: see كسر, throughout. — † A fraction, or broken part of an integral, as the half, and the tenth, and the fifth; (Msb;) what does not amount to an integral portion: (K:) pl. كُسُورٌ. (A, Msb.) You say, ضرب الحساب الكسور بعضها بعضا + [The calculators multiplied the fractions together]. (A.) — Little in quantity or number: (ISd, K:) as though it were a fraction of much. (ISd.) — † A crease, wrinkle, ply, plait, or fold, in skin, and in a garment or piece of cloth; (JK, S, * K, * voce غَرَّ, in the CK غَرَّ; and so accord. to the explanation of the pl. in the present art. in the TA;) as also مَكْسَرٌ: (accord. to the explanations of its pl. in the S, Mgh, Msb voce غَضَنَ:) pl. of the former كُسُورٌ: (JK, S, voce غَرَّ; and TA in the present art.); and of the latter, مَكَايِرُ. (S, Mgh, Msb, voce غَضَنَ; &c.) — See also كُسُورٌ, below. — [As a conventional term in grammar, A vowel-sound, well known; the sign for which is termed كُسْرَةٌ.]

كسر and كسر, (S, K, &c.,) the latter of which is [said to be] of higher authority (أعلى) than the former, [but this is doubtful, for the former is certainly the more common,] (TA.)

A portion of a limb : or a complete limb : (K:) or a limb by itself, which is not mixed with another : (TA:) or half of a bone, with the flesh that is upon it : (K:) or a bone upon which there is not much flesh, (S, K,) and which is broken; otherwise it is not thus called : (S) or any bone : (AHeyth:) or a limb of a camel : (TA:) or of a human being or other : (ISd, TA:) pl. [of pauc.] أَكْسَارُ (TA) and [of mult.] كُسُورُ. (S, TA.) — كُسْرُ قَبِيحٍ, (S, K,) and كُسْرُ قَبِيحٍ, (S,) The bone of the سَاعِد [here meaning the upper half of the arm, from the part next the middle to the elbow. (El-Umawee, S, K.)] [See also قَبِيحٌ. And كسر حَسَنٌ signifies The upper part of that bone.] — Also كُسْرُ and كُسْرُ The side of a بَيْت [or tent] : (K:) or the part of [each of] the two sides thereof that descends from the طَرِيقَتَانِ [app. meaning the two outer poles of the middle row]; every tent having two such, on the right and left : (TA:) or the lowest شَقَّة [or oblong piece of cloth] of a [tent of the kind called] خَبَاءٌ : (A, K:) or the part of that شَقَّة which is folded or creased (تَكَسَّرَ وَتَشَتَّى) upon the ground : (K:) or the lowest شَقَّة of a بَيْت [or tent], that is next the ground, from where its (the tent's) two sides are folded (مِنْ حَيْثُ يَكْسُرُ جَانِبَاهُ), on thy right hand, and thy left. (ISk, S.) — Also, (K,) or كُسْرُ [only], (TA,) [but for this limitation there appears no reason,] A side (K, TA) of anything; as, [for instance,] of a desert : (TA:) pl. أَكْسَارُ and كُسُورُ [app. in all the senses: see above]. (K.) — أَكْسَارُ, قِدْرُ كِسْرٍ, (TA,) and جَفَنَةُ أَكْسَارٍ (IAar,) and إِنَاءُ أَكْسَارٍ (IAar,) A cooking-pot, (TA,) and a vessel, (IAar,) and a bowl, (K,) large, and [composed of several pieces] joined together : (IAar, K:) because of its greatness or its oldness: as though, in the second and following phrases, the term كسر applied to every distinct part of it. (TA.) — See also كُسُورُ, below.

كُسْرَةٌ + A defeat. You say, وَقَعَ عَلَيْهِمُ الْكُسْرَةُ, Defeat befell them. (Msb.) — See also كُسْرُ.

كُسْرَةٌ (in some copies of the K كُسْرُ, but this is a mistake, TA,) A piece of a broken thing : (S, K:) or rather a piece broken from a thing : (TA:) or a fragment, or broken piece, of a thing : (Msb:) pl. كُسْرٌ. (S, Msb, K.) You say, كُسْرَةٌ مِنَ الْخُبْزِ, A broken piece of bread. (Msb.) See also كُسَارُ.

كُسْرِي and كُسْرِي, (S, Msb, K,) the former of which is the more chaste, accord. to Th and others, and it alone is allowed by Aboo-Amr Ibn-El-'Alà, (Msb,) A name (TA) applied to the king of the Persians, (Msb, K, TA,) or a

surname of the kings of the Persians, (S,) like التَّجَاشِي, a name of the king of Abyssinia, (TA), arabicized from خُسْرُو, (S, K,) which means "possessing ample dominion," (K,) in the Persian language: so they say: but خُسْرُو is itself arabicized from خُوش رُو, which means, in that language, "goodly in countenance": (TA:) [but that خُسْرُو is an arabicized word may reasonably be doubted:] accord. to IDrst, it is changed into كُسْرِي because there is no word in Arabic having the first letter with damm and ending with و; and the خ is changed into ك to shew that it is Arabicized : (MF:) the pl. is أَكْسَارَةٌ, (S, Msb, K,) contr. to analogy, (S,) and كَسَابِرَةٌ and أَكْسَابِرُ and كُسُورُ, (K,) [all of which are also] contr. to analogy : (TA:) by rule it should be كُسْرُونُ, like عِمْسُونُ (S, K) and مُوسُونُ. (S.)

كُسْرِيٌّ : see كُسْرِيٌّ.

كُسْرِيٌّ and كُسْرِيٌّ Of, or relating to, كُسْرِي; rel. ns. from كُسْرِي : (S, Msb, K:) and كُسْرِيٌّ alone is the rel. n. from كُسْرِي. (Msb.) [In the TA, it is said that one should not say كُسْرِيٌّ; but it seems that what is not allowable is كُسْرِي.]

كُسَارٌ and كُسَارَةٌ [Fragments, or broken pieces or particles, that fall from a thing:] what breaks from a thing : (Sgh:) or what breaks in pieces from a thing, (K, TA,) and falls : (TA:) fragments, or broken pieces or particles, (دَقَاقٌ, ISk, S, and حُطَامٌ, S,) of fire-wood. (ISk, S.) You speak of the كُسَار of glass, and of a mug, and of aloes-wood. (A.)

كُسُورٌ + The turnings, bendings, or windings, (مَعَاطِفُ, K, TA,) and parts eaten away by torrents, (جَرَفَةٌ, TA,) and ravines, (شُعَابُ, K, TA,) of valleys, (K, TA,) and of mountains : (TA:) a pl. without a sing. : (K:) you do not say كُسْرُ الْوَادِي nor كُسْرُ الْوَادِي. (TA.) — كُسُورٌ † A land having [places of] ascent and descent. (S, A.) — See also كُسْرُ and كُسْرُ.

كُسِيرٌ i.q. مَكْسُورٌ, [Broken,] (S, K,) applied to a thing : (S:) and so the fem., without ة : (TA:) pl. كُسْرِي, (S, K,) like as مَرْضَى is pl. of مَرِيضٌ, (S,) and كَسَارِي : (K:) [and مَكْسِيرٌ is pl. of مَكْسُورٌ:] Abu-l-Hasan says, that Sb mentions the pl. مَكْسِيرٌ because it is of a kind proper to substs. (TA.) — نَاقَةٌ كُسِيرٌ (S, K) i.q. مَكْسُورَةٌ [lit., A broken she-camel,] (K,) is like the phrase كَفَّ خَضِيبٌ, (S, TA,) meaning مَخْضُوبَةٌ : (TA:) or a she-camel having one of

its legs broken : (Mgh:) and شَاةٌ كُسِيرٌ a sheep, or goat, having one of its legs broken : كُسِيرٌ being of the measure فَعِيل in the sense of the measure مَفْعُول : (Mgh, Msb:) and كُسِيرَةٌ also, [app. as an epithet in which the quality of a subst. is predominant,] like نَطِيجَةٌ : (Msb:) كُسِيرٌ, occurring in a trad. is explained as signifying a sheep, or goat, having a broken leg, that cannot walk; (IAth, Mgh;) but this requires consideration. (Mgh.)

كَايِرٌ [Breaking]; fem. with ة : pl. masc. and fem. كُسْرٌ; and pl. fem. كَوَاسِرٌ also. (K.) — † Folding or doubling, and leaning or reclining upon, a pillow or cushion. Hence the following, in a trad. of 'Omar, أَحَدُهُمْ كَايِرًا وَسَادَهُ, meaning, † Not one of them ceases to fold or double his pillow or cushion at the abode of a woman whose husband is absent in war, and to lean or recline upon it, and enter upon discourse with her. (IAth, TA.) — † An eagle, (A, K,) and a hawk or falcon, (A,) contracting his wings, (A, K,) or contracting them somewhat, so that he may descend in his flight, (TA,) or in order to alight. (A, K.) — الْكَاسِرُ † The eagle. (S, M, K.)

الإِكْسِيرُ i. q. الْكَيْمِيَّةُ q. v. (Sgh, K.)

جَمْعُ التَّكْسِيرِ + [The broken plural;] the plural in which the composition of the singular is changed; (K;) the change being either apparent, as in رَجُلَانِ, pl. of رَجُلٌ, or understood, as in فُلُكٌ, which is both sing. and pl., for the dammeh in the sing. in this case is like the dammeh of قُفْلٌ, and that in the pl. is like that of أُسْدٌ. (Ibn-'Akeel: see Dieterici's "Alfijjah" &c., pp. 329 and 330.) — Also تَكْسِيرٌ + [The area of a circle]: in the circle are three things: دَوْرٌ [or circumference] and قُطْرٌ [or diameter] and تَكْسِيرٌ [or area], which [last] is the product of the multiplication of the half of the قطر by the half of the دور: and it is sometimes called مَسَاحَةٌ. You say, مَا تَكْسِيرُ دَائِرَةٍ قُطْرُهَا سَبْعَةٌ وَدَوْرُهَا اثْنَانِ وَعِشْرُونَ [What is the area of a circle of which the diameter is seven and its circumference two-and-twenty?]: and the answer is ثَمَانِيَةٌ وَثَلَاثُونَ وَنِصْفٌ [Eight-and-thirty and a half]. (TA.) [It is scarcely necessary to add that this is not perfectly exact.]

مَكْسِرٌ A place of breaking, (K, TA,) of anything. (TA.) You say, عَوْدٌ صَلْبُ الْمَكْسِرِ [Wood, or a piece of wood, or a branch, or twig, hard in the place of breaking,] when you know its goodness by its breaking: (S, A:) and عَوْدٌ طَيِّبُ الْمَكْسِرِ [Wood, &c., good in the place of breaking,] i. e. approved. (K.) — Hence, رَجُلٌ صَلْبُ الْمَكْسِرِ (A, L) † A man who bears up

against difficulty, distress, or adversity: because one breaks a piece of wood, to try if it be hard or soft. (TA.) And of a pl. number, هُمُ فَلَانٌ هَشَ الْمَكْسِرِ. (A.) And هَشَ الْمَكْسِرِ (TA,) and هَشَ الْمَكْسِرِ (TA in art. هَشَ, q.v.), + [Such a one is easy, or compliant, when asked], which is an expression of praise when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; and of dispraise when it means [lit.] that he is one whose wood is weak. (TA.) And هَشَ طَيِّبٌ فَلَانٌ طَيِّبٌ + Such a one is praised when tried, proved, or tested: (S, TA:) and هَشَ الْمَكْسِرِ [dispraised when tried, &c.]. (TA.) [Wherefore it is said that] مَكْسِرٌ also signifies + The internal state; an internal, or intrinsic, quality; the intrinsic, or real, as opposed to the apparent, state, or to the aspect; syn. مَخْبِرٌ. (K.) — Also مَكْسِرٌ The lowest part (أَصْلُ K, TA) of anything; and especially of a tree, where the branches are broken off. (TA.) — [Hence] it is said to be metonymically used as meaning † Old property. (TA voce فَرَعٌ.) — See also كَسْرٌ.

مَكْسُورٌ: see كَسِيرٌ. — سَوَظٌ مَكْسُورٌ + A soft, weak, whip. (TA.)

مَكْسِرٌ pass. part. n. of 2, q.v. — See also مَكْسِرٌ, with which it is made synonymous. — † A valley whose كُورٌ (q.v.) flow with water: (K:) or are made to flow: (Th:) accord. to one relation of a saying in which it occurs, it is مَكْسِرٌ. (TA.)

مَكْسِرِيٌّ or مَكْسِرِيٌّ (S,) or مَكْسِرِيٌّ (ISd, K,) Such a one is my neighbour; (S;) the كَسْرٌ (q.v.) of his tent is next the كَسْرٌ of my tent. (S, ISd, K.)

مَكْسِرٌ has for its pl. مَكْسِرِيٌّ, which is extr.; like مَسَاحِقُ, pl. of مَسَاحِقٌ. (TA in art. سَق.) — رَأَيْتُهُ مُنْكَسِرًا † I saw him in a languid, or languishing state. (A.)

كسط

كُطٌ i. q. قُطٌ (K) The wood with which one fumigates; being a dial. var. of the latter. (TA.)

[كسع

كسف

كسل

كسر

كو

See Supplement.

كش

See كَت and Supplement.]

كشأ

1. كَشَأَ, aor. ٤, He ate cucumber. (S.) — كَشَأَ, (S, K,) inf. n. كَشِيٌّ, (S,) He ate food: (TA:) or he ate food in the same manner as one eats cucumbers; (AZ, S, K;) chewing with the extreme grinders, or filling the mouth, (خَضْمًا,) as in eating cucumbers and the like. (TA.) — كَشَأَ and كَشَأَ, He ate flesh-meat: [the latter] only used with reference to flesh-meat. (TA.) — كَشَأَ He ate a piece of كَشِيٍّ. (TA.) [See also 4 and 5.] — كَشِيٌّ مِنَ الطَّعَامِ, aor. ٤, inf. n. كَشَأَ and كَشَأَ (K) and, accord. to some, كَشِيٌّ; (TA;) and كَشِيٌّ; (K;) He was, or became, filled with food. (K.) — كَشَأَ, (S, K,) inf. n. كَشِيٌّ; (S;) and كَشَأَ; (El-Umawee, S, K;) He roasted meat until it became dry. (AA, S, K.) — كَشِيٌّ It (a skin for water &c.) had its inner skin appearing through its outer; (K;) as happens when a skin has been long folded, and has dried and broken in that state. (TA.) — كَشَتَتْ يَدُهُ His hand chapped; or its skin became rough and corrugated. (K.) — كَشَأَ He peeled a thing: (Fr, K:) used with reference to a hide. (TA.) — كَشَأَ وَسَطَهُ He smote and cut his, or its, middle with a sword. (K, TA.) — كَشَأَ Inivit feminam. (K.)

2: see 1.

4. كَشَأَ He ate كَشِيٍّ. (TA.) — And see 1.

5. كَشَأَ اللَّحْمَ He ate dry meat [see كَشِيٌّ], (S,) and was filled with it. (TA.) See 1. — كَشَأَ It became peeled. (K.) — كَشَأَ الأديمَ The hide became peeled: [i.e., its outer layer of skin, or scarf-skin, was shaven, or scraped off]. (S.)

كَشِيٌّ inf. n. of 1, q.v. — Roughness and corrugation [or chapping] in the skin of the hand. (TA.)

كَشِيٌّ and كَشِيٌّ Filled with food. (K.) — كَشِيٌّ Meat roasted until it becomes dry. (S.)

كُشَاةٌ A vice, fault, defect, blemish, or something amiss. (K.)

كشب

1. كَشَبَ, aor. ٤, inf. n. كَشِبٌ; and كَشَبَ, inf. n. كَشِبٌ; He ate flesh-meat and the like with vehemence. (K, TA.)

2: see 1.

كشت

كَشَوْتُ and كَشَوْتُ and كَشَوْتُ (S, K) and كَشَوْتُ (of the fem. gender, Ibn-Buzruj, in TA, voce هَنْدَبٌ) and كَشَوْتُ but this last is a bad word, (K,) [as also كَشَوْتُ and كَشَوْتُ,] [A species of cuscuta, or dodder;] a certain plant that clings to the branches of trees, having no

root in the earth. (S, K.) [See also الشَّجَرَةُ الْخَبِيثَةُ, in art. خَبِثَ. And see الْقَدُّ and سَكْرٌ.] — A poet says,

• هُوَ الْكَشُوثُ فَلَا أَصْلَ وَلَا وَرَقَ
• وَلَا نَسِيمَ وَلَا ظِلَّ وَلَا ثَمَرَ

[He is the Kashooth: therefore (he has) no root nor leaves nor fragrance, nor shade nor fruit]. (S.)

كشع

1. كَشَعَ لَهُ بِالْعَدَاوَةِ; and كَشَعَهُ (S, L, K,) inf. n. كَشَاخٌ and كَشَاخَةٌ; (L;) signify the same, (S, K,) He determined, or resolved, upon enmity to him: (L:) was inimical to him, (L, K,) and broke friendship with him: (L:) hated him and was inimical to him: bore a secret enmity to him. (L.) — كَشَعَ He dispersed, (S, K,) and drove away, (S,) a people. (S, K.) — كَشَعُوا عَنِ الْمَاءِ, and كَشَعُوا, They (a people, S) dispersed from the water: (S, K:) they went away from it, and dispersed: (TA:) they went back from it. (T.) — كَشَعَ He went back; retired. (A.) — كَشَعَهُ He pierced, or stabbed, him in the part called كَشَعٌ. (TA.) — كَشَعَ; (L;) and كَشَعَ, (Kr, L,) inf. n. كَشِيْعٌ; (K;) He cauterized, (K,) or marked with a hot iron, a camel (L) in the part called كَشَعٌ. (L, K.) — كَشَعَ, inf. n. كَشَعٌ, He had a pain in his كَشَعٌ. (L.) — Also, (inf. n. as above, S,) He was cauterized for the disease called كَشَعٌ. (S, L, K.)

2: }
3: } see 1.
7: }

كَشَعٌ The حَتَّى [i.e. the flank; or part between the false ribs and the hip; also explained in the TA by the word خَاصِرَةٌ]: (L:) or the part between the hypochondre and the false ribs, (S, L, K,) and from near the navel to the portion of flesh and sinew next the back-bone: (L:) the part against which the sword hangs when a man is wearing it; and the part corresponding thereto on the other side: (T:) or each of the two sides of the belly, externally and internally, [or behind and before]; and so in a horse: (M:) or the waist: [see a verse of Imra-el-Kays cited voce مَذَلَّل:] or the part from the top, or projecting portion, of the haunch-bone to the armpit: (L:) pl. كَشَوْنٌ. (A.) — كَشَعَ He determined upon a thing, or affair, and persevered in his determination. (T.) [See an ex. voce أَب.] — كَشَعَ عَلَى الْأَمْرِ — أَبٌ He determined, or resolved, upon the thing, or affair, in his mind, syn. أَضَمَّهُ: (S, A, K:) and hid it, or concealed it: (S, K:) or, accord. to the L, and

4. **اكعب**, inf. n. **اِكْعَابٌ**, *He hastened*: (K:) or *he went away, paying no regard to anything*: (TA:) or, inf. n. **كَعَابٌ**, *he went away injuriously* (**مُضَارًّا** [an act. part. n.]) *not caring for what was behind him, [or for the people whom he left behind him]: like كَلَّلَ*. (Abou-Sa'eed.)

كُفْبٌ Any joint, juncture, or place of division, of the bones. (K.) — Also, [and more commonly, The ankle-bone, or *talus*;] in a man, *what projects above the tarsus, where the foot is set on*; (TA;) *what projects above the foot*; (K;) the bone that projects at the place of junction of the shank and the foot; (AA, Aṣ, S, Mṣb;) each foot has two bones thus termed; one on the right and the other on the left; (Mṣb;) *each of the two bones that project on either side of the foot*: (K, TA:) or the ankle-joint, or tarsal-joint; the joint that is between the shank and the foot: (IAṣr, &c., Mṣb:) Aṣ rejected the saying of the [common] people, that it is in the upper part (**ظَهْرُ**) of the foot: (S:) some persons say, that it is each of the two bones that are in the upper part (**ظَهْرُ**) of the foot: so say the Shee'ah: and in like manner Yaḥyà Ibn-El-Hārith speaks of the **كِعَاب** as in the middle of the foot: (TA:) pl. [of pauc.] **أَكْعَبٌ** and [of mult.] **كُعُوبٌ** and **كِعَابٌ**. (K.) — **كِعَابٌ** *A girl the heads of whose bones are not big [or prominent]*. — Also employed with reference to any quadruped; meaning, in a horse, *What is between each وَظِيفٌ and سَاقٌ: or between the bone of the وَظِيفٌ and the bone of the سَاقٌ; which projects backwards*: [by this is meant, not the fetlock-joint, or hind fetlock-joint, but the hock: for it has been shown, voce **عَرْقُوبٌ**, that the term **كُعْبٌ**, with reference to quadrupeds, is sometimes applied to what anatomists term the *tarsus*]. (TA.) — **كُعْبٌ** and **كُعْبَةٌ** [An ossicle] with which one plays; [a play-bone; a cochal-bone; the superior bone of the tarsus, called by anatomists *astragalus* or *os tali*, a little bone, somewhat oblong, taken from the foot of a sheep, or the like, thrown in play, like a die: (Lh, K:) the die (**فَصٌّ**) that is used in the game of tables, or backgammon, (**النُّرْدُ**); (TA;) [any die that is used in play]: pl. (of the former word, TA) **كِعَابٌ** and (of the latter, TA,) **كُعْبٌ** and **كُعْبَاتٌ**. (K: the last so written accord. to the TA; but in the CḲ **كُعْبَاتٌ**.) The playing with the **كعب** is forbidden [Kur v. 92]. (TA.) — A conventional term of arithmeticians [a cube]. (K.) — † *A piece of clarified butter*; (S;) such [a lump, or compact piece] as is termed **كُتْلَةٌ**, thereof: (K:) and [a lump] of dates [compacted together]: (M, voce **فِدْرَةٌ**;) *a piece of clarified butter, or of fat or grease*. (TA.) — † *What is termed a صَبَةٌ (or what is poured out at once, or what*

remains in a vessel, &c., or a small quantity, of milk, (K,) or of clarified butter. (TA.) — † [A knot, or joint, of a reed or cane:] *what is between each two internodal portions of a reed or cane*; (K;) the prominent part that is at the extremity of each of the internodal portions of a spear [of reed or cane]: (S:) or an internodal portion, or portion that is between each two knots, or joints, of a reed or cane: (Mṣb:) pl. **كُعُوبٌ** and **كِعَابٌ**. (TA.) — By **صاروا كعابا**, in the following verse,

• رَأَيْتُ الشَّعْبَ مِنْ كُعْبٍ وَكَانُوا •
• مِنَ الشَّنَائِنِ قَدْ صَارُوا كِعَابًا •

the poet means, they were divided and opposed in mind or opinion, so that each portion that was of one mind, or opinion, became a party by itself. (AAF.) [He seems to compare them to play-bones thrown on the ground; or to the several joints, or knots, of a reed, or cane; or to a spear not equal, or uniform, in the joints, or knots, of its cane-shaft.] — **رَمَحَ بِكُعْبٍ وَاحِدٍ** *A spear with equal, or uniform, knots, or joints; not having one knot, or joint, thicker than another*. (TA.) — † *Eminence, or nobility, and glory*. (K.) — **رَجُلٌ عَلِيٌّ الْكُعْبِ** *A man eminent, or noble, and successful in his enterprises*. (TA.) — **أَعْلَى اللَّهُ كُعْبُهُ** *May God exalt his glory!* (TA, from a trad.) — **لَا يَزَالُ كُعْبُكَ عَلِيًّا** *May thy glory not cease to be exalted!* See **عَالٍ**, in art. **علو**. (TA.) — **عَلَا كُعْبُكَ بِي** *Thy nobility, or glory, hath exalted me*. (TA.) — This signification is taken from the **كُعْب** of a cane: and **كُعْبٌ** is applied to *Anything elevated*. (IAth.)

كُعْبٌ *A girl's, or woman's, breast*, (K,) that is swelling, prominent, or protuberant. (TA.) See also **كَاعِبٌ**.

كُعْبَةٌ see **كُعْبٌ**. — *Any square [or cubic] house, or chamber, or the like*. (K.) — A chamber of the kind called **غُرْفَةٌ**: (K:) thought by ISd to be so called because of its square [or cubic] form. (TA.) — **الْبَيْتُ الْكُعْبَةُ** *The Sacred House*; [the square, or cubic, building, in the centre of the Temple of Mekkeh]: (S, K:) said to be so called because of its square [or cubic] form: (S:) or because of its height and its square form: also called **الْبَيْتُ الْكُعْبَةُ** [The Ka'abeh of the House (of God)]. (TA.) — **الْكِعَابَاتُ**, (K,) or **دُؤَالِ الْكِعَابَاتِ**, (S, K,) *A house [or temple] belonging to the tribe of Rabee'ah, who used to compass it, or perform circuits round it, [as is done round the Ka'abeh of Mekkeh]*. (S, K: in one copy of the S, written **الْكُعْبَاتِ**.)

كُعْبَةٌ *A girl's virginity, or maidenhead*: (K:) [the virgineal membrane: as shown by a verse cited in the TA.]

كُعُوبٌ: see **كُعْبَةٌ**.

كُعْبَةٌ *A نُونَةٌ of hair: this is made by a woman's disposing her hair in four plaits, and inserting them, one in another; thus they (i.e. the plaits, TA) become [what are termed] كُعُوبٌ* [a coll. gen. n., of which **كُعْبَةٌ** is the n. un.]. (K.) — Also, and **كُعْبِيَّةٌ**, *A certain mode of combing, or dressing, the hair*. (K.) — [These words are inserted in this art. in the K: but I think that they should be in a separate art., as quadriliteral-radical words; being of the same class as **سِمَسَارٌ** &c.]

كَاعِبَةٌ *A virgin*. (TA.) See **كَاعِبٌ**.

جَارِيَةٌ كَاعِبٌ, (this is the most common of the epithets here mentioned, TA,) and **كُعَابٌ**, (S, K,) and **مُكْعَبٌ**, (K,) and **كَاعِبَةٌ**, (KL,) and, as written by some, **مُكْعَبَةٌ**, (TA,) *A girl whose breasts are beginning to swell, or become prominent, or protuberant*: (IAth, S:) or *having swelling, prominent, or protuberant, breasts*: see 1: (K, TA:) pl. of the first **كُؤَاعِبٌ** and [of the first or second] **كِعَابٌ**; the latter mentioned by Th; the former occurring in the Kur lxxviii. 33. (TA.) — **تُدْنِي كَاعِبٌ**, and **مُكْعَبٌ**, and **مُكْعَبٌ**, (in some copies of the K, **مُكْعَبٌ**, in either case extr., [the forms being those of pass. part. ns., and the signification that of an act. part. n.,]) and **مُتَكْعَبٌ**, *A girl's breast that is swelling, prominent, or protuberant*: (K:) [or beginning to swell, &c.: see 1, and see also **كُعْبٌ**].

مُكْعَبٌ see **كَاعِبٌ**. — **أَبْرَدٌ**, (S, K,) and a garment, or piece of cloth, *variegated, or figured*, (S, K,) with squares. (Lh, S.) Some explain it as signifying variegated, or figured, without applying it particularly to a garment, or piece of cloth, or to a **برد**. (TA.) — A garment, or piece of cloth, *folded hard or firmly*, (S, K,) accord. to some, in a square form. (TA.) — **وَجْهٌ مُكْعَبٌ** *A hard and projecting face*. (TA.) — **مُكْعَبَةٌ** *The kind of basket called دُؤَالَةٌ* (K) and **شُؤْرَةٌ** and **وَشْحَةٌ**. (TA.)

مُكْعَبٌ: see **كَاعِبٌ** and 1.

مُتَكْعَبٌ: see **كَاعِبٌ**.

[كعب

See Supplement.]

كعب

4. **اكعبت**, (inf. n. **اِكْعَاتٌ**, TA,) *He went away quickly*. (TS, K.) — **اكعبت** *He sat down*. (TS, K.) — **اكعبت** *He mounted [his beast] swollen with anger*. (TS, K.)

كُفْتُ Short: fem. with ة (S, K:) an epithet applied to a man, and, with ة, to a woman. (AZ, S.)

كُتَّة The cover of a glass bottle. (K.) So in the scholia in certain of the copies of the S, relied upon for accuracy. (TS, L.)

كُغَيْت The [bird called] **بُئْبُل**: (S, K:) a small bird (**عَصْفُور**) called by the people of El-Medeeneh **نُغْر**: (IAth:) pl. **كُغَات**. (S, K.)

كعب

Q. 2. **تَكْعَبَتِ الْعَرَارَةُ** The **عَرَارَة** (with an unpointed **ع**, meftooḥah, the name of a certain plant; (TA:) in the CK, **غَرَارَة**, or sack;) became collected together, and round. (K.)

كُغَب (as also **كُغَب**, TA) A large (and full and prominent, TA) pubes, (S, K,) or pudendum: (TA:) a prominent, compact, pubes. (Fr.) Pudendum muliebne. (ISk.) — **كُغَب** (as also **كُغَب**, TA) A woman having a large (and full and prominent, TA) pubes, (K,) or pudendum. (TA.)

كعبد

كُعْدَب and **كُعْدَبَة** A base, unmanly, person. (K.)

كُعْدَبَة Bubbles that float upon the surface of water; (K;) resulting from rain: (TA:) a bubble floating upon the surface of water &c. (TA): or a spider's web: (AA:) — Also, Stones. (TA.) — All these significations are also assigned to **جُعْدَبَة**. (TA, art. **جعدب**, q. v.)

كعر

كعس

See Supplement.]

كعسب

Q. 1. **كُعَسَب** He ran (K) vehemently: like **كُعَسَم**: (TA:) and fled: (K:) like **كُعَسَم**: (TA:) or he ran slowly: or he walked quickly: or he walked in the manner of a drunken man. (K.)

كعكب

كُعْكَب &c.: see art. **كعب**.

كعل

كعر

See Supplement.]

كعنب

كُعْنَب Short: (K:) an epithet applied to a

man. (Az.) = **الْكُعْنَب** and **الْكُعَانِب** The lion. (K.) = **كُعَانِب** Knobs, or protuberances, (**عُجْر**) of the head. (K.) **كُعْنَب** A man having knobs, or protuberances, (**عُجْر**) on his head. (K.)

تَيْسٌ مُكْعَنْبُ الْقَرْنِ A he-goat having the horn curved so as to resemble a ring: (K:) like **مُشْعَنْب**, q. v. (TA.)

كغد

كَاغِد, (Msb, K,) and **كَاغِذ**, (L, TA,) Paper; syn. **قِرطاس** [which seems to be properly paper made of the papyrus]: (K:) a Persian word, (L,) arabicized. (L, K.) The **د** is sometimes changed into **ذ**, (Msb, TA,) and into **ط**. (TA.) **كَاغِذِيٌّ** A maker, or seller, of paper.]

كغذ

كَاغِذ i. q. **كَاغِد**. (L, K.)

كفا

1. **كَفَأَ** He turned a thing over; as a man turns over a cake of bread in his hand until it becomes even. **كَفَأَ** occurs in a trad. respecting the Day of Resurrection, accord. to one relation, for **بُكْفَأَ**, in this sense: it is said that the earth will be like a single cake of bread, which God will turn over in his hand, as a man in a journey turns over a cake of bread. (TA.) **كَفَأَ**, (Ks, S, K,) inf. n. **كَفَأَ** and **كَفَأَ**; (TA:) and **اِكْفَأَ**, (IAqr, S, K,) and **اِكْفَأَ**; (S, K;) but the first word is said to be the most chaste; He inverted, or turned upside-down, (S, K,) a vessel &c. (S, TA.) [You say] **كُفِّنَتْ جَفَنَتُهُ** [His bowl was turned upside-down; meaning] **فُهِقَ رَفْدُهُ**: a phrase similar to **فُهِقَ رَفْدُهُ**. (A in art. **رفد**.) — **كَفَأَ** (TA) and **اِكْفَأَ**, (Ks, S, K,) the latter of a rare dial., accord. to Ks, and rejected by As, (TA,) He inclined, or made to turn aside or incline, (S, K,) a bow, in shooting with it, and a vessel, (Ks, S,) &c. (TA.) And **اِكْفَأَ** (TA) and **اِكْفَأَ**, (K,) and **اِكْفَأَ** (TA) He, or it, inclined: intrans. (K, TA.) — **كَفَأَ**, (S, TA,) He turned him away, or back from a thing; (S, K, TA;) as from a thing that he desired to do, to another thing. (S, TA.) And **كَفَأَ عَنْ شَيْءٍ** He turned away, or back, from a thing: intrans. (TA.) [See also 4 and 7.] **كَفَأَ الْقَوْمُ** The people turned away, or back. (K.) [See also 7.] — **كَفَأَ** He drove away a man, (K,) or camels. (L.) — **كَفَأَ الْإِبِلَ** He made an assault upon the camels, and took them away. (TA.) — **كَفَأَ** He followed, or pursued, another. (K.) — **كَفَأَ الْغَنَمَ فِي الشَّعْبِ** The sheep entered

the ravine. (K.) — **كَفَأَ لَوْنَهُ**, and **اِكْفَأَ لَوْنَهُ**, (TA,) and **اِكْفَأَ لَوْنَهُ**, (K,) (as also **اِكْفَأَ لَوْنَهُ**, TA,) **اِكْفَأَ لَوْنَهُ**; His, or its, colour changed. (K.)

3. **كَفَأَ** and **مُكَافَأَ** inf. n. **كَفَأَ**, He requited, compensated, or recompensed, him for a thing. (S, K.) — **كَفَأَ** — **مَا لِي بِهِ قَبْلَ وَلَا كِفَاءَ** I have not power to requite him. (S.) — **كَفَأَ**, (K,) inf. n. **مُكَافَأَ** and **كَفَأَ**, (TA,) He was like him; was equal to him; equalled him. (K.) — **كَفَأَ** He watched him; observed him. (K.) — **كَفَأَ**, (K,) inf. n. **مُكَافَأَ**, (TA,) He repelled; turned, or put away; kept away, or off; withstood, or resisted. (K, TA.) — **كَفَأَ بَيْنَ فَارِسَيْنِ** He thrust this horseman, and then that, with his spear. (K, TA.) — **كَفَأَ بَيْنَ الْبَعِيرَيْنِ** He stabbed this camel, and then that. (Z.) — **لَا مُكَافَأَةَ عِنْدِي فِي كَذَا** There is no concealment with me in respect of such a thing; as also **لَا مُحَاجَاةَ**. (TA in art. **حجو**.)

4. See 1, in four places. — **اِكْفَأَ فِي سَبِيلِهِ عَنِ الْقَصْدِ**, (TA,) or **كَفَأَ**, (K,) He deviated, or turned aside, in his journey, from the object he had in view. (K, TA.) — **اِكْفَأَ الْإِبِلَ كَفَاتَيْنِ** He divided the camels into two equal numbers, setting apart the one half for breeding during one year, and the other half for breeding during the next. It was esteemed the best plan, by the Arabs, to leave a she-camel for one year after her breeding, without suffering the stallion to cover her; in like manner as land is left fallow for a year. (S, TA.) — The same is also said of sheep &c. (TA.) — **اِكْفَأَ إِيْلَهُ وَغَنَمَهُ** (S, K, TA) He assigned to him the profits, (K,) or the profits for a year, (S,) of his camels and his sheep or goats; (K, TA;) i. e., their hair and wool, milk, and young ones. (S, TA.) — **اِكْفَأَتِ الْإِبِلَ** Many of the camels had young ones in their wombs. (K.) — **اِكْفَأَ النَّبْتَ** (K,) inf. n. **اِكْفَأَ**, (S,) He made for the tent a **كَفَأَ**. (S, K, TA.) — **اِكْفَأَ**, (K,) inf. n. **اِكْفَأَ**, (TA,) in poetry, accord. to a commentary on the Káfée, He used as the **رَوِي** two letters having their places of utterance near to each other; as **ط** with **د**: [such is the signification of the verb accord. to general usage in the present day:] or, accord. to the Ahkám el-Asás, he changed the **رَوِي** from **ر** to **ل**, or **ل** to **م**: or he made a similar change of one letter to another having its place of utterance near to that of the former: or it has another signification, given below, accord. to the same authority: (TA:) or he used different letters in the rhymes; (S, K;) whether letters having their places of utterance near to each other, or the contrary; (TA;) or in some **م** and in some **ن**, and in some **د**, and in some **ط**, and

like a turning aside, or starting aside, (حَيِّدَان) **كَفَتَهُ**, with violence, or vehemence. (TA.) = **كَفَتَ**, [aor. -], inf. n. **كَفْتُ**, He drove him, or urged him on, vehemently. (S.) — **كَفَتَ الشَّيْءَ إِلَيْهِ**, (aor. -, inf. n. **كَفْتُ**, S.); and **كَفَتَهُ**; (but the latter has an intensive signification; S;) **He drew the thing together to himself**, (S, K,) and contracted it, grasped it, or took it. (K.) [See an ex. of the latter verb in a verse cited voce **رَاجِلَةٌ**.] — **إِكْفَتُوا صِبْيَانَكُمْ بِاللَّيْلِ** (S) Draw together your boys, and confine them in the houses, or tents, at night. (A'Obeyd.) Said by Mohammad. — **نُهِينَا أَنْ نَكْفِتَ الثِّيَابَ فِي الصَّلَاةِ** We have been forbidden to draw together the clothes [that are upon us] in prayer: meaning, in the inclination of the body, and in prostration. (TA, from a trad.) — **كَفَتَ الدَّرْعَ بِالسِّيفِ**, aor. -; and **كَفَتَهَا**; which latter has an intensive signification; **He hung the coat of mail** [i.e. the lower part of it] by means of, or upon, the sword [which he was wearing], and then drew it together to him. Zuheyr says, describing a coat of mail, of which the wearer had hung upon the sword the redundant lower portions, and drawn it together to him,

- وَمَقَاضِي كَاتِبِي تَنْسِجُهُ الصَّبَا
- بَهْضَاءُ كَفَتَ فَضْلَهَا بِمُهْنَدٍ

[And an ample coat of mail, like the pool which the east wind ripples in transverse directions; white; the redundant lower parts of which he had hung upon the sword of Indian steel, and which he had then drawn together to him.] (TA.)

2: see 1, in two places.

3. **كَافَتْهُ** He contended with him in running, or in a race. (K.) = **مَاتَ كِفَاتًا**, and **مُكَافَةً**, He died suddenly. (K.)

7. **انْكَفَتْ** He turned away, or became averted, or diverted, [عَنْ وَجْهِهِ from his course, or design]. (K.) — **He returned** [عَنْ وَجْهِهِ from his course, or design; and] **إِلَى مَنْزِلِهِ** to his abode. (TA.) = **He, or it, became contracted**; (K;) and so **اِسْتَكْفَتْ**. (TA in art. **سَكْفٌ**.) — **It (a garment) was drawn up, or tucked up, and contracted.** (TA.) — **He was compact in make.** (K, TA.) — **He (a horse) was lean, lank, slender, light of flesh, or lank in the belly.** (K.) = **انْكَفَتْ لَوْنُهُ** His, or its, colour changed. (TA, art. **كَفَا**.)

8. **اِكْتَفَتَ الْهَالَ** He took the whole of the property, (K,) and drew it together to himself. (TA.)

10: see 7.

كَفْتُ and **كَفَيْتُ** (and **كَفْتُ**, Ks) A man

quick or swift, (S, K,) and light, active, or agile, and slender: (K:) so too a horse. (TA.) — **عَدُوْ كَفَيْتُ**, and **كَفَاتُ**, [the latter originally an inf. n.] A quick, or swift, running: and so a passing by, or through. (L.) — [Hence] **كَفْتُ** † Death. (K.) = **خُبْزُ كَفْتُ** Bread without seasoning; without savoury food. (K.) = See also **كَفْتُ**.

كَفْتُ (S, Z, K, &c.) and **كَفْتُ** (Fr. K) and **كَفْتُ** (Z) A small cooking-pot. (S, K, &c.) It is said, in a proverb, **كَفْتُ إِلَى وَتِيَّةٍ** [A small cooking-pot (put) next to a large one]: i.e. a calamity next to which is another calamity. (S, TA.) Applied to him who oppresses a man, and compels him to do that which is disagreeable to him, and then adds to his oppression of him. (A'Obeyd.) [See also Freytag, Arab. Prov. ii. 349.] = See **كَفَيْتُ**.

كَفْتُ: see **كَفْتُ** and **كَفْتُ**.

كَفْتَهُ, and **كَفْتَهُ**, A horse that leaps, springs, or bounds, with his whole body and limbs, and so that one cannot get possession of him, or obtain the mastery over him. (K.) See also art. **كَلَت**.

كَفْتُ [written without the syll. points] A certain herb. (See **كُفُّ الْكَلْبِ**, in art. **كَلَب**.)

كِفَاتٌ A place in which a thing is drawn together, or comprehended, (S, K,) and collected, or congregated. (K.) So in the words of the Kur [lxxvii. 25 and 26,] **أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا** [Have we not made the earth a place which comprehends the living and the dead? meaning **كِفَاتُ أَحْيَاءٍ وَأَمْوَاتٍ**]: (S:) Esh-Shaabee, pointing to the houses of El-Koofeh, said, **هَذِهِ كِفَاتُ الْأَحْيَاءِ**; and then, turning to its tombs, he said, **هَذِهِ كِفَاتُ الْأَمْوَاتِ**; meaning to explain the above text of the Kur: but ISd thinks, that **كِفَاتًا** in this text is an inf. n., and that **أَحْيَاءٍ** and **أَمْوَاتٍ** are governed by it in the acc. case. (TA.)

كَفَيْتُ: see **كَفْتُ**. — **One who contends with another in running, or in a race.** (TA.) **كَفَيْتُ**, as used in the following trad., in which Mohammad says, **حَبَبَ إِلَيَّ النَّسَاءَ وَالطِّيبَ**, **وَرَزَقْتُ الْكَفَيْتَ** [Women and perfumes have been made objects of love, or pleasant, to me; and I have been supplied with, or have received, &c.], signifies Food by which the body is sustained; or, sufficient to sustain life: or what sustains life: (TA:) or that by which food necessary for the support of life is drawn, or collected, together, (K,) and properly prepared for use: (TA:) [or the means of acquiring subsistence, &c.] or coition; [meaning power for coition;] so accord. to El-Hasan: or strength for coition: or certain food that was sent down to Mohammad

from heaven, of which he ate, and whereby he received strength for coition: he is related to have said, that Gabriel came to him with a cooking-pot called **الْكَفَيْتُ**, from which he derived the strength of forty men in coition: but Sgh says, in the TS, that the descent of the cooking-pot from heaven is not accepted as true by the authors on the traditions. (TA.) — See **كَفْتُ**. = **كَفَيْتُ** A traveller's provision-bag that does not lose [or suffer to escape] anything (K) of what is put into it: you say **جَرَابُ كَفَيْتٍ**: (TA:) as also **كَفْتُ**. (K.)

الْكِفَاتُ The lion. (TS, K.)

مُكَفَّتٌ One who wears two coats of mail with a garment between them: (K:) or who wears a long coat of mail, and draws together its skirt by means of hooks, or the like, to loops in its middle part, to disencumber himself of the lower part. (T.)

كفح

1. **كَفَحَهُ**, (S, K,) inf. n. **كَفْحٌ**; (S;) and **كَفَحَهُ**, inf. n. **مُكَافَحَةٌ** and **كَفَاحٌ**; (K;) [the latter form of the verb the more common;] **He faced him; confronted him; encountered him; met him face to face**: (S, K, TA:) or **he met him, or encountered him, face to face, suddenly, or unexpectedly.** (T, M.) [You say] **لَقِيْتُهُ** **كَفَاحًا**, (S,) and **مُكَافَحَةً**, and **كَفَاحًا**, (TA.) **I met him face to face.** (TA.) [And] **كَفَحَهُ اللَّهُ** God spoke to him face to face, without anything intervening between them. (TA from a trad.) — **كَفَحَهَا**, (K,) aor. -; (S;) and **كَفَحَهَا**, inf. n. as above; (K;) **He kissed her suddenly, unexpectedly, or unawares**: (K:) or **he met her face to face, or encountered her, with a hiss**: (S:) or **he kissed her with full ability, and completely, without snatching the kiss**: (T:) or **he made his skin to meet, and come in contact with hers.** (A'Obeyd.) — **كَافَحُوا** (in war) signifies **They contended together with swords face to face**: (L:) or **كَافَحُوهُمْ**, they encountered them in war face to face, having before their faces neither shield nor anything else. (As, S.) — Also **كَافَحَ عَنْهُ** **كَافَحَ** He contended for him, and defended him. (L.) — **كَافَحْتُ** **السُّمُومَ** [I faced, or encountered, the hot wind called **سُمُومٌ**]. (A.) — **كَافَحَهُ** **بِمَا سَاءَهُ** [He encountered him with that which displeased or vexed him]. (A.) — **كَافَحَهُ**, inf. n. **مُكَافَحَةٌ**, † **He refuted him by an argument, a plea, a proof, or an evidence**: as though the argument &c. were likened to a sword, or other weapon. (MF.) = **كَفَحَ لِحَامَ الدَّابَّةِ** (inf. n. **كَفَحَ**, TA,) **He drew, or pulled, the bridle and bit of the beast of carriage**; as

also أَكْفَحَهُ (K:) or, as in the T and M, كَفَحَ he pulled the beast of carriage by the bridle and bit. (TA.) [See also 4.]

3. See 1, throughout. — فَلَانٌ يُكَافِحُ الْأُمُورَ † Such a one superintends, manages, or conducts, affairs himself, or in his own person. (S, A.)

4. اكْفَحَ الدَّابَّةَ, inf. n. إِكْفَاحٌ, He put the bit to the mouth of the beast of carriage, striking the mouth with it, in order that the beast might take it into its mouth. (T, S.) — See also 1.

5. تَكَفَّحَتِ السَّيَاهِرُ † The hot winds called سَاهِرٌ met, or encountered, one another. (L.)

6. تَكَافَحُوا [They faced, confronted, or encountered, one another; or met face to face]. (A.) — تَكَافَحَتِ الْبُكَّاشُ [The rams butted one another.] (A.) — تَكَافَحَتِ الْأَمْوَاجُ † The waves met and dashed together. (A.)

أَصَابَهُ مِنَ السَّمُومِ نَفْحٌ وَمِنَ الْحَرُورِ كَفْحٌ † [A burning gust of the hot day-wind smote him, and a blast of the hot night-wind meeting him in the face]. (A.)

كَفِيحٌ A husband: (K:) so called because he beholds his wife face to face. (TA.) — A beifellow, syn. ضَجِيعٌ, (A, K,) of a woman. (TA.) — A guest coming suddenly, or unexpectedly. (K, TA.) = Like; or equal; syn. كُفْدٌ, (S, K,) and نَدِيدٌ. (TA.)

مُكَافِحٌ † One who superintends, manages, or conducts, affairs himself, or in his own person. (TA.) See 3.

كفر

1. كَفَرَ الشَّيْءُ, (S, A, Mgh, Msh, K, &c.) aor., in the sense first explained below -, (S, K, &c.) [respecting which Fei observes,] El-Farábee, whom J follows, says that it is like يَضْرِبُ, but in a trustworthy copy of the T it is written 2, and this is the proper form, because they say that كَفَرَ التَّعَمَّةُ [of which the aor. is 2] is borrowed from كَفَرَ الشَّيْءُ in the sense which is first explained below; (Msh;) and MF says, that the saying of J, following his maternal uncle Aboo-Naṣr El-Farábee, that the aor. of this verb is 2, is doubtless a mistake; but to this, [says SM,] I reply, that it is correctly -, as J and F and other leading lexicologists have said; though the aor. of the verb of كَفَرَ as meaning the contr. of إِيمَانٌ is 2; (TA;) [or, if this latter verb be taken from the former, the aor. of the former may have been originally - and 2, and general usage may have afterwards applied the aor. - to one signification, while the aor. 2 has been applied by very few persons to that signification, but by all to the significations thence

derived;] inf. n. كَفَرٌ; (S, Msh;) and كَفَرُهُ, (A, Mgh, K,) inf. n. تَكْفِيرٌ; (TA;) He veiled, concealed, hid, or covered, the thing: (S, A,* Mgh,* Msh, K:*) or he covered the thing so as to destroy it: (Az, TA:) and كَفَرَ عَلَيْهِ, aor. [and inf. n.] as above, he covered it; covered it over. (K.) You say كَفَرَ الْبَذْرَ التَّبْدُورَ He covered the sown seed with earth. (TA.) And كَفَرَ السَّحَابُ السَّمَاءَ The clouds covered the sky. (A.) Lebeed says,

فِي لَيْلَةٍ كَفَرَ النُّجُومَ عَمَامَهَا

In a night whereof the clouds that covered the sky concealed the stars. (Msh.) You say also كَفَرَهُ اللَّيْلُ, and كَفَرَ عَلَيْهِ, The night covered it with its blackness. (TA.) And كَفَرَتِ الرِّيحُ الرِّسْمَ The wind covered the trace or mark [with dust.] (A.) And كَفَرَ فَوْقَ دِرْعِهِ He clad himself with a garment over his coat of mail. And كَفَرَ دِرْعَهُ بَثُوبٍ He covered his coat of mail with a garment. (TA.) And كَفَرَ مَتَاعَهُ He put his goods in a receptacle. (TA.) And كَفَرَ أَلْمَاعَ فِي الْوِعَاءِ He covered, or concealed, the goods in the receptacle. (A.) And كَفَرَ نَفْسَهُ بِالسَّلَاحِ He covered himself with the arms. (A.) And كَفَرَ الْجَهْلُ عَلَى عِلْمٍ فَلَانَ Ignorance covered over the knowledge of such a one. (TA.) وَكَيْفَ تَكْفُرُونَ, [thus, with damm as the vowel of the aor.,] in the Kur, iii. 96, has been explained as signifying And wherefore do ye cover the familiarity and love in which ye were living? (TA.) — Hence, (Msh, TA,) كَفَرَ, (S,) and كَفَرٌ; (Msh;) and بِالنِّعْمَةِ, and كَفَرَ النِّعْمَةَ, (K;) aor. 2, (TA,) inf. n. كُفْرَانٌ, (S, K,) which is the most common form in this case, (El-Baṣāir,) and كُفُورٌ, (S, K,) and كُفْرٌ; (El-Baṣāir;) He covered, or concealed, (Msh,) and denied, or disacknowledged, the favour or benefit [conferred upon him]; (S, Msh;) he was ungrateful, or unthankful, or behaved ungratefully or unthankfully; contr. of شَكَرٌ; (S;) and he denied, or disacknowledged, and concealed, or covered, the favour or benefit of God: (K:) God's favours or benefits are the signs which show to those who have discrimination that their Creator is one, without partner, and that He has sent apostles with miraculous signs and revealed scriptures and manifest proofs. (Az, TA.) وَلَا تَكْفُرْكَ, in the prayer [termed الْقُنُوتُ], means لَا تَكْفُرْ نِعْمَتَكَ [And we will not deny, or disacknowledge, thy favour; or we will not be ungrateful, or unthankful, for it]. (Msh.) [The verb when used in this sense, seems, from what has been said above, to be a حَقِيقَةٌ عَرَفِيَّةٌ, or word so much used in a particular tropical sense as to be, in that sense,

conventionally regarded as proper.] — And hence, كَفَرَ, inf. n. كُفْرَانٌ, is used to signify [absolutely] He denied, or disacknowledged. (TA.) [See the act. part. n., below: and see 3. See also art. ف, p. 2322 a.] You say كَفَرَ بِالصَّانِعِ He denied the Creator. (Msh.) — Hence also, (TA.) كَفَرَ, (S, Msh,) aor. 2, (Msh, TA,) inf. n. كُفْرٌ, (S, Msh, K,) which is the most common form in this case, (El-Baṣāir,) and كُفْرٌ (K) and كُفْرَانٌ (Msh, K) and كُفُورٌ (K,) He disbelieved; he became an unbeliever, or infidel; contr. of آمَنَ, inf. n. إِيمَانٌ. (S, K.) You say كَفَرَ بِاللَّهِ (S, Msh) He disbelieved in God: (S:) because he who does so conceals, or covers, the truth, and the favours of the liberal Dispenser of favours [who is God]. (MF.) [Also, as shown above, He denied God.] It is related in a trad. of 'Abd-El-Melik, that he wrote to El-Hajjāj, مَنْ أَقَرَّ بِالْكَفْرِ فَخَلِّي سَبِيلَهُ, meaning, Whosoever confesses the unbelief of him who opposes the Benoo-Marwān, and goes forth against them, let him go his way. (TA.) See also كُفْرٌ, below. — [He blasphemed: a signification very common in the present day.] — Also, كَفَرَ بِكَذًا He declared himself to be clear, or quit, of such a thing. (Msh.) In this sense it is used in the Kur xiv. 27. (Msh, TA.) — And كَفَرَ also signifies He was remiss, or fell short of his duty, with respect to the law, and neglected the gratitude or thankfulness to God which was incumbent on him. So in the Kur xxx. 43; as is shown by its being opposed to عَمِلَ صَالِحًا. (TA.) = كَفَرَ لَهُ, inf. n. كُفْرٌ: see 2.

2. تَكْفِيرٌ, inf. n. كَفَرَةٌ: see 1, first signification, in three places. — Hence, كَفَرَ الذَّنْبَ It (war in the cause of God [or the like]) covered, or concealed, the crime or sin: (Mgh:) [or expiated it: or annulled it; for] تَكْفِيرٌ with respect to acts of disobedience is like إِحْبَاطٌ with respect to reward. (S, K.) The saying in the Kur [v. 70,] لَنَكْفُرَنَّهُ عَنْهُمْ سَيِّئَاتِهِمْ means, We would cover, or conceal, their sins, so that they should become as though they had not been: or it may mean, We would do away with their sins; as is indicated by another saying in the Kur [xi. 116,] “good actions do away with sins.” (El-Baṣāir.) كَفَرَ اللَّهُ عَنْهُ الذَّنْبَ signifies God effaced his sin. (Msh.) — And كَفَرَ عَنْ يَمِينِهِ [He expiated his oath;] he performed, (Msh,) or gave, (K,) what is termed كَفَّارَةٌ [i. e. a fast, or alms, for the expiation of his oath]: (Msh, K:) تَكْفِيرٌ of an oath is the doing what is incumbent, or obligatory, for the violation, or breaking, thereof: (S:) كَفَرَ يَمِينَهُ is a vulgar phrase. (Mgh.) = كَفَرَهُ as syn. with أَكْفَرَهُ: see 4. — تَكْفِيرٌ, (A, Mgh, TA,) He did

obeisance to him, lowering his head, or bowing, and bending himself, and putting his hand upon his breast: (Mgh:) or put his hand upon his breast and bent himself down to him: (TA:) or he made a sign of humbling himself to him; did obeisance to him: (A:) namely, an **عَلَج** [or unbeliever of the Persians or other foreigners] (A, Mgh) or a **دِمَقِي** [or free non-Muslim subject of a Muslim government, i.e., a Christian, a Jew, or a Sabian] (Mgh) to the king; (A, Mgh;) or a slave to his master, or to his **دِهْقَان** [or chief]: (TA:) and **كَفَر**, [aor. 2, accord. to the rule of the K,] (TK,) inf. n. **كَفَر**, (K,) he (a Persian, **فَارِسِي**, K, and so in the L and other lexicons, but in the TS **فَارِس**, without **ي**, which is probably a mistake of copyists, TA) paid honour to his king, (K, TA,) by making a sign with his head, near to prostration: (TA:) **تَكْفِير** is a man's humbling himself to another, (S, K, TA,) bending himself, and lowering his head, nearly in the manner termed **رُكُوع**; as one does when he desires to pay honour to his friend; (TA;) or as the **عَلَج** does to the **دِهْقَان**: (S:) and the **تَكْفِير** of the people of the scriptures [or Christians and Jews, and Sabians] one's lowering his head to his friend, like the **تَسْلِيم** with the Muslims: or one's putting his hand, or his two hands, upon his breast: (TA:) and **تَكْفِير** in prayer is the bending one's self much in the state of standing, before the action termed **رُكُوع**; the doing of which was disapproved by Moḥammad, accord. to a trad. (TA.) It is said in a trad., **إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ تَكْفُرُ كُلُّهَا لِلِّسَانِ** When the son of Adam rises in the morning, verily all the members abase themselves to the tongue, (Mgh, TA,) and confess obedience to it, and humbly submit to its command. (TA.) — **تَكْفِير** also signifies The crowning a king with a crown, [because] when he, or it, is seen, obeisance is done to him (**إِذَا رُبِّي كَفَرْتَهُ**). (K.) — See also **تَكْفِير** below.

3. **كَافَرَنِي حَقِّي** He denied, or disacknowledged, to me my right, or just claim. (A, Mgh, K.) Hence the saying of 'Amir, **إِذَا أَقَرَّ عِنْدَ الْقَاضِي** [When he confesses a thing in the presence of the Qādee, then denies, or disacknowledges: **كَافَر** being thus used in the sense of **كَفَر**]. But as to the saying of Moḥammad [the lawyer], **رَجُلٌ لَهُ عَلَى آخَرٍ دَيْنٌ فَكَافَرَهُ بِهِ سَنِينَ** [A man who owed to another a debt, and denied to him, in the case of it, for years], he seems to have made it imply the meaning of **الْمَاطَلَة**, and therefore to have made it trans. in the same manner as **الْمَاطَلَة** is trans. (Mgh.)

4. **اَكْفَرَهُ**, (S, A, Mgh, K,) and **كَفَرَهُ**, (A, Mgh, Mṣb,) [the latter of which is the more

common in the present day,] He called him a **كَافِر** [i.e. a disbeliever, an unbeliever, or an infidel]: (S, Mgh, K:) he attributed, or imputed to him, charged him with, or accused him of, disbelief, or infidelity: (S, A, Mṣb:) or he said to him **كَفَرْتَ** [Thou hast become an unbeliever, or infidel, or Thou hast blasphemed: in this last sense, "he said to him Thou hast blasphemed," **كَفَر**, to which alone it is assigned in the Mṣb, is very commonly used in the present day]. (Mṣb.) Hence the saying, **لَا تُكْفِرُ أَحَدًا مِنْ أَهْلِ قِبْلَتِكَ** Do not thou attribute or impute disbelief or infidelity to any one of the people of thy kibleh; (S, TA;) i.e., do not thou call any such a disbeliever, &c.; or do not thou make him such by thine assertion and thy saying. (TA.) **لَا تُكْفِرُوا أَهْلَ قِبْلَتِكُمْ** is not authorized by the relation, though it be allowable as a dial. form. (Mgh.) — [Also] **أَكْفَرْتَهُ**, inf. n. **اِكْفَار**, I made him a disbeliever, an unbeliever, or an infidel; I compelled him to become a disbeliever, &c. (Mṣb.) And **أَكْفَرُ فُلَانٌ صَاحِبَهُ** Such a one compelled his companion by evil treatment to become disobedient after he had been obedient. (Mgh.) And **أَكْفَرُ الرَّجُلَ مُطِيعَهُ** The man compelled him who had obeyed him to disobey him: (T, TA:) or he made him to be under a necessity to disobey him. (TA.) — **اَكْفَر** He (a man, TA) kept, or confined himself, to the **كُفْر**, (K,) i.e. **قَرْيَة** [town or village]; (TA;) as also **اِكْتَفَر**. (IAṣr, K.)

5. **تَكْفَرُ بِالسَّلَاحِ** He covered himself with the arms. And **تَكْفَرُ بِالتَّوْبِ** He enveloped himself entirely with the garment. (A.)

8: see 4, last signification.

كُفْر The darkness and blackness of night; [because it conceals things;] as also, sometimes, **كُفْر**. (S, K.) [See also **كَافِر**.] See a verse cited voce **دُكَا**. — **Earth**, or **dust**; because it conceals what is beneath it. (Lh.) — [Hence also] **A grave**, or **sepulchre**: (S, K:) pl. **كُفُور**. (S.) Whence the saying, **اللَّهُمَّ اغْفِرْ لِأَهْلِ الْكُفُورِ** [O God, pardon the people of the graves]. (S.) — [And hence, perhaps,] **A town**, or **village**; [generally the latter;] syn. **قَرْيَة**: (S, Mgh, Mṣb, K:) a Syriac word, and mostly used by the people of Syria [and of Egypt]: or, accord. to El-Harbee, **land that is far from men, by which no one passes**: (TA:) pl. **كُفُور**: (S, Mṣb:) in the present day, it is applied in Egypt to any small **قَرْيَة** [or village] by the side of a great **قَرْيَة** [or town]: they say **الْقَرْيَة الْفَلَاتِيَّةُ وَكُفُورُهَا** [Such a town and its village]: and sometimes one **قَرْيَة** has a number of **كُفُور**. (TA.) Hence the saying of Mo'awiyeh, **أَهْلُ الْكُفُورِ هُمُ أَهْلُ الْقُبُورِ**

[The people of the villages are the people of the graves]; meaning, that they are as the dead; they do not see the great towns and the performance of the congregational prayers of Friday: (S, Mgh:) by **الْكُفُور** he meant the villages (**الْقَرْي**) remote from the great towns and from the places where the people of science assemble, so that ignorance prevails among their inhabitants, and they are most quickly affected by innovations in religion and by natural desires which cause to err. (Az, TA.) Hence also the trad. (of Aboo-Hureyreh, TA), **لَيُخْرِجَنَّكُمْ أَلْرُّومُ مِنْهَا كُفْرًا كُفْرًا** [The Greeks will assuredly expel you from them, town by town, or village by village]; (S, TA;) i.e. from the **قَرْي** of Syria. (S, TA.) — **كُفْرٌ عَلَى كُفْرٍ** also signifies One upon another; or one part upon another. (TA.)

كُفْر: see 1. [As a simple subst., Ingratitude, &c. — And particularly Denial, or disacknowledgment, of favours or benefits, and especially of those conferred by God: and disbelief, unbelief; infidelity.] It is of four kinds: **كُفْرٌ إِنْكَارٌ** the denial, or disacknowledgment, of God, with the heart and the tongue, having no knowledge of what is told one of the unity of God [&c.]: and **كُفْرٌ جُحُودٌ** the acknowledgment with the heart without confessing with the tongue: [or the disacknowledgment of God with the tongue while the heart acknowledges Him:] and **كُفْرٌ مَعَانِدَةٌ** the knowledge of God with the heart, and confession with the tongue, with refusal to accept [the truth]: and **كُفْرٌ اتِّفَاقٌ** the confession with the tongue with disbelief in the heart: all of these are unpardonable: (L, TA:) the greatest **كُفْر** is the denial, or disacknowledgment, of the unity [of God], or of the prophetic office [of Moḥammad and others], or of the law of God. (El-Baṣāir.) [Also, Blasphemy. Its pl., as a simple subst. in all these senses, is said to be **كُفُورٌ**.] Akh says, that **كُفُورًا** [in the accus. case] in the Kur xvii. 101, [to which may be added v. 91 of the same ch., and xxv. 52,] is pl. of **كُفْر**, like as **بُرُودٌ** is pl. of **بُرْدٌ**. (S.) — **Tar**, or **pitch**, syn. **قَبِيرٌ**; with which ships are smeared; (K;) of which there are three sorts, **كُفْرٌ** and **قَبِيرٌ** and **زَفْتٌ**: **كُفْر** is melted, and then ships are smeared with it: [whence, app., its name, from its being a covering:] **زَفْتٌ** is used for smearing skins for wine, &c. (ISH.)

كُفْر: see **كُفْر**.

كَافُورٌ: see **كُفْر**.

كُفْرَة: see **كُفْر**.

كُفْرِي, and its variations: see **كُفُورٌ**.

كُفُورٌ: } see **كُفْر**.
كَفَارٌ: }

كَفَّارَةٌ a subst. from تَكْفِيرُ الْيَمِينِ (S;) or an intensive epithet in which the quality of a subst. predominates; signifying [An expiation for a sin or crime or a violated oath;] an action, or a quality, which has the effect of effacing a wrong action or sin or crime; (TA;) that which covers, or conceals, sins or crimes; such as the كَفَّارَةُ oaths [violated], and that of [the kind of divorce termed] ظَهَار, and of unintentional homicide; (T, TA;) an expiation (مَا كَفَّرَ بِهِ), such as an alms-giving, and a fasting, and the like: (K:) كَفَّارَاتُ. (T, TA.)

كَافِرٌ A sower: (S, K:) or a tiller of the ground: (Msb:) because he covers over the seed with earth: (S, Msb:*) pl. كَفَّارٌ. (S, TA.) The pl. is said by some to be thus used in the Kur lvii. 19. (TA.) — Dark clouds, or a dark cloud; (K;) because it conceals what is beneath it. (TA.) — Night: (K:) or intensely black night; because it conceals everything by its darkness. (S.) — The darkness; (K;) because it covers what is beneath it; (TA;) as also كَفْرَةٌ, accord. to the copies of the K; but in the L, كَفْرٌ, q. v. (TA.) — The sea; (S, A, K;) for the same reason. (TA.) Thaʿlabeh Ibn-So'eyr El-Mazinee says, (S, TA,) describing a male and a female ostrich and their returning to their eggs at sunset, (TA,)

- تَذَكَّرَا ثَقَلًا رَيْدًا بَعْدَمَا
- أَلْقَتْ ذُكَاً يَبِينَهَا فِي كَافِرٍ

[And they remembered goods placed side by side, after the sun had cast its right side into a sea;] i.e., the sun had begun to set: or the poet may mean [by كَافِرٍ] night: (S, TA:) but Sgh says, that the right reading is تَذَكَّرَتْ; the pronoun referring to the female ostrich. (TA.) — Also, A great river: (S, K:) used in this sense by El-Mutalemmis: (S:) and a great valley. (K.) — [A man] staying, or abiding, [in a place,] and hiding himself. (TA.) [See an ex. voce عَرَّشَ.] — [A man] wearing arms; covered with arms: (Az, K:) as also مُكَفَّرٌ (A, K) and مُتَكَفِّرٌ (S, A) and مُكْفَرٌ: (A:) or this last signifies bound fast in iron; (K, TA;) as though covered and concealed by it: (TA:) pl. of the first, كَفَّارٌ. (K.) Hence the following, (K,) said by Moḥammad during the pilgrimage of valediction, (TA,) لَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ (K) [Do not ye become again, after me, i.e., after my death,] wearers of arms, preparing yourselves for fight, [one party of you smiting the necks of others;] as though he meant thereby to forbid war: (AM, TA:) or [do not ye become unbelievers, after me, &c.; i.e.,] do not ye call people unbelievers, and so become unbelievers [yourselves]. (AM, K, TA.) — A coat of mail; (Sgh, K;) because it conceals

what is beneath it. (TA.) — One who has covered his coat of mail with a garment worn over it. (S.) — كَافِرُ الدَّرُوعِ A garment that is worn over the coat of mail. (A.) — One who denies, or disacknowledges, the favours or benefits of God: (K:) [ungrateful; unthankful; especially to God:] one who denies, or disacknowledges, the unity [of God], and the prophetic office [of Moḥammad and others], and the law of God, altogether, accord. to the common conventional acceptance: a disbeliever; an unbeliever; an infidel; a miscreant; contr. of مُؤْمِنٌ. (El-Baṣā'ir:) because he conceals the favours of God: (S:) or because his heart is covered; as though it were of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ. (IDrd, TA:) or because كُفْرٌ covers his heart altogether: (Lth, TA:) i.e., having a covering to his heart: or because, when God invites him to acknowledge his unity, He invites him to accept his favours; and when he refuses to do so, he covers the favour of God, excluding it from him: (Az, TA:) fem. with ة: (S, Msb, K:) pl. masc. كَفَرَةٌ, (S, Msb, K,) the most common pl. of كَافِرٍ in the first of the senses explained above, (El-Baṣā'ir,) and كَفَّارٌ, (S, Msb, K,) the most common pl. of the same in the last of those senses, as contr. of مُؤْمِنٌ, (El-Baṣā'ir,) and كَفَّارٌ (S, K) and كَافِرُونَ: (Msb:) and pl. fem. كَوَافِرٌ (S, Msb, K) and كَافِرَاتُ: (Msb:) and كَوَافِرٌ (S, Msb, K) and كُفْرٌ signify the same as كَافِرٌ: (K:) or كُفْرٌ is an intensive epithet, meaning very ungrateful, or unthankful, [&c., especially to God]: so in the Kur xxii. 65, and xliii. 14: and كَفَّارٌ has a more intensive signification than كُفْرٌ, [meaning habitually ungrateful, &c.]: so in the Kur l. 23: but sometimes it is used in the sense of كُفْرٌ; as in the Kur xiv. 37: (El-Baṣā'ir:) كُفْرٌ is fem. as well as masc.; (TA;) and its pl. is كُفْرٌ, (K, TA,) also both masc. and fem.; and it has no unbroken pl. (TA.) — Also, simply, Denying, or disacknowledging; a denier, or disacknowledger: followed by ب before the thing denied: pl. كَافِرُونَ: (S, TA;) so in the Kur ii. 38, (TA,) and xxviii. 48. (S, TA.) — [Also, Blaspheming; a blasphemer.] — See also كَانُورٌ.

كَافُورٌ The spathe, or envelope of the طَلْع [or spadix], (Aṣ, S, K, TA,) or upper covering thereof, (TA,) of a palm-tree; (Aṣ, S, K, TA;) the كَرَم of a palm-tree: (Mgh, Msb:) as also كُفْرَى, (S, Mgh, Msb,) with damm to the ك and fet-ḥ to the ف and teshdeed to the ر, (Mgh, Msb,) or كُفْرَى, [so in the copies of the K, and so I have found it written in other works, so that both forms appear to be correct,] and كُفْرَى and كُفْرَى, (K, TA,) and كَافِرٌ (AHn, K) and كُفْرٌ: (K:) so called because it conceals

what is within it: (Mgh, Msb:) or, accord. to AA and Fr, the طَلْع [by which they probably mean the spathe, for, as is said in the Mgh, it is applied by some to the كَرَم (or spathe) before it bursts open]: (S:) [كُفْرَى is sometimes masc., though more properly and commonly fem.]: I Aṣr says, I heard Umm-Rabāḥ say, هَذَا كُفْرَى and هَذِهِ كُفْرَى: (TA:) the pl. of كَافُورٌ is كَوَافِرٌ; and the pl. of كَافِرٌ is كَوَافِرٌ. (TA.) — Also †The زَمْع of the grape-vine; (K, TA;) i.e., the leaves which cover what is within them of the raceme; likened to the كَافُور of the طَلْع; (TA;) the كَرَم [or calyx] of the grapes, before the blossom comes forth; because they cover the unopened raceme; accord. to IF, as also كُفْرَى: (Msb:) pl. كَوَافِرٌ and كَوَافِرٌ, accord. to the K; but it is well known that the former is pl. of كَافُور, and the latter of كَافِر. (TA.) — And, accord. to some, †The envelope [or calyx] of any plant. (TA.) — [Camphor;] a kind of perfume, (S, K,) well known, from certain trees [the laurus camphora of Linn.] in the mountains of the sea of India and China, which afford shadow to many people or creatures, (K,) by reason of its greatness and its many spreading branches, (TA,) which leopards or panthers frequent, and the wood of which is white and easily broken; the كَافُور is found within it, and is of various kinds, in colour red, and becoming white only by تَصْعِيد [or sublimation]. (K.) — Accord. to the M, A mixture of perfume, composed of the spathe (كَافُور) of the spadix of the palm-tree. (TA.) — A certain spring, or fountain, in paradise. (Fr. K.) So in the Kur [lxxvi. 5,] إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا [Verily the pious shall drink a cup of wine whereof the mixture is Káfoor]. (Fr.) IDrd says, that it should be imperfectly decl., because it is a fem. [proper] name, determinate, of more than three letters; but it is made perfectly decl. for the conformity of the ends of the verses: Th says, that it is made perfectly decl. because it is used by way of comparison; and that if it were a [proper] name of the spring, or fountain, it would be imperfectly decl.: Th means, says ISd, whereof the mixture is like كَافُور [or camphor]: and Zj says, that it may mean that the taste of perfume and كَافُور is in it, or that it is mixed with كَافُور. (TA.) — A certain plant, (Lth, K,) [which I believe to be the same as the camphorata Mons-peliensis, see my "Thousand and One Nights," ch. xxviii. note 6,] of sweet odour, (ISd, K,) the flower of which is (Lth, K) white, (Lth,) like the flower of the أَفْحَوَان [or camomile]. (Lth, K.) — IDrd says, I do not think the كَافُور is Arabic, because they sometimes say كَافُورٌ and قُفُورٌ. (TA.)

أَكْفَرُ [More, or most, ungrateful or unthank-

ful, especially to God; or disbelieving or unbelieving]. (TA.)

تَكْفِيرٌ as a subst., The crown of a king. (ISd, K.)

مُكْفَرٌ A bird covered with feathers. (A.) See also كَافِرٌ: and see مَكْفُورٌ. — One who, though beneficent, is regarded, or treated, with ingratitude; (K.) a benefactor whose beneficence is not gratefully acknowledged. (A.)

مُكْفَرٌ: see كَافِرٌ.

رَمَادٌ مَكْفُورٌ Ashes upon which the wind has swept the dust so that it has covered them. (S.) See also مَكْفَرٌ.

مُكْفَرٌ: see كَافِرٌ.

[كفل

كفن

كفى

See Supplement.]

ككب

Q. Q. 1, كَوْكَبٌ (S, K.) inf. n. كَوْكَبَةٌ (K.) It (iron) glistened; was lustrous, or bright. (S, K.) See also مَكْوَكَبٌ.

كَوْكَبٌ i.q. نَجْمٌ, A star; an asterism; a constellation: as also كَوْكَبَةٌ (S, K.) or الكوكبة is an appellation given to the planet Venus; and for the rest of the stars, the masc. word كوكب is used: (Az:) but Venus is called also الكوكب. (MF.) [Pl. كَوَاكِبٌ.] — Accord. to Lth, كوكب is a quadrilateral-radical word; the و being a radical letter: it is also said to be from كِب, or from كوب; though ك is not one of the letters of augmentation; so that here it must be augmentative contrary to rule. (TA.) [But I rather think that it is an arabicized word, from the Hebrew כּוֹכַב; and that ignorance of its being so has caused the Arabs to dispute respecting its formation.] — دَهَبُوا تَحْتَ كُلِّ كَوْكَبٍ They became dispersed [as though under every tract of heaven]. (AO, S, K.) —

كَوْكَبٌ + Drops [of dew] that fall upon herbage in the night, (K.) and become like stars. (TA.) — The source, or spring, of a well. (K.) — Water. (El-Muärrij, K.) — + The lustre, or brightness, or glistening, of iron. (S, K.) — + A sword. (K.) — A nail: (K:) [or more probably, + its head, as in Golius] — كَوْكَبٌ (AZ, K) and كَوْكَبَةٌ (TA) + A whiteness in the eye: (K:) a whiteness in the black part of the eye, whether the sight be gone in consequence thereof, or not. (AZ.) — كَوْكَبٌ A tract, such as is termed خُطَّة, differing in

colour from the land in which it lies. (K.) — + A youth nearly of the age of puberty: (K:) a youth who has attained the period of adolescence, and whose face has become beautiful, is called كَوْكَبٌ مُتَلَبِّ (a full star), like as he is called بَدْرٌ. (TA.) [See شَادِخٌ, and مُطَبِّخٌ.] — + The chief, lord, or prince, and horseman, or cavalier, of a people. (K.) — + A man with his arms; an armed man. (K.) — + What is tall of plants. (K.) — A mountain: (K [but Freytag mentions, that in some copies, for جَبَلٌ, is read خَيْلٌ, horses and horsemen, or a troop of horse:]) or the main part thereof. (TA.) — The greater part, chief part, main, gross, mass, or bulk, of a thing: (S, K:) as of herbage, water, an army. (TA.) — † The flower, or flowers, of a garden, or meadow. (TS, K.) — The فطر [toadstool, or mushroom], a well-known plant: (AHn, K:) I do not mention it, says AHn, from a learned man: but كوكب is [explained by lexicologists only as] the name of a well-known plant, called الأَرَضِ كَوْكَبٌ: (L:) perhaps a species of the فطر. (El-Makdissee, cited by MF.) — Vehemence of heat: (K:) the greater part of the heat. (TA.) — The medicament called طَلْقٌ, q.v., [which defends the person who is anointed therewith from the burning of fire]. (K: explained by the words الطَّلْقُ مِنَ الْأَدْوِيَةِ: in some copies of the K, مِنَ الْأَدْوِيَةِ. [This is wrong: يَوْمٌ كَوْكَبٌ means Talc: see طَلْقٌ.] — يَوْمٌ كَوْكَبٌ A day of difficulties, distresses, or calamities. (K.) — كَوْكَبٌ A place of confinement. (K.)

كَوْكَبَةٌ see كَوْكَبٌ. — An assembly; a company; a congregated body. (K.) Said by some to be figurative in this sense.

دَعَا دَعْوَةَ كَوْكَبِيَّةٍ [They uttered an imprecation like that of Kowkebeeyeh]: a proverb. الكوكبية was a town the people of which were oppressed by its governor, wherefore they uttered an imprecation against him, and he died immediately after it. (K.)

أَمْعَزُ مَكْوَكَبٍ + A hard tract with glistening pebbles: also called مَكْوَكَبٌ. (TA.)

[كل

See Supplement.]

كلا

1. كَلَا (S, K.) aor. ٤, inf. n. كَلٌّ (K) and كَلَاةٌ (S, K) and كَلٌّ (K) [but respecting this last see a verse of Jemeel cited below], He (i.e.

God, S) guarded him, or kept him, or kept him safely. (S, K.) — اِذْهَبُوا فِي كَلَاةِ اللَّهِ Go ye in the safe keeping of God. (S, TA.) — In the following verse of Jemeel,

* فَكُونِي بِخَيْرٍ فِي كَلَاةٍ وَغَيْطَةٍ
* وَإِنْ كُنْتَ قَدْ أَزْمَعْتَ صُرْمِي وَغَيْطِي

[Then be thou in prosperity, in safe keeping (of God), and in happy condition, even if thou have firmly resolved to cut me and to detest me], كَلَاةٌ may be an inf. n.; or it may be pl. of كَلَاةٌ; or it may be put for كَلَاةٌ, the ٤ being elided by a necessary poetical licence. (Abu-l-Hasan.) — The verb is also used without hemzeh, thus; يَكْلُوْكُمْ, كَلَيْتُ; and يَكْلُوْكُمْ, كَلَيْتُ; in the dial. of Kureysh; inf. n. كَلَايَةٌ: as the pass. part. n. of both, مَكْلُوْ is more commonly used than مَكْلِي, which is correctly used as the pass. part. n. of كَلَيْتُ. (TA.) — كَلَا الْقَوْمَ — (TA.) — He acted as a scout (رَبِيَّةٌ) for the party, or people. (TA.) — كَلَا بَصْرَهُ فِي شَيْءٍ (K, TA, [in the CK نَظَرَهُ,]) or أَكْلَاهُ (S,) He repeatedly turned his eye to a thing; looked at it again and again. (S, K.) — كَلَا النَّجْمَ: He watched the star, to see when it would rise. (A.) — كَلَا الدِّينَ (S, K,) or كَلَاوُ, inf. n. كَلَاوُ, act. part. n. كَالِي, (A,) The debt, or its payment, was put off, or postponed, or delayed. (S, A, K.) — كَلَا عُمُرَهُ † His life came to an end: (K:) or was long, and was delayed. (A.) — كَلَا [unless this be a mistake for كَلَا] He postponed, or delayed, a thing. (TA, art. نَسَأَ.) — كَلَا (K,) inf. n. كَلٌّ (Aq,) He beat with a whip. (Aq, K.) — كَلَاتِ النَّاقَةَ (S, K,) and اِكْلَاتُ (S,) The she-camel ate كَلَا, or herbage. (A'Obeid, S, K.) — كَلَاتِ الْأَرْضَ (K,) and اِكْلَاتُ (S, K,) inf. n. كَلَاتٌ, and اِكْلَاتُ (S, K,) inf. n. كَلَاتٌ, (TA,) and اِكْلَاتُ (K,) The land contained, (S,) or abounded with, (K,) كَلَا, or herbage. (S, K.)

2. كَلَا, inf. n. تَكْلِيٌّ and تَكْلِيَّةٌ, He brought a ship near to the bank of the river, (K,) and moored it. (TA.) — كَلَا † He retained, detained, or confined, a person: (K:) app. from the verb as used with reference to a ship; and therefore tropical. (TA.) — كَلَا (K,) inf. n. تَكْلِيٌّ, (TA,) He came to a place, and stopped there. (TA.) — كَلَا, inf. n. تَكْلِيَّةٌ, He came to a place sheltered from the wind. (S) — كَلَا He came to a person (K) on an affair. (TA.) — كَلَا فِي أَمْرٍ † He looked into, or considered attentively, a thing. (K.) See 4. — كَلَانِيَّةٌ: He regarded him attentively, and was pleased with

him. (TA.) = كَلَا فِي الطَّعَامِ وَغَيْرِهِ, inf. n. تَكَلَّى; (S, TA;) and أَكَلَا, (S, K,) inf. n. أَكَلَا; (S;) He paid in advance (أَسْلَمَ, K, and أَشْفَ, S, K) for corn or other food, &c. (S, K, TA.) [Here the original signification of postponement or delay is involved: for he who pays in advance for a thing grants a delay in the delivery thereof.] IAAr cites the following verse:

• فَمَنْ يُحْسِنُ إِلَيْهِمْ لَا يُكَلِّئُ •
• إِنْ جَارِ بِذَاكَ وَلَا كَرِيرِ •

[So that he who does a good action to them does not pay in advance to one who will recompence for that (action), nor to him who is generous]. (TA.) See 1 and 5.

3. كَلَا, inf. n. مُكَلَّاةٌ, and كَلَا, He watched, or observed. (TA.)

4. See 1 in three places. — أَكَلَاتُ عَيْنُهُ † His eye was sleepless, or wakeful. (A.) — أَكَلَا, and كَلَا † He made his eye sleepless, or wakeful. (A.) — أَكَلَا عُمُرَهُ † He brought his life to its close. (K.) See 1.

5. تَكَلَّى; and كَلَا, inf. n. تَكَلَّى; He bought on credit. [This is the explanation given in the TK, and it appears to be correct. It is also there said, that أَكَلَتْهُ نَسِيئَةٌ signifies أَكَلْتُه نَسِيئَةً, I took it, or bought it, on credit: and كَلَّاتُ فِي الطَّعَامِ أَكَلَتْهُ نَسِيئَةً, I took, or bought, the food on credit, but the latter I render differently. (See 2, above.) In the K we read الْكَالِيُّ الْكَالِي بِالضَّرِّ النَّسِيئَةُ وَالْعَرَبُونَ وَتَكَلَّاتُ وَتَكَلَّاتُ تَكَلَّى وَالْكَالَةُ بِالضَّرِّ النَّسِيئَةُ وَالْعَرَبُونَ وَتَكَلَّاتُ وَتَكَلَّاتُ تَكَلَّى. IbrD thinks that the last word should be أَخَرْتُ “I postponed, or delayed”: but I rather think that it should be أَخَذْتُهَا, meaning أَخَذْتُ نَسِيئَةً I took, or bought, on credit. In the TA we read, AO says, تَكَلَّاتُ كَلَاةً وَتَكَلَّاتُ تَكَلَّى إِسْتَنْسَأْتُ نَسِيئَةً أَيْ أَخَذْتُهُ وَنَسِيئَةُ التَّأْخِيرِ وَكَذَلِكَ إِسْتَنْسَأْتُ كَلَاةً: but the words أَيْ أَخَذْتُه seem to have been added by SM; for in the S we find, on the authority of AO, تَكَلَّاتُ أَيْ إِسْتَنْسَأْتُ نَسِيئَةً وَكَذَلِكَ إِسْتَنْسَأْتُ كَلَاةً: whence it seems, that أَخَذْتُهُ (or تَكَلَّى كَلَاةً, and تَكَلَّى كَلَاةً, see above,) and إِسْتَنْسَأْتُ كَلَاةً, signify He asked for a delay of the period of the payment of a debt.] See 8.

8. أَكَلَا مِنْهُ † He preserved, or guarded, himself from him or it; had a care of, or was cautious of, him or it. (S, K, *) — أَكَلَاتُ عَيْنِي † My eye was wakeful, vigilant, or cautious. (S.) — أَكَلَا, and تَكَلَّاهَا, He received a كَلَاةٌ [i.e., an earnest, or money paid in advance]. (K.)

10: see 1 and 5.

كَلَا Fresh herbage; syn. عُشْبٌ. (S, K:) applied to the غُرَّةُ, نَصِي, and صِلْيَان: (Az:) or pasture, or what cattle &c. feed upon: (TA:) or herbage whether fresh or dry, either fresh pasture or fodder: (S, K:) or it comprises the various kinds of غُرَّةُ, and what are termed عُشْبٌ, بَقْلٌ, and the like: or it is applied to the herbs called بَقْلٌ, and to trees: a gen. n., having no sing.; or its sing. is كَلَاةٌ. (TA.)

كَالِي: see 5 and ١٠.

كَالِيَّةٌ, (S, K,) and مُكَلَّاةٌ, (K,) and مُكَلَّاةٌ, (S,) A land containing, (S,) or abounding with, (K,) كَلَا, or herbage. (S, K.) — The † last is also said to signify A land with the pasture of which its camels have been satiated. (TA.) — See a trad. quoted in art. فَضْلٌ.

كَلَوُ † A strong eye, which sleep does not overcome. (TA.) — كَلَوُ الْعَيْنِ † A man, or a camel, (male or female,) having a strong eye, which sleep does not overcome: (K:) or, a sleepless, or wakeful, eye. (A.) — مَرَاةٌ كَلَوُ † [A woman who is sleepless at night]. (TA.) See 4.

مُكَلَّاةٌ and كَلَاةٌ A station of ships, (S, K,) near the bank of a river, or near what is called the جَدُّ: (TA:) the former is masc. and fem.; or, accord. to Sb, it is of the measure فَعَالٌ; and therefore masc., and perfectly declinable: (S:) so called because it keeps the vessels safe (يَكْنُوهَا) from the wind: but accord. to Th, it is of the measure فَعَلَاءٌ; and therefore fem., [and imperfectly declinable; from كَلَّ;] so called because the wind there becomes slackened: or a place where ships are moored, near the bank of a river: (TA:) or a place sheltered from the wind. (S.) — Also, The bank of a river. (S, K.) — Dual of كَلَاةٍ, كَلَاوَانِ, and كَلَاوَانِ: pl. كَلَاوُونِ. (TA.) — مَنْ عَرَّضَ عَرَضًا لَهُ وَمَنْ قَذَفْنَاهُ عَلَى الْكَلَاةِ أَفْقَيْنَاهُ فِي النَّهْرِ (TA in that art.) † Him who indirectly calumniates we will treat in a similar manner; (meaning, we will inflict upon him a chastisement less than that termed الْحَدُّ;) and him who walks upon the bank of the river (i.e., who openly calumniates, and so, as it were, embarks on the river of the حَدُّودُ, [pl. of حَدُّ]) we will cast into that river; meaning, we will inflict upon him the chastisement termed الْحَدُّ. (TA; and K* in art. عَرَضُ.)

كَالِي (S, K) and كَلَاةٌ (K) i.q. نَسِيئَةٌ, [app.

bearing both of the two significations immediately following, and clearly shown in the S &c. to bear the latter of them: A postponement, or delay, in the time of the payment of a debt, &c. See also نَسَاءٌ, and كَلَا. — Also, both words, like نَسِيئَةٌ, A debt of which the payment is deferred by a creditor to a future period.] (S, K.) — Ex., نَهَى عَنِ الْكَالِي بِالْكَالِي, i.e., النَّسِيئَةَ بِالنَّسِيئَةِ, He (Mohammad) forbade [exchanging] a debt to be paid at a future time for a similar debt. (S, TA.) [See the Jāmi' es-Sagheer, and Mishkāt el-Masābeeh, ii., 21.] What is forbidden by this is, a man's buying a thing on credit for a certain period, and, when the period of payment is come, and he finds not that wherewith to pay the debt, his saying, Sell it to me on credit for a further period, for something additional: whereupon he [thus] sells it to him: (TK:) or, a man's paying money for wheat, or the like, to be given at a certain period, and, when the period comes, the debtor's saying, I have not wheat, etc.; but sell thou it to me on credit for a certain period. (AObeyd, Mṣb.) See أَجَلٌ.] كَالِي is also used for كَالِي. (S.) [See an ex. voce نَاجِرٌ.] The pl. of the latter is كَوَالِي. (TA.) — Also كَلَاةٌ, Money paid at a period after the purchase, for food. (S.) — Also كَالِي and كَلَاةٌ, An earnest, or money paid in advance. (K.)

أَكْلًا † Longer, or longest; more, or most, protracted. (TA.) — بَلَّغَ اللَّهُ بِكَ أَكْلًا الْعُمُرِ (S, A) i.e. † [May God cause thee to reach, or attain,] the extreme, or most distant, period of life! (S, TA.)

كَالِيَّةٌ and مُكَلَّاةٌ: see كَلَاةٌ.

لِلْعَيْنِ فِيهَا مَكْلُوءٌ † The eye is constantly fixed upon her: [or has in her an object that is watched (by it):] as though watching her because pleased with her. (A.)

كَلَا: see مُكَلَّاةٌ.

كَلَب

1. كَلَبٌ, aor. ٤, inf. n. كَلَبَ, He (a dog) was seized with madness, in consequence of eating human flesh. (K.) See also كَلَبَ and كَلَبَ. — كَلَبٌ, inf. n. كَلَبَ, He (a man) was seized with madness like that of dogs, in consequence of his having been bitten by a [mad] dog; [was seized with hydrophobia]. (K.) So also a camel. (S, K.) See also كَلَبَ and كَلَبَ. — كَلَبٌ, like عَنِ, [i.e., pass. in form, but neut. in signification,] He lost his reason by the kind of madness termed كَلَبٌ. (K.) See كَلَابٌ. — عَلَيْهِ كَلَبٌ, inf. n. كَلَبَ, † He was angry (K) with him; and thus resembled one afflicted with

the disease called كَلْب. (TA.) — كَلْبٌ, inf. n. كَلْبٌ, † He was light-witted; weak and stupid, or foolish; ignorant; deficient in intellect: syn. بَهْه: (K:) and thus resembled one afflicted with the disease called كَلْب. (TA.) — كَلْبٌ, inf. n. كَلْبٌ, † He thirsted. (K.) From كَلْبٌ signifying “he was seized with the disease of dogs, and died of thirst:” for the person afflicted with this disease thirsts, and when he sees water, is frightened at it. (TA.) — كَلْبٌ عَلَى شَيْءٍ, (TA.) inf. n. كَلْبٌ, † He was eager for, or desired with avidity, a thing. (K, TA.) — In like manner, تَكَالَبَ النَّاسُ عَلَى الْأَمْرِ, † The people were eager for the thing, as though they were dogs. — كَلْبٌ, inf. n. كَلْبٌ, † He ate voraciously, without becoming satiated. (K.) — كَلْبٌ, inf. n. كَلْبٌ, He (a person bitten by a mad dog) cried out, [or barked]. (K.) — كَلْبٌ, inf. n. كَلْبٌ; (so accord. to the TA; but accord. to some copies of the K, كَلْبٌ;) and اسْتَكَلَبَ; He (a dog) had the habit of eating men. (TA.) — كَلْبٌ, aor. 2; (K: but in some copies, كَلْبٌ, aor. 2; [which is evidently the right reading;]) and اسْتَكَلَبَ; He (a man in a desert place, TA,) barked, in order that dogs might hear him and bark, and that one might be guided thereby to him [to receive or direct him]. (K.) — كَلْبٌ, inf. n. كَلْبٌ and مُكَلَّبٌ, † He performed the office of a pimp. (As, IAr, K.) [This office seems to be thus compared with that which a dog performs, in inviting travellers, by his bark, to enjoy his master's hospitality.] — كَلْبٌ, inf. n. كَلْبٌ, † It (a tree), not having sufficient watering, had rough leaves, without losing their moisture, so that they caught to the garments of those who passed by, thus annoying them like a dog. (ADk, K.*) — كَلْبٌ † It (a tree) became stripped of its leaves, and rugged, or scabrous, so that it caught to men's garments, and annoyed the persons passing by, like a dog. (TA.) — كَلْبٌ التَّمَادُّ, aor. 2, (inf. n. كَلْبٌ, TA,) He inserted a strap, thong, or strip of leather, (كَلْبٌ,) between the two edges of the مزادة, in sewing them: (S:) or الْكَلْبُ is the action of a woman who sews a skin, when, finding the thong too short, she inserts into the hole a doubled thong, and puts through it [i.e. through the loop thus formed] the end of the deficient thong, and then makes it to come out [on the other side of the skin, by pulling the loop through]. (IDrd.) See كُتِبَ السَّيْرُ. — كَلْبٌ, aor. 2, inf. n. كَلْبٌ, She (a female sewer of skins or the like), finding the thong [with which she was sewing] too short, doubled a thong, through which she put the end of the deficient thong [in order to draw it through]: (TA:) or كَلْبُ السَّيْرِ, aor. and inf. n. as above, signifies

he sewed the thong, or strip of leather, between two other thongs, or strips. (IAar.) — كَلْبٌ عَلَيْهِ الْقُدْرُ † The strap or thong of untanned hide pressed painfully upon him, by his being exposed with it to the sun or air, and its drying. (TA.) — كَلْبٌ عَلَيْهِ الدَّهْرُ, inf. n. كَلْبٌ, † Fortune pressed severely upon him. (TA, from a trad.) See also كَلْبٌ, and 6. — كَلْبٌ, inf. n. كَلْبٌ, † It (winter, S, K, cold, &c., S,) became severe, or intense: (S, K:) he (an enemy) pressed hard, or vehemently, upon him. (TA.) — كَلْبٌ, inf. n. كَلْبٌ, It (a rope) fell between the cheek and wheel of the pulley. (K.) — كَلْبَةٌ, aor. 2, He struck him with a كَلْبٌ, or spur. (S, K.)

2. كَلْبٌ, inf. n. تَكَلَّبَ, He trained a dog to hunt: and sometimes, he trained a فَهْدٌ, or a bird of prey, to take game. (L.) See the act. part. n.

3. كَلْبٌ, inf. n. مُكَالَبَةٌ (S, K, TA) and كَلَابٌ, (TA,) † He acted in an evil manner, or injuriously, towards him; or contended against him: (S, K:) he straitened, or distressed, him, (K,) as dogs do, one to another, when set upon each other: (TA:) he acted with open enmity, or hostility, to him: (Msb:) and تَكَالَبَ (inf. n. of 6) is syn. with مُكَالَبَةٌ. (S.) — كَلَابَتِ الْإِبِلُ (inf. n. مُكَالَبَةٌ, TA,) The camels fed upon كَلَالِيْب, i.e., the thorns of trees. (K.) — Also sometimes signifying The camels pastured upon dry, or tough, حَش [app. a mistake for حَشَّ “what is very rough”]. (TA.)

4. أَكَلَبَ His camels became affected with the disease called كَلْبٌ; (S, K;) i.e., with a madness like that which arises from the dog. (TA.)

6. See 3 and 1. — هُمْ يَتَكَالَبُونَ عَلَى كَذَا They leap, or rush, together upon such a thing [in an evil, or injurious, or contentious, manner]. (S.) اتَّكَالَبَ is syn. with اتَّوَالَبَ: (S, K:) [and so also, accord. to the CK, is اتَّكَلَبَ, which I suppose to be an intensive inf. n. of كَلْبٌ].

8. اِكْتَلَبَ He made use of a كَلْبَةٌ, i.e., a thong of leather, &c. in sewing a skin &c. [See كَلْبَةٌ.] (Lh.)

10: see 1 — and see 10 in art. سَعَلَ.

كَلْبٌ a word of well-known signification, [The dog:] (S:) or any wounding animal of prey: (L, K, &c. :) but whether birds [of prey] are comprised in this term is a point that requires consideration: (Esh-Shiháb El-Khafájee:) and especially applied to the barking animal [or dog]: (K:) or rather, this is its proper signification; and it admits no other: (MF:) sometimes used as an epithet; as in the ex.

إِمْرَأَةٌ كَلْبَةٌ [A woman like a bitch; a woman who is a bitch]: (S:) pl. [of pauc.] أَكَلَبٌ and (of mult., TA,) كَلَابٌ (S, K) and كَلَيْبٌ, which is a rare [form of] pl., like عَيْبٌ, pl. of عَيْبٌ, [or rather a quasi-pl. n.,] (S,) and (pl. of أَكَلَبٌ, S,) كَلَابَاتٌ (S, K) and (pl. of كَلَابٌ, TA,) أَكَالِبٌ (K) and (also pl. of كَلَابٌ) أَكَالِبٌ (Msb:) كَلَابٌ is also used as a pl. of pauc.; being said for ثَلَاثَةٌ مِنْ الْكَلَابِ; or كَلَابٌ being used in this case for أَكَلَبٌ: (Sb:) كَلَيْبٌ and كَالِبٌ signify a pack, or collected number, of dogs: (K:) [both are quasi-pl. ns. in my opinion, though the former is called a pl. in the S:] accord. to some, the former, if masc., is a quasi-pl. n.; and if fem., a pl.: (MF:) the latter is like جَامِلٌ and بَاقِرٌ [which are both quasi-pl. ns.]. (L.) The pl. of كَلْبَةٌ [the fem.] is كَلَابٌ and كَلَابَاتٌ. (Msb.) — فَلَانٌ بِوَادِي الْكَلْبِ [Such a one is in the valley of the dog:] said of one whom no one cares for, and who has no place of abode or resort, but is like a dog, which one sees ever going forth into the desert. — كَفَى عَنْهُ كَلَابُهُ † He left reviling him, and injuring or annoying him: [lit., restrained from him his dogs]. (A.) See also كَلْبٌ عَلَى الْبَقَرِ. (S, K,) the first word being in the nom. case as an inchoative, (TA,) and الْكَلَابُ (S, K,) put in the acc. case as governed by a verb understood, (TA,) or الْكِرَابُ and الْكِرَابُ; (Kh, S, art. كَرَب, K;) of which readings, that of الْكَلَابُ is the one generally adopted; (TA;) or they are two distinct proverbs, each having its proper meaning; (Meyd;) the former signifying, [if we read الْكَلَابُ,] Send the dogs against the wild oxen: i.e., leave a man and his art: (S, K:) [but accord. to MF, this is the meaning if we read كِرَاب; but if we read كَلَاب, the signification is, as explained above, “Send the dogs &c.” and the proverb is applied on the occasion of instigating one set of people against another set, without caring for what may happen to them:] or it alludes to a man's having little care or solicitude for the state, or case, or affair, of his companion. (A'Obeyd.) If we read الْكَلَابُ, the meaning is The dogs are upon, or against, the wild oxen: and in like manner, if we read الْكِرَابُ, the meaning is “The turning over of the soil is the work of the oxen:” if الْكِرَابُ, “Leave the turning over of the soil to the oxen.” (MF, from expositions of the Fq.) — كَلْبٌ seems also to signify A fierce, or furious, dog. See عَقَبَاءُ الْبَرِّ. — كَلْبُ الْبَرِّ The dog of the desert; i.e. the wolf. (K, voce ذَنْبٌ.) — كَلْبٌ is also especially applied to A lion. (K, TA.) — The first increase of water in a valley. (Nh, K.) — A piece of iron at the head of the

pivot, or axis, of a mill. (K.) — A piece of wood by which a wall is propped, or supported. (K.) — A certain fish (K) in the form of a dog. (TA.) — الكلب البَحْرِيّ and كَلْبُ الْبَحْرِ are appellations now applied to *The shark*. — كَلْبٌ A strap, or thong, cut from an untanned skin, and مُكْتَلَبٌ is a man bound with a كَلْب, i.e., with a strap, or thong, cut from an untanned skin. (TA.) — The extremity of a hill of the kind called أَكْمَةٌ. (K.) — كَلْبٌ (and كَلَابٌ, TA.) The nail that is in the hilt of a sword, (S, K) in which is [fixed] the دُؤَابَةٌ [or cord or other ligature by which the hilt is occasionally attached to the guard]: (S:) or a nail in the hilt of a sword, with which is another [nail] called الْعُجُوزُ: (L:) and (so accord. to the K: but accord. to the TA, the [cord or ligature, itself, which is called the] دُؤَابَةُ of a sword. (K.) — كَلْبٌ A strap, thong, or strip of leather, (or a red strap, &c., K,) which is put between the two edges of a skin (S, K) when it is sewed. (S.) — كَلْبُ الْفَرْسِ The line, or streak, that is in the middle of the horse's back. (S, K.) — اِسْتَوَى He sat firmly upon the line, or streak, in the middle of his horse's back. (S.) — كَلْبٌ (S, K) and كَلَابٌ (K) An iron at the edge of a camel's saddle of the kind called رَحْلٌ: (K:) a bent, or crooked, or hooked, iron, by which the traveller hangs, from the saddle (رحل), his travelling-provisions (S,) and his أَدَاوِي. (TA.) See also قَبْدٌ. — كَلْبٌ Anything with which a thing is made firm, or fast, or is bound: syn. كُتْلًا وَتَقَى بِهِ شَيْءٌ (as in some copies of the K,) or أُوتِقَ (as in others): so called because it holds fast a thing like a dog. (TA.) — كَلْبٌ i.q. شَعِيرَةٌ [app. meaning the شعيرة of the handle of a knife &c.]. (S.) — لِسَانُ الْكَلْبِ A certain plant; (K:) كُفُّ الْكَلْبِ A certain spreading herb, (K,) which grows in the plain low tracts of Nejd; thus called when it has dried, in which case it is likened to the paw of a dog; but while it continues green, it is called كَفْتُ. (TA.) — أَمْرُ الْكَلْبِ A certain small thorny tree, (K,) which grows in rugged ground, and upon the mountains, having yellow leaves, and rough; when it is put in motion, it diffuses a most fetid and foul smell: so called because of its thorns, or because it stinks like a dog when rain falls upon him. (TA.) — أَمْرُ كَلْبَةٍ Fever. (K.) So called because it keeps to a man with much tenacity, like a dog. (TA.) — لَقِيتُ مِنْهُ آسَتَ الْكَلْبَةِ, a prov.: see آسَتْ in art. سَتَهُ. — الْكَلْبُ الْأَكْبَرُ The constellation of Canis Major: and its

principal star, Sirius. (El-Kazweenee &c.) — الْكَلْبُ الْبُتْقَدَرُ, also called الْكَلْبُ الْبُتْقَدَرُ, The constellation of Canis Minor: and its principal star, Procyon. (El-Kazweenee &c.) — الْكَلْبُ [or كَلْبُ الرَّاعِي] A certain star, over against الدَّلْوُ (q.v.), [which is] below; in the path of which is a red star, called الرَّاعِي: (TA:) كَلْبُ الرَّاعِي is a name given to a star between the feet, or legs, of Cepheus; and الرَّاعِي, to that which is upon his left foot, or leg; (El-Kazweenee;) [app., from their longitudes, the same two stars to which the above quotation from the TA relates: but the same two names are also given to two other stars.] — كَلْبُ الرَّعْيِ is [likewise] a name given to The star which is on, or in, the head of Hercules; [for الْحَاوِي, an evident mistake in my MS. of El-Kazweenee, I read الْحَوَاتِي;] that in the head of Ophiuchus (الْحَوَاتِي) being called الرَّاعِي. (El-Kazweenee.) — [الْكَلْبَانِ] accord. to Freytag, A name of the two stars ν and κ which belong to Taurus: but accord. to my MS. of El-Kazweenee, the two stars that are near together on the ears of Taurus are called الْكَلْبَتَانِ. — كَلَابُ الشِّتَاءِ The stars, or asterisms, of the beginning of winter; namely, النَّزَاعُ and النَّتْرَةُ and الطَّرْفُ and الْجَبَّةُ [the 7th, 8th, 9th, and 10th, of the Mansions of the Moon: so called because they set aurorally in the winter: the first so set, about the period of the commencement of the era of the Flight, in central Arabia, on the 3rd of January: see مَنَازِلُ الْقَمَرِ, in art. نَزَلَ]. (TA.)

كَلْبٌ (S, K) and كَلَابٌ (Lth) Madness which affects a dog in consequence of eating human flesh. (K.) — Also, Madness like that of dogs, which affects a man in consequence of his having been bitten by a [mad] dog: (K:) [a disorder] resembling madness, or diabolical possession: (S:) a disease that befalls a man from the bite of a mad dog, occasioning what resembles madness, or diabolical possession, so that whosoever he bites, that person also becomes in like manner affected, abstaining from drinking water until he dies of thirst: the Arabs concur in the assertion that its cure is a drop of the blood of a king, mixed with water, and given to the patient to drink. (TA.) Accord. to El-Mufaddal, it originates from a disease which befalls the standing corn &c., and which is not removed until the sun rises upon it: if cattle eat of it before that, they die: wherefore Moḥammad forbade pasturing by night: but sometimes a camel runs away, and eats of such pasture before sunrise, and dies in consequence: then a dog comes, and eats of its flesh, and becomes mad; and if it bite a man, he also becomes mad, and when he hears the barking of a dog, answers it [by barking]. (TA.) — دِمَاءُ الْمُلُوكِ أَشْفَى مِنْ الْكَلْبِ [The blood of kings has cured of canine

madness]: or, accord. to another reading, دِمَاءُ الْمُلُوكِ شِفَاءُ الْكَلْبِ [The blood of kings is the cure for canine madness]. A proverb, explained by what is quoted from Lh, voce كَلْبٌ. But some reject this explanation, and assert the meaning to be, that, when a man is enraged [by desire of obtaining revenge], and takes his blood revenge, the blood is the cure of his rage, though not really drunk. (TA.) See also كَلْبٌ and كَلْبٌ. — [Also كَلْبٌ A madness like that of the dog, affecting camels. (See 4.)] — كَلْبَةٌ and كَلْبَةٌ † Vehemence; severity; pressure; affliction: (K, TA:) severity, or intenseness of cold &c.; like جَلْبَةٌ: (S:) severity and sharpness of winter: (K, for the former word; and TA, for the latter) also the latter, accord. to the TA, [and the former also, as appears from its verb,] severity, or pressure, of him or fortune, and of everything: (TA:) and the latter, straitness, or difficulty, (K,) of life: (TA:) and drought: (K:) or distress arising from drought or from government &c. (AHn.) — دَفَعْتُ عَنْكَ كَلْبَ فَلَانٍ † I have averted from thee the evil, or mischief, and injurious conduct, of such a one. (S.) See also كَلْبٌ.

كَلْبٌ A dog or man affected with the disease called كَلْبٌ: (S, TA:) — A dog accustomed to eating human flesh, and in consequence seized with what resembles madness, or diabolical possession, so that when it rounds a man, he also becomes in like manner affected (Lth, S) by the disease called كَلَابٌ, barking like a dog, rending his clothes upon himself, wounding others, and at last dying of thirst, refusing to drink. (Lth.) — A man thus affected is termed كَلْبٌ and كَلِبٌ: pl. of the former كَلِبُونَ, and of the latter (or of the former accord. to the S) كَلْبِي. (TA.) When a man thus affected bites another, they come to a man of noble rank, and he drops for them some blood from his finger, which they give to drink to the patient, and he becomes cured. (Lh.) See also كَلْبٌ and كَلْبٌ. — كَلْبٌ A dog habituated to eating men. (TA.) — دَفَرَ كَلْبٌ † An importunate beggar. (A.) — دَفَرَ كَلْبٌ † Fortune that presses severely and injuriously upon its subjects. (TA.) — كَلْبٌ A tree of which the leaves are rough, in consequence of its not having sufficient watering, without losing their moisture, so that they catch to the garments of those who pass by, thus annoying them like a dog. (ADk.)

كَلْبَةٌ † A thorny tree, destitute of branches: (K:) so called because it catches to [the garments of] those who pass by it, like a dog: (TA:) a rugged tree, with branches standing out apart, and tough thorns. (TA.) — A small thorny plant, of the kind called شَرْشُ, resembling

the شُكَاعَا [or شُكَاعَى, or شُكَاعَة], of the description termed ذُكُور: (TA:) or a certain thorny tree, (K.) of the kind called عَضَا, having [what is termed] كَلْبَتَان: (TA:) as also كَلْبَة. (K.) — The implement with which the blacksmith takes hold of hot iron; [his forceps]. (S, K.) — حَدِيدَتَانِ ذَاتِ كَلْبَتَيْنِ [An iron with two curved ends, forming a forceps]. You also say حَدِيدَتَانِ كَلْبَتَيْنِ, and ذَوَاتَا كَلْبَتَيْنِ. (TA.)

كَلْبَة The shop of a vintner. (AHn, K.) — The hairs that grow upon each side of the fore part of the nose and mouth of a dog or cat: (Z, K:) wrongly explained as signifying the nails of a dog. (Z.) — A thong, or a strand (طَاقَة) of the fibres of the palm-tree (لِف), with which skins and the like are served: (K, TA:) [see اِقْتَمَا:] or a thong, or [so in the O and in the TA, art. قَمَا; but here, in the latter, instead of "or," "behind," which is evidently a mistake;] a strand (طَاقَة) of the fibres of the palm-tree, used in the same manner as the shoe-maker's awl that has, at its head, a perforation ثَقْب [so in the O, in the TA حجر a strange mistranscription: what is meant is doubtless an eye, like that of a needle, and it is by means of an implement with an eye at the end that the operation here described is commonly performed in the present day:] the thong, or the thread, or string, is inserted into the كَلْبَة, which is doubled: thus it enters the place [or hole] of the sewing, and the sewer introduces his hand into the اِدَاوَة [q.v., i.e., the vessel upon which he is employed in working], and stretches the thong of leather, or the thread, or string, (O, L, TA,) in the كَلْبَة. (L, TA.) [See كَلَب.]

كَلْبَة † Land which has not sufficient watering, and of which the plants, in consequence, become dry: (S:) or rugged land, and such as is termed قَف, in which there are neither trees nor herbage, and which is not a mountain. (Aboo-Kheyr.) — اَرْضُ كَلْبَةِ الشَّجَرِ Land upon which the rain called الرَّبِيع does not fall: (TA:) or rugged, dry, land, upon which that rain does not fall, and which does not become soft. (ADk.) — See كَلْبَة.

كَلَب [perhaps inf. n. of كَلَب] The departure of reason by the kind of madness termed كَلَب. (K.)

كَلَب: see كَلَب.

كَلَب: see كَلَب and كَلَب. — Respecting this word in the following verse of Taābbaṭa-Sharran,

• إِذَا الْحَرْبُ أَوْتَتْكَ الْكَلِيبَ قَوَّتَا •
• كَلِيبَكَ وَأَعْلَمَتْ أَنَّهَا سَوْفَ تَجْلِي •

[When war sets over thee &c.] there are two opinions: one, that by كَلِيب is meant مُكَالِب (see 2): the other, that it is an inf. n. of كَلَبَتِ الْحَرْبُ ["The war became vehement, severe, or fierce"]: the former is the more valid. (IM.)

كَلَب: see كَلَب and مُكَالِب.

كَلَب (S, K) and كَلُوب (K) A spur; (S, K;) the iron instrument that is in the boot of him who breaks in a horse. (S.) — كَلَب and كَلُوب (and كَلُوب, MF, art. سَح q.v.,) [A flesh-hook;] an iron implement with which meat is taken out of the cooking-pot: pl. كَلَابِيب: (S:) an iron flesh-hook, with prongs: (R, which gives this as the explanation of the latter word:) a hooked iron; like خَطَاف: (Fr. &c.) a piece of wood at the head of which is a hook, ('Eyn,) of the same or of iron: (T:) an iron instrument for roasting flesh-meat: syn. سَفُود. (Lh.) See كَلَب. — كَلَابِيب † The talons of a falcon: (K:) pl. of كَلُوب. (TA.) — † The thorns of a tree. (K.)

كَلَب: see كَلُوب and كَلُوب.

كَلْبَان A pimp: from كَلَب, q.v., (As, IAqr, K) Sb, however, does not mention the measure كَلَب. ISd thinks it most probable that كَلَب is a trilateral-radical, and كَلْبَان a quadrilateral-radical [or rather a quasi-quadrilateral-radical], like زَرَب and زَرَاب &c. (L.) See also قَرُوبَان and قَلْبَان, and art. كَلَب.

كَلَب: see كَلَب and مُكَالِب.

كَلْبَة A clamorous, very noisy, very garrulous, woman, of evil disposition. (TA, voce جَلَابَة.)

مُكَالِب A dog trained and accustomed to hunt. (L.) See the verb. — A captive, or prisoner, (S,) having the feet shackled, or bound; (S, K;) i.q. مُكَبَّل, from which it is formed by transposition, (S,) accord. to some. (TA.)

مُكَالِب One who trains dogs to hunt; (S, K;) as also كَلَاب: and sometimes signifying one who trains the فُهْد, and birds of prey, to take game: see Kur v. 6: one who possesses dogs trained to hunt, and hunts with them; (L;) as also كَالِب, pl. كَلَاب: (R:) or كَالِب and كَلَاب (S, L, K) signify an owner, or a possessor, of dogs; (L, K;) the former being similar to تَامِر &c. (S.)

مُكَالِب an appellation given by the people of El-Yemen to † A deputy, or an agent; because of his acting injuriously, or contentiously, towards them over whom he is appointed as such. (TA.)

كَلَب

كَلَبَتِ and كَلَابَتِ A hard and strong man. (IDrd, L.) — Also, and كَلَبَتِ and كَلَبَتِ, Niggardly, or stingy, and contracted [in disposition]. (K.) [See also كَلَبَتِ.]

كَلَب

1. كَلَبَتِ, aor. -, inf. n. كَلَبْتُ, IF,) He collected it together: (IF, K:) like كَلَبَهُ. (IF.) — كَلَبَتِ فِي الْإِنَاءِ, aor. -, He poured it into the vessel. (Az, K.) — كَلَبْتُ شَيْئًا (or كَلَبْتُ بِهِ, Sgh) He threw, or cast, a thing. (K.) — كَلَبْتُ, [aor. -,] He urged a horse to run, by striking him with his feet; syn. رَكَّضَ. (Aboo-Mihjen, K.)

7. اِنْكَلَتْ It (beverage, TA) poured out, or forth; or was, or became, poured out, or forth. (K.) — He (a man, TA) shrunk; or became contracted. (K.)

8. اِكْتَلَبَتْ He drank it. (Fr, K, TA.)

كَلَبَتِ A lot, portion, or set portion, of food (K) &c. (TA.) — A little; a small portion; somenhat; syn. بُذَّة. (K;) of a thing. (TA.)

قَرَسَ فَلَتَةً كَلَبَةً A horse that leaps, springs, or bounds, with his whole body and limbs. (K, TA.)

كَلَبَة (probably a mistake for كَلْبَة, TA,) Vehemence; severity; pressure; affliction. (TS.)

جَمُوعٌ i.q. اِمْرَاةٌ كَلُوبٌ (TA.)

كَلِيبَتِ and كَلِيبَتِ An oblong stone (resembling a بِرْطِيل, TA) with which the hole of a hyena is stopped up: (K:) so (يُسَدُّ بِهِ) accord. to IDrd.: or, as in some copies يَسْبُرُ بِهِ, is probed: or, as in the TS, يَسْتُرُ بِهِ, is covered: after this is applied, the earth is dug away to find the hyena: mentioned by IAqr. (TA.)

فَلَتَتْ كَلَبَتْ, and فَرَسَتْ فَلَتَتْ كَلَبَتْ, A swift horse. (K.)

كَلِيبَتِ: see كَلِيبَتِ.

رَجُلٌ مَصْلَتْ مَكَلَبَةً A man who is sharp, acute, or penetrating, in the transacting of affairs. (TS, L.) [See also مَكَلَبَتْ.]

كَلَب

Q. 1. كَلَبَتِ, inf. n. كَلَبَتِ, He acted as a pimp. (IAqr.) See كَلْبَان. — [Freytag assigns to this verb the signification Dissimulatione, astutia, usus est in rebus; as from the K,

with the same inf. n. : but I do not find it in any copy of that work. See, however, the next para.]

كُتِبَ and كُتِبَ Dissimulation, or craftiness, or deceit, in affairs : (K:) [or i.q. كُتِبَ, q.v.]

كُتِبَان A pimp : (K:) from الكُتِب : [see كُتِب]. (TA.)

كُتِب

7. تَقَدَّمَ He advanced : preceded : syn. تَقَدَّمَ. (K.)

مُكْتَب A man (TA) penetrating (مَاضٍ) in affairs. (K.) See مُكْتَب.

كُتِب

كُتِبَ and كُتِبَ Contracted [in hand or mind] : avaricious : (K:) dissembling, or using craft, or deceit, in affairs : app. a dial. syn. of كُتِب. (TA.) See also كُتِب.

كُتِب

كُتِبَ, (S, and so accord. to the Mgh and the Mgh and Es-Sakhāwee, TA, but in some copies of the K كُتِبَ,) as also كُتِبَ and كُتِبَ, (Shifā el-Ghaleel,) A certain measure, (S, K,) used in El-'Irāq, consisting of two mēns and seven-eighths of a menn; the menn (مَن) being two pounds; [consequently, five pounds and three quarters]: (Mgh:) or half a صَاع : (Az, in Mgh and Mgh, voce كُتِب:) [from the Persian كُتِب:] pl. كُتِبَات (Mgh) and كُتِبَات and كُتِبَات, (S, K,) in which last the ة is added because it is a foreign word. (S.)

كُتِب

1. كُتِبَ, aor. -, inf. n. كُتِبَ and كُتِبَ; (S, K:) and كُتِبَ, and كُتِبَ, (K,) and كُتِبَ; (A;) He (a man, S) grinned, or displayed his teeth, (M, rendered in the S and K by تَكَشَّرَ, frowning, or contracting his face, or looking sternly, austere, or morosely. (S, M, K.) — كُتِبَ He frightened him; namely a child, and a madman. (A.)

2. كُتِبَ He contracted his face much. (A.)

3. مُكَاتِبَ [inf. n. of كَاتِبَ He contended with him for superiority in strength;] i.q. مُكَاتِبَ. (S.) [And so مُكَاتِبَ.]

4. أَكُتِبَ He (or it, L) made him to grin, or display his teeth, frowning, or contracting his face, or looking sternly, austere, or morosely. (L, K.) — See 1.

5. تَكَشَّرَ He smiled : see 1. (K.) — Hence,

(TA,) تَكَشَّرَ البرقُ † The lightning flashed in continued succession : (S, L, K:) also, it continued, and became concealed, in a white cloud. (L.)

13 : see 1.

كُتِبَ † The mouth and parts around it. So in the phrase مَا أَقْبَحَ كُتِبَهُ How ugly is his mouth with the parts around it! (S, K.)

كُتِبَ : see كُتِب.

كُتِبَ (S, K) and كُتِبَ, the latter [indecl.] like قَطَامَ, (K,) † A year of dearth, scarcity, drought, sterility, or barrenness. (S, K.) You say كُتِبَ سنة أَصَابَتْهُمْ سنة كُتِبَ A year of dearth, &c., befell them. (TA.) See كُتِب.

كُتِبَ, act. part. n. of 1. — Also, Having the lip withdrawn from the teeth. (Zj, L.) So in the Kur xxiii. 106, accord. to Zj. (L.) — كُتِبَ † Severe, distressing, or afflictive, fortune, or time; (S, K;) as also كُتِبَ. (TA.)

كُتِبَ Foul, unseemly, or ugly; syn. قَبِيح : (K;) an epithet applied to a man. (TA.)

كُتِبَ † A trial, or an affliction, which, by its severity, makes men grin and frown. (L, from a trad.)

كُتِب

Q. 1. كُتِبَ He struck him with a sword. (K.)

كُتِبَ : of this word, Az says, It is not known what it is : but it is related, on the authority of IAqar, that it signifies The sound, and flame, of fire; or its sounding, and flaming : (as explained in the K:) or, accord. to the RA, it signifies its sound, or sounding, in what is slender, or small, as a lamp and the like. (TA.) [See also كُتِب.]

كُتِب

5. تَكَدَ He (a man) was, or became, thick and firm in flesh. (L.) — See also Q. Q. 3.

R. Q. 3. اِكْتَنَدَ : see Q. Q. 3.

Q. Q. 3. اِكْتَنَدَ He (a man, Lh, and a camel, S, L) was, or became, thick, big, gross, or coarse, and strong; (Lh, S, L, K;) like اِكْتَنَدَ; (S, L;) as also اِكْتَنَدَ (Lh, L) and تَكَدَ (K:) he, or it, was, or became, hard; (K;) and strong; as also اِكْتَنَدَ. (TA.)

كُتِبَ [a coll. gen. n.] Rugged lands : (Mgh, K:) n. un. with ة : (Mgh, K:) or [hills such as are termed] اِكْتَام : n. un. with ة : and اِكْتَنَدَ also signifies a hill of this kind : (K:) also,

a hard place without pebbles; (S, K;) as also كُتِبَ and كُتِنَى : (TA:) or the last two words signify a piece of rugged ground or land. (S.) The Arabs use the expression كُتِبَ, because the كُتِبَ burrows only in hard ground. (L.) — أَبُو كُتِبَ [in some copies of the K, كُتِبَ] a surname of The male hyena. (L, K.)

كُتِنَى : see كُتِنَى.

مُكْتَنِب Strong, and thick, big, gross, or coarse; as also مُكْتَنِب : (K:) and the latter, hard : (S, L:) and strong in make, and big : and, the former, accord. to some, strong; applied in a general manner : or a hard and strong camel; (L;) as also the latter. (TA.)

مُكْتَنِب : see مُكْتَنِب.

كُتِس

1. كُتِس : see 2.

2. كُتِس, inf. n. تَكْلِسَ He plastered (طَرَّ) a building with كُتِس; as also كُتِس, inf. n. كُتِس : he made smooth [with plaster] : when a thing is thickly plastered, it is termed مَقْرَمَد. (TA.) See كُتِس. — As used by the alchemists, [He calcined a substance;] he dissolved a body so that it became like كُتِس. (TA.)

كُتِس (S, K) and by poetic licence كُتِس (IJ) i.q. صَارُوح [i.e. Quick lime, and the mixtures thereof, with which are plastered tanks, or cisterns, and baths, &c.], (S, K,) or the like thereof, (TA,) with which one builds : (S, TA:) or that with which a wall, or the inside of a palace or the like, is plastered, resembling جِص [or gypsum], without baked bricks. (TA.) A poet says, (S,) namely 'Adee Ibn-Zeyd, describing El-Hadr, a city between the Tigris and Euphrates, (TA.)

• شَادَهُ مَرْمَرًا وَجَلَّلَهُ كُتِسَ •
• سَا قَلِيلٌ فِي ذُرَاهُ وَكُورَ •

[He raised it high, of marble, and covered it with quick lime, and there were nests for the birds in its tops]: or, accord. to Ag, the right reading is وَجَلَّلَهُ كُتِسًا, with كُتِس, meaning, and put صَارُوح into the interstices of its stones; and he used to laugh at him who related it in the former manner, with ج. (TA.) But see 2.

كُتِس : see كُتِس.

مُكْتِس : see كُتِس.

كُتِسَ A lime-kiln; so in the present day.]

كُتِلَ [Chyle; from the Greek χυλός;] a term applied by the physicians to the food when it is digested in the stomach before it departs thence and becomes blood; also called كُتِلَ.

(L.) [But the latter word more properly signifies "chyme," and in this sense is used by modern physicians.]

مَكْلِسْ *A lime-burner*; (Golius, on the authority of Meyd;) [as also **كَلَّاسْ** †: or this latter signifies *a seller of quick lime.*]

[کلمہ]

كلف

کلمہ

کلی

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See Supplement.]

کھا

1. كَمًا, aor. َ, inf. n. كَمٍ; (S, K;) and
 أَكَمًا (K;) *He fed people with [the truffles
 called] كَمٍ.* (S, K.) = كَمِي, aor. َ, inf. n.
 كَمًا, *He walked barefoot, and had no shoes, or
 sandals; حَفِي وَلَمْ تَكُنْ عَلَيْهِ نَعْلٌ* : (accord. to
 some copies of the S, on the authority of Ks, and
 so in the L: or, accord. to the K, and an
 excellent copy of the S, حَفِي وَعَلَيْهِ نَعْلٌ, which
 may signify *He became thin in the feet, from
 much walking, though wearing shoes, or sandals* :)]
 كَمًا in the foot is the same as قَسَطٌ; [i.e., the
 being naturally stiff in the tendons]. (TA.) =
 كَمِثٌ † *It (his foot, S, A, K, or hand, A)
 became much cracked (Th, S, K) by reason of
 cold.* (A.) Also written in a copy of the A
 كَمَات; app. by a mistake of the transcriber.
 (TA.) = كَمِي عَنِ الْأَخْبَارِ (K) inf. n. كَمٍ,
 (TA,) *He was ignorant of, and understood not,
 or minded not, the news.* (K.)

4. اَكْمَأُ It (a place) abounded with [the
truffles called] كَمْرُ. (S, K.)—See 1. — اَكْمَأَتْهُ
السن Age rendered him a شَيْخ, or an old man.
(S, K.)

5. كَمَّ He gathered [the truffles called] كَمٌّ.
(§.) = كَمَّ عَلَيْهِ الْأَرْضُ The earth hid him [as
in a grave]. (ك.) = كَرِهَهُ He detested him, or
it; syn. كَرِهَهُ. (ك.)

6. تَكَاْمَنَا فِي اَرْضِهِمْ [We, together, gathered
the truffles called كُم in their land]. (A.)

كَمْءٌ *A well-known vegetable, (K,) [the truffle,] which comes forth from the earth like the فطرُ: or what is called شَحْمُ الْأَرْضِ [the fat of the earth]; and the Arabs also call it جَدْرِي الْأَرْضِ [the small-pox of the earth]: it is also said that the name of كَمْءٌ is given to those [truffles] that incline to dust-colour and*
Bk. I.

black; and جَبَاة (q. v.) to those that incline to red: كُحْل and تُوتِيَا are compounded with the juice of this vegetable [to apply to the eye]: Th also mentions كَبَاة [as used for كَبَاة]. (TA.) The dual of كَرَم is كَبَان (Ṣ;) the pl. (of pauc., Ṣ) أَكْمُو (Ṣ, K;) and [pl. of mult.] كَبَاة (K:) this last is not a pl. of كَرَم, but a quasi-pl. n.: (Sb, K:) [or كَبَاة is rather a coll. gen. n. of which the n. un. is without the ة, contr. to analogy: (see جَبَاة)] in speaking of many, you say كَبَاة, contr. to analogy: (Ṣ:) or كَبَاة is the sing., and كَرَم pl.: or [accord. to some,] كَبَاة is both sing. and pl.: (K:) AHn mentions كَبَاة as sing., and كَبَاتَان as dual, and كَبَات as pl.: but the right opinion is that of Sb. (TA.) [كَبَاة also signifies *Any kind of fungus, such as the mushroom, and toadstool*. See نُظْر.]

كَمَا. One who sells, and who gathers for sale,
[the truffles called] كَرْم. (K.)

مَكْبُوءَةٌ and **مَنْمَاءَةٌ** *A place in which [the truffles called] كَرْمٌ grow. (K.)*

کہت

1. كَمَيْتَ, (contr. to analogy, as verbs significant of colours [if unaugmented] are generally of the measure فَعَلَ, MF,) aor. كَمَيْتَ, inf. n. كَمَيْتٌ and كَمَيْتَةٌ (in the CK كَمَيْتَةٌ) and كَمَايَةٌ; and اَكَمَيْتَ, inf. n. اِكْمَيْتَ; (K;) and اَكَمَيْتَ, inf. n. اِكْمَيْتَ; and اَكَمَيْتَ, (in the CK اِكْمَيْتَ,) inf. n. اِكْمَيْتَ; (S, K;) *He* (a horse, S, K, [and a camel, &c.]) *was, or became, of the colour called كَمَيْتٌ*. (S, K.) = كَمَيْتَ الْغَيْظَ, [aor. كَمَيْتَ,] *He concealed, or hid in his bosom, rage, or wrath*. (Sgh, K.)

2. كَمَت ثَوْبَهُ † *He dyed his garment of the colour of [fresh ripe] dates; i.e., of a red colour inclining to black. (A.)* — كَمَتَتْ *She was rendered artificially of the colour called كَمِيْت (K,) or was dyed of that colour. (So in a copy of the K.)*

4: }
9: } see 1.
11: }

أُكْمِتُ : see كُمْتُ

كُمْتَة [A dark bay colour:] a red colour mixed with blackness : (Kh, Sb:) or a red colour mixed with **قُنُو**, (Aṣ, Ṣ, K,) which latter is blackness that is not pure, or clear : (see **كُمَيْت** :) or a colour between black and red : (ISd :) there are two kinds of **كُمْتَة** ; namely **كُمْتَة صُفْرَة** [yellow bay, or gilded bay,] and **كُمْتَة حُمْرَة** [red bay, or chestnut-bay].- (IAgr.)

كَمِيْتُ, masc. and fem., (S, K,) [A bay, or dark bay, or brown, horse &c. :] of a red colour mixed with blackness : (Kh, Sb:) or of a red colour mixed with **قَنَوٌ**, (Aḡ, S, K,) which latter is blackness that is not pure, or clear : (TA [app. from Aḡ]:) [see **كَمِيَّةٌ**, above:] a camel is called **أَحْمَرُ** if of an unmixed red; but if of a red colour mixed with **قَنَوٌ**, it is called **كَمِيْتُ** : (Aḡ, S:) the difference between **كَمِيْتُ** and **أَشْفَرُ**, as applied to horses, is in the mane and the tail: if these are red, the animal is called **اشقر** [i.e. sorrel]; and if they are black, it is called **كَمِيْتُ** ; (AO, S, TA;) and the **وَرْدُ** is between these two : (AO, TA:) [all bay horses have black manes, which distinguish them from the sorrel, that have red or white manes : (Farrier's Dict., quoted in Johnson's Dict., voce "bay":)] an epithet applied to the horse and the camel and other animals : (ISd:) you say **قَرْنٌ كَمِيْتُ** and **نَاقَةٌ كَمِيْتُ**, and **مَهْرَةٌ كَمِيْتُ**, and **بَعِيرٌ كَمِيْتُ** : (TA:) accord. to the Kh, as cited by Sb, it is of the dim. form because it denotes a colour between black and red, as though to imply that it signifies what is near to each of these two colours. (S.) In a marginal note in the S, it is said to be a foreign word arabicized.

(TA.) [Perhaps from the Persian كُمِيْرَة : Freytag says, accord. to some from the Persian كُمِيْتَة.] See also أَكْمَيْتُ, and كُمَيْتُ. The Arabs say, that the كُمَيْتُ is the most powerful of horses, and the strongest in the hoofs. (TA.) — تَمْرَةٌ كُمَيْتٌ † A date of the colour called كُمَيْتٌ ; [or, red tinged, or mixed, with black, or of a blackish red colour]: it is one of the kinds hardest, or toughest, in لَحَاءَ [i.e. pulp, or flesh], and sweetest to chew. (AM.) — تَيْنٌ كُمَيْتٌ † A fig of that colour. (AHn.) — كُمَيْتٌ † a name of Wine; because there is in it blackness and redness: (S:) or wine in which is blackness and redness: (M, K:) used like a proper name, [or rather as a subst.,] though originally an epithet. (TA.) — كُمَيْتٌ is also applied as an epithet to waste, or unowned, land. (ISd.) — كُمَيْتٌ A long, complete, month, or year. (IAar.)

أَخَذَهُ بِكُمَيْتِهِ *He took it by its root.* (Şgh, K.)

کَمَاتِی : see next paragraph.

[أُكْمِتَ] and كُمَاتِي⁸, (K,) and كُمَاتِي, of the same measure as عَذَارَى, (TA,) *Horses of the colour of that which is called كُمَيْتٌ*, (K,) كُمِت is a pl. formed from أُكْمِتَ; though this sing. has not been used: (L:) and كُمَاتِي is a pl. formed from كُمْتُ [fem. of أُكْمِتَ] regarded as a subst.; though this sing. also has not been used. (TA.)

کمتر

Q. 1. كُمْثَرٌ, inf. n. كُمُتْرَةٌ, *It became compact,*

one part of it entering into another, or parts into parts: (K: [but only the inf. n. is there mentioned:]) an obsolete verb: (TA:) whence the following word, (IDrd, K,) if it be Arabic. (IDrd.)

كُمُرِي (S, Mṣb, K,) a [coll.] gen. n., with tenween, and, accord. to some, **كُمُرِي**, without tashdeed, but others disallow this, (Mṣb,) A certain kind of fruit; (T, S;) well known; [namely, the pear:] called by [some of] the vulgar **إِجَامُ**: (T:) [it is called by this latter name, and also **إِنْجَاس** and **إِنْجَاس**, in Syria; but in Egypt and some other countries, **كُمُرِي**:] n. un. **كُمُرَاة**: (S, Mṣb, K:) pl. **كُمُرِيَّات**: (K:) [here I find added in the TA, it is fem., imperfectly decl.; and in the K, "and sometimes it is masc.": but this is evidently wrong: it is masc., and with tenween, as is shown by its n. un.; but it is sometimes made fem., and then it must be written **كُمُرِي**, without tenween: for it is added,] and one says, **هَذِهِ كُمُرِي وَاحِدَةٌ** [this is one pear: in the copies of the K in my possession erroneously written **كُمُرِي**]: and **هَذِهِ كُمُرِي كَثِيرَةٌ** [these are many pears]. (K.) Its dim. has the following forms: **كُمُرِيَّة**, (K,) which is the most agreeable with analogy, (ISd, TA,) and **كُمُرِيَّة**, (K,) which is the form adopted by those who make the pl. **كُمُرِيَّات**, (ISk, TA,) and **كُمُرِيَّة**, (K,) which is the best form, (ISk, TA,) and **كُمُرِيَّة**. (K.) Az says, I have asked a number of Arabs of the desert respecting the **كُمُرِي**, but they knew it not. (TA.)

كبح

1. **كَبَحَ الدَّابَّةَ**, [aor. - ,] (inf. n. **كَبَحَ**; M) and **أَكْبَحَهَا**; i.q. **كَبَحَهَا** (A'Obeyd, K) and **كَبَحَ الدَّابَّةَ بِاللِّجَامِ**: (A'Obeyd:) or **كَبَحَ الدَّابَّةَ بِاللِّجَامِ** signifies *He pulled in the horse, or the like, by the bridle and bit, in order that it might stop, and not run*: (M:) and **أَكْبَحَهَا**, *he pulled its bridle so that its head became upright, or erect*. (Aṣ, S, M.)

4. See 1. **أَكْبَحَ الْكَرْمَ** The grape-vine became in a state of commotion preparatory to its putting forth its leaves. (S, K.) — **أَكْبَحَتِ الزَّمْعَةُ** The gem, or knot, in the place whence a bunch of grapes was about to grow forth became white, and what resembled cotton came forth upon it. (Az, on the authority of Eṭ-Ṭāīfee.) — See also **أَكْبَحَ** and **أَكْبَحَ**.

كُومَخ (and **كُومَخ**, L) A man (S) having large buttocks. (S, L, K.) — Also **كُومَخ**, A man (TA) whose teeth fill his mouth so that his speech is thick: (K:) or a man whose teeth are

crowded together, one upon another, so that his mouth seems to be straitened by them. (IDrd.) — **فَمَرَّ كُومَخ** A mouth straitened by the great number of the teeth and by the swelling of the gums. (IDrd.)

كمخ

1. **كَمَخَ بَانَفَهُ**, (S, L, K,) aor. - ; (K;) and **أَكْمَخَ**; (L;) *He magnified himself, or was proud*; (S, L, K;) *elevated his nose, from pride*: (L:) or *he elevated his head, from pride*; (L;) i.q. **أَقْمَحَ** [in the CK with **خ**]: (K:) or *he sat in the manner of him who magnifies himself* (S, L) *in his own mind*. (L.) **كَمَخُوا بِأَوَا** They flourished and increased in self exaltation: or **تَرَادُوا**. (L.) — **كَمَخَهُ بِاللِّجَامِ** He pulled him in [i.e. a horse or the like] by the bridle and bit, in order to check or stop him; (L;) i.q. **كَبَحَهُ**; (K;) [or he pulled up his head by the bridle and bit]. See **كَمَخَ بِهِ**. (K,) aor. - , (L,) inf. n. **كَمَخَ**, (S, L,) *He voided it, namely his excrement, or ordure; or voided it in a thin state*; syn. **سَلَخَ**. (S, K.) Some bread and **كَامَخَ** [q.v. infra] were offered to an Arab of the desert, and he knew not the latter; so it was said to him, "This is **كامخ**;" whereupon he said, "I know that it is **كامخ**;" and added, **أَيُّكُمْ كَمَخَ بِهِ** "which of you voided it?" **أَيُّكُمْ سَلَخَ بِهِ**. (S.) — **كَمَخَ بَسَلَجِهِ**, aor. and inf. n. as above, *He (a camel) voided his excrement, or ordure, in a thin state*. (L.)

4. See 1. **أَكْمَخَ** It (a vine) put forth its gems when about to put forth its leaves. (AḤn.) [See also **أَكْمَخَ**.]

كَمَخَ The magnifying one's self; pride. (Abu-l-'Abbās, K.)

كَامَخَ, (S, Mgh, Mṣb, K,) sometimes written and pronounced **كَامَخَ**, (Mṣb, and written in both these ways in a copy of the S) but the former is better known, and more common, (TA,) an arabicized word, (S, Mgh, Mṣb,) from the Persian **كَامَد**, (Mgh, Shifā el-Ghaleel,) A kind of seasoning, or condiment, eaten with bread to render it pleasant, or savoury; (S, Mṣb, K;) [a thing used to give relish to food, or to quicken the appetite:] accord. to some, prepared with vinegar, and used to quicken the appetite; (TA;) also called **مُرِّي**: (Mṣb:) or it is a bad sort of **مُرِّي**: (Mgh, Mṣb:) pl. **كُومِخَ**, (Mṣb,) or **كُومِخَ**. (Mgh.)

كَمَخَ A king having his head elevated, from pride. (L.)

كبد

1. **كَبَدَ**, aor. - , inf. n. **كَبَدَ**, It (a thing)

became changed in colour, (L,* Mṣb, K,*) and lost its clearness, (L, K,) the traces thereof remaining. (L.) — **كَبَدَ لَوْنُهُ** His, or its, colour became changed. (L.) — **كَبَدَ الثَّوْبُ** The garment became worn-out, (A, K,) and smooth, (K,) so that its colour changed. (A.) — **كَبَدَ**, (aor. - , K, inf. n. **كَبَدَ** and **كَبُوذَ**, TA,) *He (a fuller, L) beat a garment, or piece of cloth*. (L, K.) — **كَبَدَ**, aor. - , inf. n. **كَبَدَ**, † *He (a man) was affected with concealed grief or sorrow*: (S, Mṣb:) or, *with grief or sorrow which he could not dispel*: (L:) or, *with intense grief or sorrow*: (K:) or, *with most intense grief or sorrow*: (L:) and, *with disease of the heart from intense grief or sorrow*. (K.)

2. **تَكَبَّدَ**, inf. n. **تَكَبَّدَ**, *He heated it (a limb) with a كَمَادَة*; (K;) *heated it with rags and the like*; (S, L;) *applied to it a كَمَادَة*. (A.) **كَمَادَ** [which see below] signifies the same as **تَكَبَّدَ**. (S, L.) — *He heated for him a garment or piece of cloth or some other thing, and applied it to a place in which he suffered pain in one of his limbs, so as to give him ease*. You also say **أَكْبَدَ**; and **مَكَبَّدَ** is used as the pass. part. n. of this verb, anomalously. (L.)

4. **أَكْبَدَ** He (a fuller, S, A, L, and a washer, L) failed of cleaning it, (S, A, L,) and of making it white, (A,) namely, a garment, or piece of cloth. (S, &c.) — **أَكْبَدَ** He, or it, affected him with intense grief or sorrow: and, with disease of the heart from intense grief or sorrow: (K:) it (grief) rendered him sorrowful. (A.) — See 2.

كَبَدَ: see **كَبَدَ**.

كَبَدَ (L, K) and **كَبَدَ** (K) and **كَبَدَ**, (S, L, Mṣb, K,) the last a simple subst., (Mṣb,) Change of colour, (S, L, Mṣb, K,) and loss of its clearness, (L, K,) the traces thereof remaining. (L.) — **كَبَدَ** Concealed grief or sorrow: (S, A, L, Mṣb:) or *grief or sorrow which one cannot dispel*: (L:) or *intense grief*; as also **كَبَدَ** and **كَبَدَ**: (K:) or *most intense grief or sorrow*: (ISd, L:) and *disease of the heart from intense grief or sorrow*. (K.)

كَبَدَ A thing changed in colour; (Mṣb;) see 1; and **أَكْبَدَ** [the same]: (A:) and **كَبَدَ** [changed in countenance]. (A.) — **أَكْبَدَ** Affected with concealed grief or sorrow; as also **كَبَدَ**: (S, Mṣb:) or, both words, *with grief or sorrow which cannot be dispelled*: (L:) or, *with intense grief or sorrow*; as also **كَبَدَ** and **مَكَبَّدَ** [which see below]: (K:) or, *with most intense grief or sorrow*: (L:) and, *with disease of the heart from intense grief or sorrow*; as also **كَبَدَ** and **مَكَبَّدَ**. (K.) — *Frowning*,

or contracting his face; looking sternly, austere, or morosely; as also كَامِدٌ (L.)

كَمَدٌ: see كَمَدٌ.

كَمَادٌ (a subst. K) The act of beating a garment, or a piece of cloth, by a fuller. (L, K.) — كَمَادٌ (K) and كَمَادَةٌ (A, L, K) A greasy, (A,) or dirty, (K,) or greasy and dirty, (L,) piece of rag, which is heated, and put upon a pained part, as a means of cure, (A, L, K,) for pain (A, K) of the belly, (K,) or flatulence. (A, K.) — كَمَادٌ i.q. تَكْمِيدٌ; see 2; (S, L;) [The application of a كَمَادَةٌ:] the taking a piece of rag, and heating it with fire, and putting it upon the place of a swelling. (Sh, L.) It is said in a trad., الْكَمَادُ أَحَبُّ إِلَيَّ مِنَ الْكَيِّ [The application of a كَمَادَةٌ is more pleasing to me than cauterization]. (S, L.)

كَمَدٌ and كَامِدٌ: see كَمَدٌ.

كَمَدٌ, which is extr., being from أَكَمَدَهُ: (TA:) see 4, and كَمَدٌ.

كَمَر

1. كَمَرٌ He (a circumciser) missed the place of circumcision [and hurt, or wounded, the glans of the penis]. (IKtt.)

كَمَرَةٌ The head [or glans] of the penis; (K;) or i.q. حَشْفَةٌ: (Msb:) pl. كَمَرٌ: (S, Msb, K:) [or rather, the latter is a coll. gen. n.; and the former, the n. un.] It is said in a proverb, الْكَمَرُ أَشْبَاهُ الْكَمَرِ; alluding to the likeness of one thing to another. (K.) — Hence, by synecdoche, † The penis, altogether. (Msb.)

مَكْمُورٌ A man (S) having the head [or glans] of his penis, (Msb, K,) or the extremity of the head of his penis, (S,) hurt, or wounded, by the circumciser. (S, Msb, K.)

كَمَس

كَمَسٌ [Chyme; from the Greek χυμός:] a term applied by the physicians to the food when it is digested in the stomach before it departs thence and becomes blood; also called كَمَلُوسٌ: (L, TA:) [but the latter word more properly signifies "chyle," and in this sense is used by modern physicians:] a certain mixture or humour (خَلْطٌ): a Syriac word: (K:) [or Greek, as mentioned above:] Az says, that كَمَسُوسَاتٌ, as used by the physicians, signifies the four humours; and is not Arabic, but ancient Greek. (TA.)

كَمَوِيَّةٌ Want, or requirement, of food, or nourishment. Occurring in a trad. of Kuss,

where it is said to be not an attribute of God. (ISd, TA.)

كَمَش

1. كَمَشَتْ, aor. ٢, inf. n. كَمَاشَةٌ, She (a woman) was, or became, small in the breast. (TA.) — كَمَشَتِ الْخُصْيَةَ, inf. n. كَمُوشَةٌ, [The testicle, or the scrotum,] was, or became, short, and cleaving to the inner skin. (TA.) See also 5. — كَمَشَ, inf. n. كَمَاشَةٌ, He (a man) was, or became, quick; (K;) as also تَكَمَشَ (S, K, TA) and تَكَمَشَ (K, TA); and تَكَمَشَ, in relation to pace and to work: (IKtt:) or quick and sharp or vigorous or effective: (S:) or determined or resolute, and sharp or vigorous or effective, (A, TA,) and quick, in his affairs: (TA:) or courageous. (Sb, ISd.) You say, تَكَمَشَ فِي سَعْيِهِ [He was quick, &c., in his walking, or running, or working]. (A.) And تَكَمَشَ الْفَرَسُ فِي سَيْرِهِ [The horse was quick, &c., in his going, or pace.] (A.) And تَكَمَشَ فِي أَمْرِهِ He hastened, or was sharp or vigorous or effective, in his affair. (Aq.) And تَكَمَشَ فِي الْحَاجَةِ He was quick and vigorous in executing the needful affair; syn. اجْتَمَعَ فِيهَا. (TA.) — And كَمَشَ He determined, resolved, or decided, upon an affair; as also كَمَشَ, [aor. ٢,] inf. n. كَمَشٌ. (TA.)

2. تَكَمَشَ ذَيْلَهُ, (A, TA,) inf. n. تَكْمِيشٌ, (TA,) He contracted, or tucked up, his skirt. (A, TA.) — كَمَشَهُ, (inf. n. as above, S, K,) He hastened him; made him quick; (S, A, K;) [and so app. تَكَمَشَهُ: see 1.] — And كَمَشَ (K,) or كَمَشَ الْإِبِلَ, inf. n. as above, (TA,) He (a man singing to camels to urge or excite them) was vigorous in driving [so that he made the camels quick]. (K, TA.)

4. اكَمَشَ: see 1. — اكَمَشَهُ: see 2. — اكَمَشَ بِلِثَاقِهِ He bound all the teats of the camel with the صِرَارِ, q.v. (S, K.)

5. تَكَمَشَ It (skin) contracted, or shrank, (A, K,) and became drawn together; (K;) and so تَكَمَشَ, said of a garment, or piece of cloth, after washing; (K, art. قَلَصَ;) and of an udder. (TA.) See also 1. — See again 1, in two places.

7. انكَمَشَ: see 5. — See also 1, in five places.

كَمَشٌ Short and small; applied to an udder: and [the fem.] with ٢, applied to a testicle, or a scrotum, (خُصْيَةٌ) short, and cleaving to the inner skin. (TA.) — Applied to a horse, Small in the veretrum; as also تَكَمِيشٌ: (S, K:) or كَمِيشٌ His tongue was impeded, or tied up, short therein: [contr. of سَابِغٌ:] pl. [of mult.]

كَمِيشٌ and [of pauc.] أَكَمِيشٌ: (A'Obeyd:) or, applied to a beast of carriage, short and small therein: ('Eyn:) but when applied to a female, having a small udder; as also تَكَمِيشٌ, (K,) or كَمِيشَةٌ, so applied, ('Eyn,) and كَمِيشَةٌ, applied to a she-camel, (Ks, S,) and تَكَمِيشٌ, thus applied: (TA:) or كَمِيشَةٌ [so in the K accord. to the TA, but in some copies of the K تَكَمِيشَةٌ,] and تَكَمِيشٌ have this signification when applied to a ewe or she-goat: (K:) or the former of these two epithets, (Aq,) or each of them, (K,) thus applied, signifies short in the teat, (Aq, K,) so as to be milked only with the ends of three fingers, or with the thumb and forefinger: (Aq:) and كَمِيشَةٌ, applied to a woman, having a small breast. (TA.) — Also, and تَكَمِيشٌ, applied to a man, (S, A, K,) Quick: (A, K:) or quick and sharp or vigorous or effective: (S:) or determined or resolute, and sharp or vigorous or effective, (A, TA,) and quick in his affairs: (TA:) and تَكَمِيشٌ [app. applied to a man, being the part. n. of كَمِيشٌ, q. v.] is syn. with كَمِيشٌ: (TA:) or تَكَمِيشٌ signifies courageous. (Sb, ISd.)

كَمِيشٌ fem. with ٢: see above, in two places.

كَمِيشٌ: see above, in three places.

كَمِيشٌ fem. with ٢: see above, passim. —

اَزَارٌ رَجُلٌ كَمِيشٌ الْاَزَارِ [lit.] A man having his [or waist-wraper] tucked up; (K, TA;) [meaning,] vigorous, laborious, or sedulous, in his affair. (TA.)

كَمَح

كَمَل

كَمَن

كَمِه

كَمِي

كَمَن

See Supplement.]

كَمَب

1. كَمَبَ, aor. ٢, inf. n. كَمُوبٌ; and اكَمَبَ; He, or it, was, or became, gross; thick, coarse; or rough: syn. غَلَطَ. (K.) See 4. — كَمَبَ He was, or became, possessed of plenty, or riches: syn. اسْتَغْنَى. (K.) — كَمَبَ فِي جَرَابِهِ, aor. ٢, inf. n. كَمُوبٌ, He stored it, or deposited it, in his provision-bag. (K.)

4. اكَمَبَتْ يَدَهُ; and كَمَبَتْ, aor. ٢, inf. n. كَمَبَ; (K;) or the former verb only is used; not the latter; (Aq, S;) His hand was, or became, callous, or hard, (S,) or coarse, or rough, (K,) by reason of work. (S, K.) See 1. — اكَمَبَ لِسَانَهُ His tongue was impeded, or tied up.

(K.) — اكنب عليه بطنه His belly [meaning its contents] oppressed him, or gave him pain: syn. اشد. (K.)

كنب Callousness, or hardness, of the hand, resulting from work: (S:) or coarseness, or roughness, of the foot, and of the hoof, and of the camel's foot, and of the hand: or of the hand only, resulting from work. (K.) — See كنب.

كنب, of the same measure as كنف, (K,) or كنب, (as in the copies of the S in my hands) A certain plant: (S, K:) or a certain tree: (Lth:) AHn says, It resembles the قناد growing in our country, where, sometimes, sandals or shoes are sewed with its bark, and thereof are twisted ropes which endure moisture, day-dew, or rain: and in one place he says, I asked one of the Arabs of the desert respecting the كنب, and he shewed me a scattered, small, thorny plant, with white twigs or branches, abounding with thorns, having, at the extremities, براعم [or calyxes, or flowers, or flower-buds,] from each of which grew forth three thorns. (TA.)

كنب i.q. شمرانج [i.e. the fruit-stalk of the raceme of a palm tree]. (S, K.)

كنب What is dry, of trees: or having its thorns broken. (K.)

كنب and كنب Short: (K:) or thick, or coarse, and short: (TA:) or hard and strong: (see كنب:) but the ت is augmentative, (TA,) [and therefore the proper art. is كنب].

كنب Full to satiety; gluttoned with food. (K.)

كنب and مكنب: see next paragraph.

مكنب and مكنب A coarse, or rough, hoof; (IAgr, K;) and the same words, and مكنب, the same as applied to a camel's foot. (IAgr.)

مكنب Thick, or coarse, and strong, and short. (K)

كنبت

Q. 2. كنبت He (a man) became contracted [in disposition; or niggardly, or stingy]. (L, as from IDrd.) But see art. كنب. (TA.)

كنبت, (or this should be كنب, TA.) A hard, strong, robust, man. (L.) But see كنب. (TA.) — Also, and كنب, A man contracted [in disposition]; niggardly, or stingy. (L.) But see art. كنب. (TA.)

كنبت

Q. 1. كنبت and كنبت He became hard and strong: (L:) he became contracted; syn. تقبص: (K:) [app. in disposition; see كنب: or in make; the second verb being also expl. in the L, with reference to a man, by the words تداخل بعضه في بعض].

Q. 2: see Q. 1.

كنبت and كنبت and كنبت Hard (L, K) and strong. (L.) [Epithets applied to a man.] — Also, all the three words, Contracted [in disposition], and niggardly, or stingy. (K.) — Mentioned before in art. كنب; and like كنبت. (TA.) — [Accord. to the L, these epithets seem also to apply to a man Contracted in make: the first and third being expl. by the words تداخل بعضه في بعض].

كنبت: see كنبت.

كنبت: see كنبت and art. كنب.

كنت

1. كنت في خلقه, (aor. ٢, inf. n. كُنْتُ, TK,) He (a man) was strong in his make. (IAgr, TS, K.) — كنت, aor. ٢, It (a skin, TA) became foul with the grease of milk [and so retained the water, or milk, well]; syn. حشن: (TS, and SM's copy of the K: in the CK and a MS. copy of the K, حشن; in another copy of the K, حشن.)

8. اكننت He was lowly; humble; submissive. (K.) [See اكننت.] — He was content, or well pleased; acquiesced. (K.)

كننت: see كننت.

كننت [as also قننت] A skin that retains [the water, or milk,] well. (K.)

كننت Strong; robust. (Ibn-Buzruj, K.) An epithet applied to a man. (Ibn-Buzruj.) Formed from كُنْتُ "I was"; because an old man speaks of himself in time past saying كُنْتُ كَذَا. (MF.) — Also, [and كُنْتُ, as implied in the TA, and in the S in art., عجن,] and كُننت, i. q. كبير [app. Great in age; old; aged]. (AZ, K.) A poet says,

• وَمَا كُنْتُ كُنْتًا وَمَا كُنْتُ عَاجِنًا •
• وَشَرَّ الرِّجَالِ الْكُنُنِيُّ وَعَاجِنُ •

[And I was not old, nor was I one who raised himself from the ground by the help of his hands: and the worst of men is the old, and one who raises himself so]. (TA.)

كننت: see كننت.

كنتب

كنتب and كنب: see art. كنب.

كنت

كنت A نوردجة (in the TA, نوردجة, with ح unpunctuated,) made of myrtle, and of the branches of the [kind of willow called] جلاف (spread out, TA), upon which sweet-smelling plants are ar-

anged, or disposed, in regular series, and which is then folded: (Lth, K:) the Nabathean word is كنتا. (L.) It is a circular thing (دائرة) of myrtle, and of branches of willow, upon which sweet-smelling plants are disposed, or arranged, and which is then folded like a volume, or roll, and made in the form of a basket: the damsels prepare this for ornament in the days of the spring-season, and amuse themselves with it. نوردجة is an arabicized word, from the Persian نورد, pass. part. n. of نوردیدن, and meaning "folded," or "twisted." (TK, [as explained to me by a very learned Turk, who, however, thinks the words not very clear].)

كنب

كنب and كنب and كنب Hard and strong: (K:) but the ت in this case is corrupted from ت: see كنب in art. كنب. (TA.)

كنب [in the TA written كنب] Sand pouring down. (IAgr, K.)

كند

1. كند, (S, &c.), aor. ٢, (A, MS,) or ٢, (El-Baṣāir,) or كند نعمة, (TA,) inf. n. كُنُوذ, (S, K, &c.) He was ungrateful; he disacknowledged a benefit. (S, A, K.) — إن سألته نكد وإن أعطيته كند If thou ask of him, he refuseth; and if thou give him, he is ungrateful. (A.) — كند — كند (K) He disacknowledged his father's beneficence. (TA.) — كنده, (S, L,) inf. n. كُنْد, (K,) He cut, or severed, it. (S, L, K.)

كُنْد: see كُنُوذ.

كُنْد A portion of a mountain. (K.)

كُنُوذ Ungrateful; who disacknowledges benefits; (El-Kelbee, S, A, L, K;) as also كُنَاد: (L, K;) or a denier: (L:) the former applied also to a woman; and so كُنْد: (S, A, L:) an unbeliever: (Zj, L:) a blamer of his Lord, (El-Hasan, L, K,) who takes account of evil accidents and forgets benefits: (El-Hasan, L:) rebellious, or disobedient, (K,) in the dial. of Kindeh: (TA:) niggardly; tenacious; avaricious; (K;) in the dial. of the Benoo-Malik: (TA:) who eats alone, and withholds his drinking-bowl (رقد), and beats his slave: (Kh, L, K:) all these meanings are assigned to it in the verse [6 of ch. c.] of the Kur-án: إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ but of the last, ISd remarks, that he knows no foundation for it in the classical language, and that it is not easily admissible coupled with رَبِّهِ. (L, TA.) — A woman ungrateful for friendship, and for loving communion, commerce, or intercourse; (As, L, K;) as also كُنْد. (As, L.) — كُنْدُ أرض كُنُوذ Land that produces nothing. (S, A, L, K.)

كُنَاد: see كُنُوذ. — Also, One who cuts, or severs; who is wont to do so. (S, L.)

كندت

كُنْدَتْ and كُنَادَتْ *Hard and strong*: (K, L:) [as also كُنْبَتْ and كُنْتَبْ, &c.].

كندر

كُنْدَرُ [Greek χόνδρος λιβανωτοῦ, or λιβάνου χόνδρος] i.q. لَبَانٌ [q.v., i.e. *Frankincense*], (S, in art. كدر; TA;) accord. to the physicians; (TA;) a kind of عِلْكٌ [or resin], very useful for stopping phlegm, (K,) and a dispeller of forgetfulness, and having other properties: n. un. with ة. (TA.)

كنز

1. كَنْزُ الْمَالِ, aor. ٴ, (T, S, M, Mgh, Mṣb, K, &c.), and, accord. to MF, ٴ also, but the former is that which commonly obtains, (TA,) inf. n. كَنْزٌ, (Mgh, Mṣb,) *He buried the property, or treasure*, (S, K, TA,) *in the earth*: (TA:) *he collected the property together*, (Mgh, Mṣb,) *and treasured it, hoarded it, laid it up, reposed it, stowed it, or stored it, in secret*: (Mṣb:) and كَنْزَةٌ signifies the same as كَنْزٌ. (TA.) — كَنْزُ الشَّيْءِ, (K,) aor. ٴ, inf. n. كَنْزٌ, (TA,) *He pressed the thing, meaning anything, (K,) with his hand or foot, (TA,) in a receptacle, or in the earth*. (K.) — كَنْزُ التَّمْرِ, (S, A, Mṣb, K,) aor. ٴ, (K,) inf. n. كَنْزٌ, (Mṣb, TA,) and, accord. to Az, كَنْزٌ and كَنْزٌ, [but see the former of these two words below,] (Mṣb,) *He stowed, or packed, the dates*, (TA,) *in the receptacle*, (A, Mṣb,) or *in the large receptacles of palm-leaves*, [pl. of جَلَّةٌ,] *by throwing [the contents of] a bag (جَرَابٌ) into the bottom of the جَلَّةٌ and pressing them with the feet until they became compacted, or commixed in a mass, and then bag after bag until the جَلَّةٌ was pressed full, when it was sewed up with palm-leaf cord*. (TA.) — كَنْزُ الْبُرِّ فِي الْجَرَابِ [He stored up, or packed, the wheat in the bag]. (TA.) [See an ex. of the pass. part. n. voce ٴ.] — كَنْزُ الْجَرَابِ *He filled the bag very full*. (A.) And كَنْزُ السَّقَاءِ *He filled the skin of milk or water*. (TA.) And كَنْزُ الْقِرْبَةِ *He filled the water-skin*. (TA.) — كَنْزُ الرُّمَحِ, (Sgh, TA,) inf. n. كَنْزٌ, (Sgh, K,) *He stuck the spear into the ground*. (Sgh, K, TA.)

8. اِكْتَنْزَ It (a thing, S, Mgh, Mṣb,) *became collected together, or compacted; and full*. (S, Mgh, Mṣb, K.) اِكْتَنْزَ التَّمْرُ [The dates became closely packed, or pressed together so as to be compact or commixed in a mass: see 1]. (TA; and K in art. وجأ; &c.) The like is also said of wheat. (TA.) — اِكْتَنْزَ اللَّحْمُ *The flesh became compact, or hard*. (From an explanation of the part. n. in the A; &c.) — اِكْتَنْزَ الْجَرَابُ *The bag*

became very full. (A.) And اِكْتَنْزَ السَّقَاءُ *The skin of milk or water became full*. (TA.) = اِكْتَنْزَ الْمَالِ: see 1.

كَنْزٌ *Treasure; property buried* (S, A, Mgh, Mṣb, K) *in the earth*: (TA:) an inf. n. used as a subst.: pl. كُنُوزٌ. (Mgh, Mṣb.) — Hence, (TA,) it is applied in a trad. to † *Any property whereof the portion that should be given in alms is not given*. (S, TA.) — *Property that is preserved in a receptacle*. (TA.) — *Anything abundant, collected together, that is desired with emulation*. (Sh, TA.) — *Gold: and silver*. (K.) It is said in a trad., اُعْطِيتِ الْكَنْزَيْنِ مِنَ الْأَخْصَرِ, I have been given gold and silver. (TA.) — † [A treasure of knowledge or science]. You say, مَعَهُ كَنْزٌ مِنْ كُنُوزِ الْعِلْمِ † [With him is a treasure of the treasures of knowledge or science]. (A, TA.) In the Kur, xviii. 81, it is said to be used in a similar manner, as signifying not gold nor silver, but † *Science and books*. (TA.) And it is said in like manner in a trad., أَلَا أَعْلَمُكَ كَنْزًا مِنْ كُنُوزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ † [Ho! I will teach thee a treasure of the treasures of paradise: There is no power nor strength but in God]: meaning, that a reward is stored up [in paradise] for him who says this, and who describes himself thereby, like as a treasure is stored up. (TA.) — Aboo-Alee El-Kálee says, that it is used in a verse of 'Alkamah, which he does not quote, as signifying † *Fat*; as a subst.; and adds, that it is the only instance known to him of its being thus used. (TA.) = Also, *That in which property is preserved, or guarded*: (K, TA:) and مَكْنَزٌ [or rather both] *that in which property is buried, treasured, hoarded, laid up, reposed, or stored, in secret*: pl. of the latter, مَكَائِزُ. (A, TA.)

مَكْنَزٌ: see مَكْتَنَزٌ.

كَنْزٌ and كَنْزٌ: see كَنْزَ التَّمْرِ. [Accord. to Az, they are inf. ns.; but some seem to regard them as simple substs.] You say, هَذَا زَمَنُ الْكَنْزِ, (S, Mṣb, K, TA.) and الْكَنْزُ, (K,) *This is the time of packing the dates*. (K, TA.) And El-Umawee says, اَتَيْتُهُمْ عِنْدَ الْكَنْزِ, and الْكَنْزُ, *I came to them when they were packing the dates*. (TA.) ISk says, that it has been heard only with fet-h; (S, Mṣb;) but some say, that it is like جَدَادٌ and صَرَامٌ and صَرَامٌ. (S.) — Also, sometimes, [The storing, or packing,] of wheat. (TA.)

مَكْنَزٌ: see كَنْزٌ: = and see also مَكْتَنَزٌ, throughout.

كَنْزٌ *Dates packed in [the receptacles called] قَوَاصِرُ* [pl. of قَوْصَرَةٌ] (K, TA) *and جَلَالٌ* [pl. of جَلَّةٌ]. (TA,) *for winter*; (K, TA;) as also مَكْنُوزٌ. (TA.) See كَنْزَ التَّمْرِ. — See also مَكْتَنَزٌ.

كَنْزٌ *One who takes extraordinary pains in treasuring, or hoarding, gold and silver*. (TA.)

مَكْنَزٌ: see كَنْزٌ.

مَكْنُوزٌ: see كَنْزٌ: — and مَكْتَنَزٌ.

كَنْزَةٌ, (A, TA,) and كَنْزَةٌ, (A, TA,) and مَكْنُوزَةٌ, (TA,) *Compact, or hard, in flesh*: (A:) and [in like manner] كَنْزٌ *compact and strong in flesh*. (TA.) You say, نَاقَةٌ كَنْزٌ, (S, K,) or كَنْزُ اللَّحْمِ, (A,) and جَارِيَةٌ كَنْزٌ, (K,) and هَنَ كَنْزٌ, (TA,) *A she-camel*, (S, A, K,) and *a girl*, (K,) and *a woman's pudendum*, (TA,) *compact*, (مَكْتَنَزَةٌ, S, or كَنْزَةٌ, or, as in the K, abundant, كَثِيرَةٌ, TA,) *in flesh*, (S, K,) and *hard, or firm*: (K:) pl. كُنُوزٌ and كَنْزٌ; the latter being like the sing.; (K;) but the two vowels [namely the two kesrehs] and the two alifs are regarded as different; for the word is not, as some assert, of the same class as كَنْبٌ, since it has a dual form, namely كَنْزَانِ. (TA.) — كِتَابٌ مَكْتَنَزٌ. (TA.) — † [A book, or writing, stored with useful things]. (A, TA.)

كس

1. كَسَسَ, (S, A, Mgh, Mṣb,) aor. ٴ, (S, Mṣb,) or ٴ, (Mgh,) inf. n. كَسَسٌ, (S, Mgh, Mṣb,) *He swept* (Mgh, TA) *a house, or chamber*, (S, A, Mgh, Mṣb,) or *place*, (TA,) *with a مَكْسَةٌ* [or broom]. (A, Mgh.) — مَرَوْا بِهِمْ فَكَسَوْهُمْ † *They passed by them and swept them away, or destroyed them*; syn. كَسَحَوْهُمْ. (A, TA.) = كَسَسَ, (S, A, Mgh, Mṣb, K,) aor. ٴ, (S, Mṣb, K,) or ٴ, (Mgh,) inf. n. كَسَسٌ, (Mgh, Mṣb,) *He (an antelope) entered his كِنَاسٌ*, (S, A, Mgh, Mṣb, K,) i.e., *his covert, or hiding-place, among trees*; (S, K;) or *abode*; (Mṣb;) or *cave*; (TA;) as also تَكَسَسَ (S, A, Mgh, K) and اِكْتَسَسَ; (A, TA;) which two verbs are likewise said of a wild bull or cow, in the same sense. (TA.) [Hence,] تَكَسَسَ also signifies † *He (a man, TA) entered the tent*: (K:) or *hid himself, and entered the tent*. (TA.) And تَكَسَسَتْ † *She (a woman) entered the هَوْدَجُ* [or camel-litter]: (K:) app. taken from the saying of Lebeed, فَتَكَسَسُوا قُطْنَا, meaning, *and they entered هَوَادِجُ* [or camel-litters] *covered with cloths of cotton*. (TA.) — [Hence also,] كَسَسَتْ النُّجُومُ, (Zj,) aor. ٴ, (AO, Zj, S, K,) inf. n. كَسَسٌ, (Lth, Zj,) † *The stars hid themselves in their place, or places, of setting*, (AO, Zj, S, K,) like antelopes in their كُنُوسَ [or coverts]: (K:) [or] *continued in their courses and then departed, returning*: (Zj:) or *the stars* [here meaning planets] *became stationary in their circuiting or revolving*. (Lth.) See كَانَسَ.

5: } see 1; the former, in four places.
8: }

كَنَسَ A gazelle's covert, or hiding-place, among trees: (S, K:) so called because he sweeps (يكنس) the sand, or in the sand, [accord. to different copies of the K,] until he reaches the soil, or moist earth: (K, TA:) or his abode: (Msb:) or cave: (TA:) and [in like manner] **مَكْنَسٌ** a place into which a gazelle or a wild bull or cow enters to protect itself therein from the heat: (TA:) pl. [of pause.] **أَكْنَسَةٌ** (TA) and [of mult.] **كُنُسٌ** (K) and [pl. pl., i.e., pl. of كُنُسٌ,] **كُنُسَاتٌ** (TA.)

كُنَاسَةٌ Sweepings; (S, Mgh, Msb, K:) the dust of a house that is swept and thrown into a heap. (Lh.) — Also, The place of sweepings; (Mgh;) the place where sweepings are thrown. (TA.)

كَنِيسَةٌ A place of worship (K) of the Christians; [a Christian church:] (S, A, K:) or of the Jews; (Sgh, K;) i.e., of the Jews only; [a Jewish synagogue:] that of Christians being called **بَيْعَةٌ** (Sgh:) [Chald. ܩܢܝܫܬܐ: (Golius:)] or both; (Mgh, Msb;) being sometimes applied to the former [in classical times, as it is in the present day, as well as to the latter]: (Msb:) or of unbelievers, (K,) absolutely: (TA:) an arabicized word, [from the Chaldee mentioned above, or] from [the Persian word] **كُنِشْت** (Az, Mgh) or **كَنْشْت** (TA) [signifying "a fire-temple"]: pl. **كُنَائِشٌ**. (A, Msb.) = A thing resembling [the kind of camel-litter called] a **هَوْدَج**, composed of twigs, or branches, stuck in a **مَحْبِل** or a **رَحْل**, with a cloth thrown over them, in which the rider sits in the shade and conceals himself: (Mgh, Msb:) of the measure **نَعِيلَةٌ** from **كُنُوسٌ** [an inf. n. of **كُنَسَ**]: (Mgh:) pl. as above. (Msb.)

كُنَاسٌ One who sweeps **حُشُوشٌ** [meaning privies]. (A, TA.)

كُنَاسٌ An antelope, (S, A, TA,) and a wild bull, (TA,) entering his **كُنَاسٌ**, (S, A, TA,) i.e., his covert, or hiding-place, among trees: (S:) fem. with **ة**: (Zj:) pl. **كُنُوسٌ**, both of the masc. and fem., (Zj,) and **كُونُوسٌ**, of the masc., (A,) [and of the fem. also accord. to rule,] and **كُنُوسٌ**. (TA.) — [Hence,] **الْكُنُوسُ** (S,) or **الْجَوَارِي الْكُنُوسُ** (K,) [in the Kur, lxxxi. 16,] † The stars; because they hide themselves in their place of setting: (AO, S:) or the stars that rise running their course, and hide themselves in their places of setting: (Zj:) or all the stars; because they appear by night and lie hidden by day: (K:) or i.q. **الْخُنُوسُ** (K, TA,) i.e., **السَّيَّارَةُ**, (TA,) or **السَّيَّارَاتُ** (Bd,) or **الْخُنُوسُ السَّيَّارَةُ** (S,) the five stars, [or planets,] Saturn, Jupiter, Mars, Venus, and Mercury; (TA;) because they hide themselves in their place of setting, like

antelopes in their **كُنُوسٌ** [or coverts]; (K;) or because they become hidden beneath the light of the sun: (Bd:) or the stars [meaning planets] that become hidden in their courses, and run their courses and become stationary in their places of circuiting, and then circuit [again]; every star [of those thus named] having a circuit in which it becomes stationary, and [then] revolves [again], and then it departs, returning: (Lth:) or the angels: (K:) or the wild bulls or cows, and the wild antelopes, (Zj, K,) that enter their **كُنُوسٌ** [or coverts] when the heat is vehement. (Zj.)

مَكْنَسٌ: [pl. **مَكَانِسٌ**:] see **كُنَاسٌ**. — [Hence,] **مَكَانِسُ الرَّيْبِ** † The places of suspicion. (TA.)

مَكْنَسَةٌ A broom; a thing with which one sweeps: (S, A, Msb:) pl. **مَكَانِسٌ**. (A, TA.)

مَكْنَسٌ A maker of brooms. (Golius, from Meyd.)

[كنش]

كنع

See Supplement.]

كنعت

كُنَعْتُ A species of fish; (AO, TS, L, K;) as also **كُنَعْدٌ**; from which it appears to be formed by the substitution of **ت** for **د**. (TS, L.)

كنعت

Q. 2. **تَكْنَعْتُ** It (a thing) became collected together. (L.)

كنعد

كُنَعْدٌ A kind of sea-fish; (S, L, K;) as also **كُنَعْتُ**, in which the **ت** seems to be a substitute for the **د**. (L.)

[كنف]

See Supplement.]

كنفت

كُنَفْتُ and **كُنَفْتُ** Short. (K.)

كنه

كنى

كه

See Supplement.]

كهب

1. **كُهَبٌ** (S, K,) and **كُهَبٌ** (K,) inf. n. **كُهَبٌ** and **كُهَبَةٌ** (TA,) He (a camel, S,) was, or became, of the colour called **كُهَبَةٌ**. (S, K.)

Q. Q. 4. **إِكْهَابٌ نَوْتُهُ** His complexion was, or became, changed, [or darkened by the sun &c.]. (TA.)

كُهَبٌ A buffalo (or camel, A; and so in the CK;) advanced in years. (K.)

كُهَبٌ: see **كُهَبَةٌ**

كُهَبَةٌ The colour which is also called **قُهَبَةٌ**: (A, S, K:) or that which is called **دُهَمَةٌ**: or dust-colour intermixed, or tinged over, with black: (K:) used absolutely, (TA,) or only with reference to camels, (K,) i.e., to their colours: (TA:) or a colour not purely red, but applied specially to a red colour: (AA, S:) or any colour inclining to that of dust: (Yaakoob, who does not particularize anything [to which it is applied] exclusively: TA:) Az says, I have not heard **كُهَبَةٌ** as a colour of camels on the authority of any one but Lth; and perhaps it is used as a colour of clothes: (TA:) it is also said that **كُهَبٌ** signifies the colour of the buffalo. (IAar, cited by Az.)

بَنُو كُهَبِيَّةٍ, an expression used by the poet Hassán Ibn-Thábit, meaning † Sons of a base, or an ignoble, woman: **كُهَبِيَّةٌ** being thus used as though it were a proper name. (RA.)

أَكْهَبٌ: see **كَاهِبٌ**.

أَكْهَبٌ (Az, S, K) and **كَاهِبٌ** (K) A camel (Az, S) of the colour called **كُهَبَةٌ**: (Az, S, K:) fem. of the former **كُهَبِيَّةٌ**, (Az,) [and pl. **كُهَبٌ**]. — **رَجُلٌ أَكْهَبُ اللَّوْنِ** † A man whose complexion is changed, [or darkened by the sun &c.]. (TA.)

كهد

1. **كَهْدٌ** (S, K,) aor. **كَهَدَ**, inf. n. **كَهْدٌ** (K) and **كَهْدَانٌ** (S, K,) He was quick; made haste; (L, K;) in his pace: (L:) he (an ass) ran; syn. **عَدَا**. (S, L.) — **كَهْدٌ** and **كَاهِدٌ** He was quick in service. (TA.) — **كَهْدٌ** He was importunate, persevering, or urgent, in petitioning, or seeking, or desiring. (K.) — **كَهْدٌ** and **كَاهِدٌ** He was, or became, fatigued, tired, or weary. (K.) — **كَهْدٌ** and **كَاهِدٌ** He became jaded, harassed, or fatigued, by labour, or toil: as also **كَدَةٌ** and **أَكْدَةٌ**. (L.) — **كَهْدَتُهُ** (so in the copies of the K; but differently in the S: [see 4:] TA:) I made him to be quick, or to hasten. (K.)

4. **أَكْهَدْتُهُ** I made him (an ass) to run. (S, L.) See also 1. — **كَاهِدٌ** He fatigued, tired, or wearied, (L, K,) his companion. (L.)

Q. Q. 4. **إِكْهَدْتُ** It (a young bird) trembled, or fluttered, before its mother, that she might feed it: (S, L:) and he (an old man) trembled: (L:) i.q. **إِقْمَدْتُ**. (K.)

كُهْدٌ Distress; trouble; fatigue; weariness; i.q. **جَهْدٌ**. (TA.) You say **وَكُهْدٌ** [Distress, &c., befell him]. (L, K.)

كُهْدَاءٌ A female slave: (K:) so called because of her quickness in service. (TA.)

كَبُودُ الْيَدَيْنِ A she-ass quick in the fore legs. (L, K.)

كَاهِدٌ and مُكْهَدٌ Fatigued; tired; weary. (L.)

كَوْهَدٌ One who trembles by reason of old age. (K.)

كَاهِدٌ: see مُكْهَدٌ.

كهدب

كَهْدَبٌ A heavy, or dull, man: syn. ثَقِيلٌ وَخَمْرٌ. (K.)

كهر

1. كَهَرَهُ, aor. ٤, inf. n. كَهَرٌ, He chid him with rough speech, (S, Mgh, K,) to show him contempt. (TA.)—He reviled him. (Az, TA.)—He encountered him with a frowning face, (K,) to show him contempt: (TA:) or he frowned at him. (TA.)—He oppressed him; i. q. قَهَرَهُ. (S, K.) So in the Kur, [xciii. 9,] فَأَمَّا الْيَتِيمَ فَلَا تَكْهَرْ [Therefore, as to the orphan, thou shalt not oppress him]; accord. to the reading of Ibn-Mes'ood. (Ks, S.) Yaak'ooob says, that the ك in كَهَرَهُ is a substitute for the ق in قَهَرَهُ. (TA.)

كهرب

كَهْرَبٌ and كَهْرَبَا [or كَهْرَبَا] A well-known yellow substance; [yellow amber]: from the Persian كَاه رَبا, i. e., "carrying off straw," [on account of its electric attraction]. (TA.) See De Sacy's Chrest. Ar., sec. ed., iii. 468: and see حَوْرٌ.

كهف

See Supplement.]

كهك

كَهْكَمٌ and كَهْكَمٌ i. q. بَادُنْجَانٌ [The egg-plant, or melongena]. (IAar, T, K.) Mentioned in the T in art. كهكم; whence it seems that the ب is a substitute for م. (TA.)

كهل

كهمر

كهن

كهي

See Supplement.]

كوا

See art. كُيَا.

كوب

1. كَابٌ, aor. يَنْكُوبُ; and اِكْتَابٌ; He drank with a كُوب, the kind of mug or cup so called. (IAar, K.)

2. كَوَّبٌ, inf. n. يَنْكُوبُ, He pounded, or brayed, a thing with a فِهْر [or كُوبَة, q. v.] (K.)

8: see 1.

كُوبٌ A mug, or drinking-cup, (كُوزٌ,) without a handle: (Fr, S, K:) or one (with a round top, TA,) that has no spout: (K:) or a vessel, (Bd in lvi. 18,) or drinking-cup, (Jel. ibid.) having neither handle nor spout: (Bd, Jel. ibid.:) pl. أَكْوَابٌ. (S, K.)

كُوبٌ Slenderness of the neck with bigness of the head. (L, K.)

كُوبَةٌ A sighing, or grief, or regret, for something that has past, or escaped one. (K.) Probably formed from the mahmooz word [كَابَةٌ]. (TA.) [Perhaps an inf. n.]

كُوبَةٌ, occurring in a trad., in which it is forbidden, (TA,) The game called نَرْدٌ; (K;) an appellation given to that game by the people of El-Yemen: (A'Obeyd, on the authority of Moḥammad Ibn-Ketheer; and IAth) or that called شَطْرُنْجٌ; (K:) or a small drum, slender in the middle: (S, K:) accord. to some, (TA,) the musical instrument called بَرَبْتُ; (K;) as occurring in a trad. of 'Alee, in which a command is given to break the thing thus called. (TA.)—Also, i. q. فِهْرٌ; (K;) i. e., A small stone, such as fills the hand. (TA.)

كوت

كُوتِيٌّ Short: (K:) or a short and deformed or ill-shapen man. (So in a marginal note in two copies of the S.)

كوت

2. كَوْتُ, inf. n. يَنْكُوتُ, It (growing corn or the like) became composed of four leaves, and of five. (En-Nadr, K.) = كَوْتُ بِغَائِطِهِ, inf. n. يَنْكُوتُ, He voided his excrement [in form] resembling the heads of hares, or rabbits. (K.)

كَاتٌ i. q. كَاتٌ, [q. v. in art. كَث]. (K.)

كَوْتُ A قَفَش, or kind of short boot: (AM, K:) app. an arabicized word. (AM, L.)

كَوْتَةٌ What is composed of four leaves, and of five: referring to growing corn and the like: n. un. of كَوْتُ. (TA.) = كَوْتَةٌ, or كَوْتَةٌ, [as in different copies of the K, the latter being the reading in the TA, which mentions كَوْتَةٌ as another reading,] Abundance of herbage, or of the goods, conveniences, or comforts, of life; plenty; fruitfulness. (K.)

كَوْتَةٌ: see كَوْتَةٌ.

كُوتِيٌّ Short: like كُوتِيٌّ [q. v.]. (T.)

كوخ

1. كَاوَحٌ, [aor. يَنْكُوحُ] inf. n. كُوحٌ; and كَاوَحَةٌ, and اِكَاوَحَةٌ, and كَاوَحَةٌ; He

fought with him and overcame him: (K:) so Az, explains كَاوَحَهُ, inf. n. مَكَاوَحَةٌ: or, accord. to the M, كَاوَحَهُ signifies he fought with him; and كَاوَحَهُ, he overcame him; (TA;) and كُوحَهُ, inf. n. تَكُوحٌ, also has this last signification; (IAar, S, TA;) and so اِكَاوَحَهُ, inf. n. اِكَاوَحَةٌ. (IAar, TA.)

2. See 1. — Also كُوحَهُ, (inf. n. تَكُوحٌ, TA,) He abased him; rendered him abject; syn. أَذَلَّهُ. (K.)—It (the nose-rein) rendered him (a camel) submissive, or tractable. (TA.)

3. See 1. — Also كَاوَحَهُ He reviled him, or vilified him, mutually; and treated him in an open manner (S, K) with opposition or altercation. (TA.)

4. اِكَاوَحَهُ He destroyed him. (T, in this art.; and K in art. كَيْح.) See 1.

6. تَكَاوَحَا They two laboured, or strove, each with the other, to do evil, or mischief. (S, K.)

كَاحٌ and كَيْحٌ The foot, or base, (عَرْضُ) of a mountain: (S, K:) [or] its face, or part facing the spectator, above its foot, or base; syn. سَنْدٌ جَبَلٍ: (S:) or its foot, or base, (عَرْضُ) and most rugged part: or its سَفْحٌ [i. q. عَرْضُ]; and the foot, or base, of its face; syn. سَنْدُهُ: or كَيْحٌ signifies the side (نَاحِيَةٌ) of a mountain: and any rugged face of a mountain, above its foot, or base: and in some cases, the side of a valley, when it is rugged, but not unless consisting of the hardest and roughest of stones: (As, TA:) pl. of كَاوَحٌ, أَكَاوَحٌ; (M;) and (of كَيْحٌ, TA,) كَيْحَةٌ and أَكَيْحَةٌ (K) and كَيْحَةٌ (As, T.) — كَيْحٌ A rough or rugged [foot, or base, or face above the foot or base, &c., of a mountain]; an expression similar to يَوْمٌ أَيَّوَمٌ; (K, art. كَيْح;) the latter word being a corroborative; for the سَنْدُ of a mountain is called كَيْحٌ only because of its ruggedness and roughness. (TA.)

كَاحٌ: see كَيْحٌ.

كوخ

كَوْخٌ: see كُوحٌ.

كَوْخٌ, (S, L, K,) a Persian word, (L,) and كَاوَحٌ, (K,) A house [or hut] with a gibbous roof: (L, TA:) a house [or hut] of reeds or canes, (with a gibbous roof, K,) without an aperture for the admission of light: (S, L, K:) any place which a husbandman or a gardener prepares in which to guard his growing corn or his garden: and the people of Marw give the name of كَاوَحٌ to a pavilion (قَصْرٌ) made in a garden or other place: (L:) pl. أَكَاوَحٌ (S, K) and كُوحَانٌ and كُوحَةٌ (K, TA:) [the last, in the CK, written كُوحَةٌ].

كود

1. كَادَ يَفْعَلُ كَدًا, (S, K, * &c.) [originally كَوْدُ,] first pers. كَدْتُ, accord. to the usage of most of the Arabs, (IKtt,) aor. يَكَادُ, (S, K, &c.) the form used by all the Arabs, (IKtt,) or يَكُوْدُ [is also used, by some of those who make the pret. to be originally كَوْدُ, (Lth,) inf. n. كَوْدُ (Lth, S, M, K, &c) and كَادَ (M, IKtt) and مَكَادَةٌ (Lth, S, M, K, &c.) and مَكَادُ; (Lth, M, K;) and كَادَ, originally كَوْدُ, deviating from constant rule, (MF,) first pers. كَدْتُ, (S, IKtt, MF,) in the dial. of the Benoo-Adee, (MF,) mentioned by Sb as heard from some of the Arabs, (S,) aor. يَكَادُ, (IKtt,) deviating from constant rule, (MF,) [and يَكُوْدُ, mentioned above, agreeably with rule;] as also كَادَ, (Msb, K, art. كيد,) originally كَيْدُ, first pers. كَدْتُ, aor. يَكَادُ, (Msb, art. كيد,) inf. n. كَيْدُ; (L, art. كيد;) and كَيْدُ, (S, K, &c.) a form mentioned by Abu-l-Khattāb to Sb, as used by some of the Arabs, who in like manner said مَا زِلَ يَفْعَلُ كَدًا, for كَادَ and زَالَ; (S;) *He was near to doing so; he nearly, well nigh, or almost, did so; he wanted but little of doing so; (Akh, S, M, K, &c.) he purposed, or intended, doing so; (Lth, M, IKtt;) but did it not, [or did it not immediately]. (Akh, S, K, &c.)* كَادَ is applied to signify the being near to doing a thing, whether it be [afterwards] done or not done. (S.) Without a negative, it enunciates the negation of the action; and coupled with a negative, it enunciates the happening of the action. (S, K.) [This will be explained in the course of the following observations.] It is (as Es-Suyooti says in the Itkân) an incomplete [i.e. a non-attributive] verb, of which only the pret. and aor. are used. It has a noun as the subject, in the nom. case; and an aor., [generally] without أَنْ, as the predicate. (TA.) Sometimes they introduce أَنْ after it, likening it to عَسَى; as, for ex., in the saying of Ru-beh,

* قَدْ كَادَ مِنْ طُولِ الْبَلَى أَنْ يَمُوتَا *

[It had nearly come to nought from length of near]. (S.) Used affirmatively, it is affirmative of the being near [to doing a thing, &c.]; and used negatively, it is negative thereof. It is a well-known opinion of many, that, used affirmatively, it is negative; and used negatively, it is affirmative: so that كَادَ زَيْدٌ يَفْعَلُ means [Zeyd was near to doing; but] he did not [or did not immediately]; as is shown by the expression [in the Kur xvii. 75, where إِنَّ is a contraction of إِنْ,] وَإِنْ كَادُوا لَيَقْتُلُونَكَ [And verily they were near to seducing thee]: and كَادَ يَفْعَلُ means [He was not near to doing; but] he did; as is shown by the expression [in the Kur ii. 66,

وَمَا كَادُوا يَفْعَلُونَ [And they were not near to doing (it); but they afterwards did (it)]. I'Ab is related to have said, that wherever كَادَ and أَكَادُ and يَكَادُ occur in the Kur-ān, they denote a thing's never happening. Some say, that كَادَ [with a negative] denotes an action's happening with difficulty. Some, again, say, that the pret. preceded by a negative is affirmative [of the action &c.]; as is shown by the expression [quoted above]: and that the aor. preceded by a negative is negative; as is shown by the expression [in the Kur xxiv, 40,] لَمْ يَكُنْ يَرَاهَا [He is not near to seeing it]; meaning that he sees not anything: [though this phrase is said to bear a different meaning, which see below]. But the correct opinion is the one first mentioned; that, used affirmatively, it is affirmative [of the being near to do a thing &c.]; and used negatively, it is negative [thereof]: so that كَادَ يَفْعَلُ signifies *He was near to doing; but did not [or did not immediately]*: and مَا كَادَ يَفْعَلُ *He was not near to doing; much less did he do [or do immediately]*; the denial of the action [or of the immediate performance of the action] being necessarily understood from the denial of the being near to do it. As to the expression in the Kur, وَمَا كَادُوا يَفْعَلُونَ [quoted above], it enunciates the state of the people to whom it relates in the beginning of their case; for they were far from sacrificing the cow; and the affirmation of the action is understood only from the [preceding] expression فَذَبَحُوهَا. And as to the expression [in the Kur xvii. 76,] لَقَدْ كَدْتُمْ تَرْكُنْ إِلَيْهِمْ [Thou hadst certainly been near to inclining to them], the Prophet's not inclining to them little or much is understood from تَوَلَّى [preceding], which requires this inference. (TA.) [Often, however, or (as some say) generally, with a negative preceding or following it, it is affirmative of the action's happening, but only after difficulty, or delay.] Abou-Bekr says, that مَا كَادَ فُلَانٌ يَقُومَ means [Such a one hardly, or scarcely, or tardily, rose; like لَمْ يَكُنْ يَقُومُ, and كَادَ لَا يَقُومُ, being understood; or] he rose after being slow, or tardy: (L:) and accord. to Az and others, مَا كَادَ فُلَانٌ يَقُومَ means [I hardly, or scarcely, or tardily, did; or] I did after being slow, or tardy: but sometimes it means *I was not near to doing.* (Msb, art. كيد.) It is said, that كَادَ is sometimes a [mere redundant] connective (صَلَة) of the members of a sentence; (Kuṭr, Akh, AHāt, K;) as in لَمْ يَكُنْ يَرَاهَا [quoted above], meaning, *He does not see it*: (K:) or this means *he is not near to seeing it*: or, as some say, *he sees it after his having been not near to seeing it by reason of the intenseness of the darkness*: [or he hardly, or scarcely, or tardily, sees it:] and Fr says, with reference to the verse in which this phrase occurs, that it is

allowable to say لَمْ يَكُنْ يَقُومُ [meaning, *He hardly, or scarcely, or tardily, rose*] when one has risen after difficulty. (TA.) [Thus it appears, that, مَا كَادَ يَفْعَلُ and لَمْ يَكُنْ يَفْعَلُ sometimes signify *He hardly, or scarcely, or tardily, did*: and sometimes, *he was not near to doing; he never did; he did not at all*: so that it may be rendered *he hardly or scarcely, or novise or in novise or never, did*: or *he could hardly do, or he could not at all, or could not nearly, or he could novise or in novise, do*.] — As asserts his having heard certain of the Arabs say, لَا أَفْعَلُ ذَلِكَ وَلَا كَوْدًا [I will not do that, nor will I be near to doing it]. (S.) — كَادَ also signifies *He desired*; syn. أَرَادَ. (Akh, S, K.) So in the verse

* كَادَتْ وَكَدَتْ وَتِلْكَ خَيْرُ إِرَادَةٍ *
* تَوَعَّدَ مِنْ لَهْوِ الصَّبَابَةِ مَا مَضَى *

[She desired, and I desired; and that were the best of desire, if what hath passed, of the diverting delight of tender love, returned]. (Akh, S.) So, too, in the saying in the Kur [xx. 15,] أَكَادُ أَخْفِيهَا I desire (S, K) to conceal it: or, to manifest it: (Beyd:) for, like as it is allowable to put أُريدُ in the place of أَكَادُ, as in the saying in the Kur [xviii. 76,] جَدَارًا يُرِيدُ [in the place of أَكَادُ], so it is to use أَكَادُ [in the place of أُريدُ]: Akh says, that the words of the verse in question mean *I will conceal it, أَخْفِيهَا*: and some say, that the meaning is *I will manifest it*: (TA:) but most hold, that أَكَادُ should here be rendered in its original sense. (MF, TA.) Some of the Arabs make كَادَ to denote certainty; like فُلَانٌ, which primarily denotes doubt, and secondarily certainty. (L, art. كيد.) — عَرَفَ مَا يَكَادُ مِنْهُ [is in like manner explained] *He hath become acquainted with that which is desired of him.* (S, K.) — You say to him who seeks of you a thing, when you do not desire to give him it, وَلَا مَكَادَةَ وَلَا مَهْمَةً, (Lth, S, * L, K, *) and وَلَا كَوْدًا وَلَا مَهْمًا, and وَلَا مَكَادًا وَلَا مَهْمًا, (Lth, L,) i.e. لَا أَكَادُ وَلَا أَهْمُ [No, nor do I desire, nor do I purpose, or intend]. (Lth, L, K.) — You also say, in the same sense, لَا مَهْمَةً لِي وَلَا مَكَادَةَ [I have no purpose or intention, nor any desire]. (S) — See also كَادَ in art. كيد.

كودا

See دأدا.

كود

2. كَوْدُ, inf. n. تَكْوِيْدُ, It (an إزار [or a wrapper for the lower part of the body and the thighs]) reached to the part called the كَادَةُ (L, K) only. (L.) — *He (a man in the act of concubitus) thrust against the sides of the pubes.* (K.) — *He beat or struck, with a staff, or stick, upon the posteriors, (K,) between the thigh and the hip.* (TA.)

كَادَة *What surrounds the vulva, of the exterior of the two thighs: (L, K:) or the portion of flesh of the inner side of the thigh; the two together are called the كَادَتَانِ: (Aḡ, L:) or the flesh of the hinder part of the thigh: (L, K:) or the part of the thigh which is the place that is cauterized in the hinder part of the thigh of the ass; so in a man &c.: (L:) or the كَادَتَانِ are two compact portions of flesh in the upper part of each thigh of an ass, the place that is cauterized, between the thigh and the haunch: (T, L:) or the flesh of the outer sides of the two thighs, below the جَاعِرَتَانِ: (AHeyth, T, L;) and this is the correct signification: (T, L:) or the prominent flesh in the upper parts of the thigh: (S, L:) pl. كَادَات and [quasi-pl., or coll. gen. n.,] كَادُ (L.)*

كَادَة *An إِزَار [or a wrapper for the lower part of the body and the thighs] reaching to the part called the كَادَة (L, K) only; or, to the كَادَتَانِ, when it is put on. (L.)*

كور

كَارَ الْعِمَامَةَ عَلَى رَأْسِهِ ١ (S, A, Mḡb, *) aor. **يَكْوِرُ** (S, Mḡb,) inf. n. **كَوْرُ** (S, Mḡb, K,) *He wound round the turban upon his head; (S, A, Mḡb, K;) as also كَوْرَهَا, inf. n. تَكْوِيرُ: (S, A, K:) or the latter has an intensive signification [app. meaning he wound it round many times upon his head; or in many folds]: and hence you say, كَوْرَ الشَّيْءِ he wound the thing in a round form. (Mḡb.)* Hence the saying, **حَارَ بَعْدَ مَا كَارَ** (Zj, in TA, art. حور,) + *He became in a bad state of affairs after he had been in a good state: or he became in a state of defectiveness after he had been in a state of redundancy. (TA, art. حور.)* See also **كَوْرُ**, below. — **كَارَ** (TA,) inf. n. **كَوْرُ** (K,) *He carried a كَارَة, q.v., (K, TA,) upon his back; (TA;) as also اسْتَكَارَ. (K, TA.)*

2: see 1, in two places. — إِذَا الشَّمْسُ كُوِّرَتْ, in the *Kur* [lxxxii. 1,] *When the sun shall be wound round [with darkness] like a turban: (AO, S:) or shall be wrapped up and effaced: (AO accord. to the S, or Akh accord. to the TA:) or shall be wrapped up and have its light taken away: (Jel:) or shall have its light collected together and wrapped up like as a turban is wrapped: (TA:) or shall be folded up like as a سَجَل [or scroll] is folded up: (Mḡb:) or shall lose its light: (Fr, Kātādeh, S:) or shall be divested of its light: (Ikrimah:) or shall be blinded; syn. عَوِّرَتْ: (I'Ab, S:) or shall pass away and come to nought: or shall be collected together and cast down into the depth below; syn. دَهْوَرَتْ: (both of which are explanations given Bk. I.*

by Mujāhid:) or shall be cast away. (Er-Rabeea Ibn-Kheythem.) — **يَكْوِرُ اللَّيْلَ عَلَى النَّهَارِ** (*Kur* xxxix. 7) *He maketh the night to be a covering upon the day: or He addeth of the night to the day: (S:) or He maketh the night to overtake the day: (TA:) or He bringeth in the night upon the day: (K:) from كَوْرُ الْعِمَامَةِ: all of which meanings are nearly alike. (TA.)* — **كَوْرُ الْمَتَاعِ**, (A, K:) inf. n. **تَكْوِيرُ** (S,) *He collected together the goods and bound or tied them: (S, K:) or he put the goods one upon another. (A.)* — **طَعَنَهُ فَكَوَّرَهُ**, (inf. n. as above, TA,) *He smote and pierced him [with his spear], and threw him down gathered together, or in a heap. (S, Mḡb, K,*)* — **ضَرَبَهُ فَكَوَّرَهُ** *He smote him, and threw him down prostrate: (K, TA:) [like جَوَّرَهُ:] or كَوَّرَهُ signifies he prostrated him, whether he smote him or not. (TA.)*

5. كَوَّرَ *He fell upon his side, and drew himself together; syn. تَغَطَّرَ وَتَشَمَّرَ: (S, K:) or he wrapped himself up, and tucked up his garment, or skirt, or the like; syn. تَلَفَّفَ وَتَشَمَّرَ. (TA.)* — *He fell; fell down. (S, K.)* — *He became prostrated; as also اِكْتَارَ: (K:) or اِكْتَارَ signifies he prostrated a thing, one part upon another. (TA.)*

8. اِكْتَارَ *He turbaned himself; attired himself with a turban. (Sgh, K.)* — See also 5.

10: see 1, last signification.

كَوْرُ (S, Mḡb,) an inf. n. used as a subst., (Mḡb,) or **كَوْرُ** (ISH, T, A,) *A turn, or twist, of a turban: (ISH, T, A, Mḡb:) pl. أَكْوَارُ. (A, Mḡb.)* You say, **الْعِمَامَةُ عِشْرُونَ كَوْرًا** [*The turban is composed of twenty turns*], and **عِشْرَةُ أَكْوَارٍ** [*ten turns*]. (A.) — **اِزْدَادَ** *Increase; or redundancy. (S, A, Mḡb.)* Hence the saying, **نَعُوذُ بِاللَّهِ مِنَ الْحَوْرِ بَعْدَ الْكَوْرِ** (S, A, Mḡb) *We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundancy: (S, Mḡb:) or, as it is also related, بَعْدَ الْكَوْنِ, which means the same: or the meaning is, from return to disobedience after obedience: (Mḡb:) or from return after pursuing a right course. (TA.)* See also **حَوْرٌ**.

كَوْرُ *see كَوْرُ. — A camel's [saddle of the kind called] رَحْل: (K, TA:) as also مَكْوَرُ (K) and مَكْوَرٌ, the latter with damm to the ر and teshdeed to the ر: (TS, L:) or a رَحْل with its apparatus: (S, Mḡb, K:) pronounced by many كَوْر; but this is a mistake: (IAth:) pl. [of pauc.] أَكْوَارُ (S, Mḡb, K) and أَكْوَرُ (K,) and كَوْرَانُ (S, Mḡb, K) and كَوْرَانُ (of mult., TA) كَوْرَانُ (S, Mḡb, K) and كَوْرُورٌ, which last, says ISd, is extr. as a pl. form of a sing. such as كور with an infirm letter.*

(TA.) — *A blacksmith's fire-place; (S,* A, Mḡb;) his مَجْمَرَة; (K;) constructed of clay: (S, Mḡb, K:*) and also said to signify the skin [with which he blows his fire]: (Mḡb, TA:) or this latter is called [only] كِير: (A, in the present art.; and S, Mḡb, K, art. كير:) an arabicized word. (Mḡb.)* — *[A hornets', or bees', nest;] the place, (S, K,) or structure, (TA,) of hornets: (الزَّنَابِيرُ, S, K [in the CK, الدَّنَابِيرُ, which is a mistake:];) or of bees: (accord. to a trad. cited in the TA:) pl. أَكْوَارُ. (TA.)* See also **كُوَارَة**.

كَارَة *A bundle (حَالٌ) which a man carries on his back: or a bundle (عَكْرٌ) of clothes, put in one piece of cloth [and tied up]: such is that of the قَصَار [or beater and washer and whitener of clothes]: (TA:) or the كَارَة is what is carried on the back, [being a bundle] of clothes: (S:) or what are put together and tied up [in a wrapper] of clothes: (Mḡb:) or a certain quantity of wheat; (K, TA;) which a man carries on his back: (TA:) pl. كَارَات. (A, Mḡb.) [See also عَجَلَة.]*

كُوْرَة *A province, district, or tract of country; a quarter, or region; syn. صَنْع: (S, Mḡb, K:) a قَرْيَة [q.v.] of a country; i.e., a قَرْيَة [which properly signifies a town or village] of the قَرْي of El-Yemen: (M, TA:) [but مَخْلَف is generally used in the first of the senses here assigned to كُوْرَة:] and also a city: (S, Mḡb, K:) [or a provincial city: but the first of these significations is the most common, as is implied in the Mḡb: see also بَنْد:] pl. كُوْرُ (S, Mḡb, K,) like as غَرْف is pl. of غَرْفَة. (Mḡb.) IDrd says, I do not think it Arabic. (TA.) [Perhaps from the Greek χώρα.]*

كُوَارَة *see كُوَارَة and كُوَار.*

كُوَارَة نَحْل (S, Mḡb, K,) and **كُوَارَة** (Mḡb, K,) written in both these ways in the T, in explanation of the word عَجِيرَة, (Mgh,) and **كُوَارَة** (T, TS, L, K,) and **كُوَار** (T, TS, L, Mḡb,) *A bee-hive; or habitation of bees; syn. خَلِيَة: (Mḡb:) or a bee-hive, when made of clay: (El-Ghooree, in Mgh:) or a bee-hive, or habitation of bees, when containing honey: (Mḡb:) or a thing made for bees, of twigs, (T, Mgh, TS,) or of clay, (TS, K,) or of twigs and clay, accord. to most copies of the K, or of twigs only, accord. to most of the lexicologists, (TA,) like a قَرْطَانَة [an asses' pannier], (T, Mgh, TS,) narrow at the head, (T, Mgh, TS, K,) in which they make their honey: (TA:) or the honey of bees in the wax: (S, Mḡb, K:) or كُوَارَات [pl. of كُوَارَة] signifies domestic bee-hives; as also كُوَارَت. (AHn, K.) [Of the latter pl., it is said in the TA, that ISd holds it to be pl., not of*

كورة, but, of كورة : but the passage seems to be corrupt.]

كورة : see كورة.

مكور : see كور.

مكور and مكور and مكور A turban. (IAqr, Sgh, K.)

مكور : see كور.

مكور : }
مكور : } see مكور.

كور

1. كور, aor. يكور, (TA,) inf. n. كور, (K,) He collected a thing. (K*, TA.) = He drank with a كور; (K, TA;) as also اكار. (TA.)

5. تكوروا They collected themselves together. (Sgh, K.)

8. اكاره He ladled it out (namely water, S, A) with a كور. (S, A, K.) — See also 1.

كور A kind of vessel, (TA,) well-known, (A, K,) [namely, a mug, or drinking-cup,] with a handle: (IAqr, TA:) AHn says, that it is a Persian word; but ISd denies this, and asserts it to be genuine Arabic: it is said to be from كور "he collected:" (TA:) pl. [of pauc.] اكار, and [of mult.] كور and كور. (S, K.)

كور [app. A stand, or a shelf, upon which mugs (كور) are placed: see برادة]. (Lth, T, art. برد.)

كور A man having a long head. (A, K.)

كوس

1. كوس, (S, Mshb, K,) aor. يكور, inf. n. كوس, (Mshb, TA,) He (a camel) walked upon three legs, (S, Mshb, K,) being hamstrung: (S, K:) or raised one of his legs, and jumped upon the rest. (TA.) Thus you say of a quadruped: but when said of another, it means, He went upon one leg. (TA.) = كاس, (S, A, TA,) aor. يكور, (S, TA,) inf. n. كوس, (A, TA,) He (a man) became turned upside down, (S, TA,) head downwards; (S;) as also تكوس. (K.) — He (a poor man) fell upon his head. (A, TA.) = كاس, (K,) aor. يكور, inf. n. كوس, (TA,) He prostrated such a one; (K;) as also كاسه, (K,) inf. n. كاسه; (TA;) which latter verb is the more chaste: (Sgh:) or he threw him down upon his head; as also كوسه: (TA:) or this last, which is said of God, (S, A, K,) inf. n. تكويس, (S, K,) signifies He turned him upside down, (K,) or head downwards, (S,) or upon his head, (A,) في النار in the fire [of Hell]: (S,

A:) and you say also, كوسه على راسه, meaning, I turned him over upon his head. (S.)

2: see 1, in three places.

4. اكاره, (K,) inf. n. اكاره, (TA,) He made the camel to walk upon three legs, by hamstringing him. (K.) — See also 1.

5: see 1.

كاس : see كاس.

كور A drum: said to be an arabicized word [from the Persian كوس, pronounced "kós," but in Arabic "koos," and applied in the present day to a kettle-drum; accord. to Golius, a kettle-drum that used to be beaten in the camps and palaces of kings]. (S, K.) [The modern pl. is كورس.] = Hence, فرسخ [or parasang, or league, in which sense also it is of Persian origin]; because this is the utmost distance at which may be heard the beating of the كوس. (TA.) = Also, A triangular piece of wood with which a carpenter measures the squareness of wood. (Lth, A, K.) It is [in this sense likewise] a Persian word. (TA.)

كوع

كوف

See Supplement.]

كوكب

كوكب &c.: see art. ككب.

كوم

كون

كوى

See Supplement.]

كوا and كيا

1. كيا, first pers. كنت, aor. يكي, inf. n. كيا and كية; (S, K,*) and كاء عنه, first pers. كئت, aor. يكو, inf. n. كوا and كاء, this last formed by transposition; (K;) He abstained from the thing through timidity: (TA:) or he dreaded the thing, and abstained from it through cowardice: (S, K, TA:) or his eye reverted from the thing, and he desired it not. (TA.) — كاء عنه He retired from him through fear. (TA.) [Accord. to the TA, it seems that كاءه also has this signification.]

4. اكاره, inf. n. اكاره and اكاره, He came upon him suddenly, when he (the latter) was about to do a thing, and caused him to abstain from it through fear or cowardice. (K, TA.) But some say that this is correctly كاء; like كعب, inf. n. كئاب and كابة. (TA, art. كاء.) — See 1.

كيا and كاء and كيا (S, K) and كية (K) A weak-hearted, cowardly, man: (K, TA:) like كاع and كاع. (S.)

كيا and كية: see كيا.

كيت

2. كيت, inf. n. تكيت, He stuffed, or filled, a bag or other receptacle for travelling-provisions or for goods or utensils &c. (En-Nawádir, TS, K.) — Also, He made his travelling-apparatus light, or easy of conveyance; syn. يسر. (S, K.) A poet says,

• كيت جهازك إما كنت مرتحلاً
• إني أخاف على أذوادك السباع

[Make thy travelling apparatus light, when thou art departing on a journey; for I fear for thy droves, or troops, of camels, on account of the beast of prey]. (S.)

كيات i.q. أكياس; [pl. of كيس:] (K:) the Rájiz says,

• غير أعفاء ولا أكيات

[Not such as abstain from things unlawful and unbecoming, nor ingenious, or acute in mind, &c.]. (TA.) See art. س, p. 1281 a. Some say, that it is a word mispronounced: others, that it is formed by the change of س into ت, as in the case of طس and طست. (TA.)

كيت and كان من الأمر كيت وكيت, كيت وكيت, (AO, S, K, &c.,) and كيت وكيت, (IAth, ISd, IKtt,) i.e. كذا وكذا, [Some of the circumstances of the case were thus and thus; or so and so; or such and such things]. (Lth, K.) The ت in كيت is originally ة; (S, K:) as in the case of ذيت; these two words being originally كية and ذية: (TA:) or the ت in كيت and ذيت is substituted for ي; they are originally كية and ذية; and the ة is elided, and the ي which is the last radical letter is changed into ت: so accord. to AHei; and most of the leading authorities on inflexion assert the same. (MF, voce ذيت.) See ذيت.

كيد

1. كيد, aor. يكيد, (S, L, Mshb,) inf. n. كيد, (S, L, Mshb, K) and مكيدة, (S, L, K,) or the latter is a simple subst.; (Mshb;) and كايده, (A,) inf. n. مكيدة; (S;) or this implies reciprocation; (TA;) [and اكاره, which see below, app. signifies the same as كاد like as اكاره signifies the same as خدعه;] He deceived, beguiled, or circumvented, him or he deceived, beguiled, or circumvented, him; and desired to do him a foul, an abominable, or an evil, action,

clandestinely, or without his knowing whence it proceeded; i.q. مَكْرِبِه (S, L, Mṣb, K) and خَدَعَهُ (Mṣb:) or, accord. to some, مَكْرِبِه implies the feigning of the contrary of one's real intentions; whereas كَادَهُ does not: or this latter signifies he did him harm, or mischief; and the former, he did so clandestinely. (MF.) — كَادَ, aor. يَكِيدُ, (L,) inf. n. كَيْدٌ and مَكِيدَةٌ (L, K,) [or the latter is a simple subst.,] He acted deceitfully, mischievously, or wickedly. (L, K.) — Also, inf. n. كَيْدٌ, He practised an evasion or elusion, a shift, a wile, an artifice, or artful contrivance or device, a plot, a stratagem, or an expedient; or he exercised art, artifices, cunning, ingenuity, or skill, in the management or ordering of affairs, with excellent consideration or deliberation, and ability to manage with subtilty according to his own free will; syn. اِخْتَالَ (L:) and of the inf. n., حَيْلَةٌ (L, K.) — كَادَهُ He taught him الكَيْدَ [i.e., to deceive, beguile, or circumvent, &c., or, to act deceitfully, mischievously, or wickedly; or, to practise modes, or means, of evading or eluding, &c.]. So some explain it in the Kur xii. 76. (TA.) — It is said in a trad., مَا قَوْلُكَ فِي عَقُولِ كَادِمًا خَالِقَهَا What sayest thou of intellects to which their Creator hath desired to do evil? (L.) So some explain the verb in the Kur xxi. 58. (TA.) — يَكِيدُونَ يَكِيدُونَ [Kur lxxxvi. 16, They practise an artful device, and I will practise an artful device]. كَيْدُ اللَّهِ لِلْكَافِرِ [God's practising an artful device towards the unbelievers] means his taking them unawares, so that they do not reckon upon it; bestowing upon them enjoyments in which they delight, and on which they place their reliance, and with which they become familiar so as not to be mindful of death, and then taking them in their most heedless state; اِسْتَدْرَاجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ (Zj, L.) — كَادَ, aor. يَكِيدُ, inf. n. كَيْدٌ, He contrived, devised, or plotted, a thing, whether wrong or right. Ex. فَلَانٌ يَكِيدُ أَمْرًا أَدْرَى مَا هُوَ. Such a one contrives, devises, or plots, a thing: I know not what it is. (L.) — كَادَ, aor. يَكِيدُ, He worked, or laboured, at, or upon, anything; he laboured, took pains, applied himself vigorously, exerted himself, strove, or struggled, to do, execute, or perform, or to effect, or accomplish, or to manage, or treat, anything; he laboured, strove, or struggled, with anything, to prevail, or overcome, or to effect an object; syn. عَاجَجَ. (S, L.) — كَادَ, inf. n. كَيْدٌ, He strove, or laboured; exerted himself, or his power or ability; employed himself vigorously, laboriously, sedulously, or earnestly; was diligent; took extraordinary pains. (L.) — كَادَ, inf. n. كَيْدٌ, He (a raven or crow) exerted himself in his croaking. (S, K.) — كَادَ بِنَفْسِهِ (K,) aor. يَكِيدُ,

(S, L,) inf. n. كَيْدٌ, (L,) † He gave up his spirit: (S, L, K:) endured distress in giving up the ghost. (A.) — كَادَ, (K,) inf. n. كَيْدٌ, (S, K,) He vomited. (S, K.) — كَادَ, inf. n. كَيْدٌ, It (a زَنْد) emitted fire. (L, K.) — كَادَتْ, (L, K,) aor. تَكِيدُ, inf. n. كَيْدٌ, (L,) She had the menstrual flux. (L, K.) — لَا أَفْعَلُ ذَلِكَ وَلَا كَيْدًا = I will not do that, nor do I desire, nor do I purpose, or intend. (K,* TA.) See كَادَ in art. كَوَدَ. كَادَ يَفْعَلُ كَدًا (L, Mṣb, K,) originally كَيْدٌ, first pers. كَدْتُ, aor. يَكَادُ; (L, Mṣb;) and كِيدَ: (L, K:) see art. كَوَدَ. [It is mentioned in arts. كَوَدَ and كِيدَ in the L, K: in the former only in the S: and in the latter only in the Mṣb.]

3: see 1.

6. هُمَا يَتَكَايَدَانِ (L, K) They two deceive, beguile, or circumvent, each other; or do so, each desiring to do to the other a foul, abominable, or evil, action clandestinely. (TK.) See 1. You should not say يَتَكَاوَدَانِ. (L, K.)

8. اِكْتَادَ is of the measure اِفْتَعَلَ from اَلْكَيْدُ; (K;) and اِكْتَادَهُ signifies اِخْتَالَ [or rather اِخْتَالَ عَلَيْهِ]. (TK.) See 1.

كَيْدٌ: see 1. — † War: (S, K:) so called because of the stratagems employed therein. (TA.) One says, غَزَا فَلَانٌ فَلَمْ يَلْقَ كَيْدًا † Such a one went on a hostile expedition and found not war: (S, L:) i.e., did not fight. (A.) — كَيْدٌ ذَاتُ غَدْرِ † A war characterized by perfidy. كَيْدٌ is here made fem. because meaning حَرْبٌ. (L, from a trad.) — Vomit. (S,* L, K,*) بَلَعَ اَلْكَيْدَ. He swallowed vomit. (L, from a trad.)

مَكِيدَةٌ: see 1. — As a simple subst., Deceit, guile, or circumvention, and desire to do a foul, an abominable, or an evil, action, to another clandestinely: (Mṣb:) [and an evasion, or elusion, a shift, a wile, an artifice, &c.: see 1 as intrans.] pl. مَكَائِدُ. (A.)

كير

كَيْرٌ [A blacksmith's bellows;] a blacksmith's [skin, of the kind called] زَقِي, into which he blows: (Mgh, K:) or a blacksmith's skin (زَقِي), with which he blows [his fire]: (Mṣb:) also, (Mṣb,) composed of a thick skin (جَنْدٌ, S, Mṣb, or زَقِي, S), with حَافَاتٍ [or edges, forming a wide mouth, which being opened and closed by means of two pieces of wood to which the edges are sewed, the skin becomes filled with air, which is then forced out through a pipe at the end opposite the mouth:

such, at least, is the most common kind of bellows used by the Arabs of the present day with which I am acquainted]: but the thing constructed of clay [in which the blacksmith kindles his fire] is called كُورٌ: (S, Mṣb:) so ISk says he heard AA say: (Mṣb:) [but see كُورٌ: and see a verse cited in the last paragraph of art. عَوْر:] the pl. [of pauc.] is أَكْبَارُ, and [of mult.] كَبِيرَةٌ (Mṣb, K) and كَبِيرَانِ; (K;) the last on the authority of Th; but doubtful; for it is not known in the lexicons, and is [properly] pl. of كُورٌ. (TA.)

كيس

كَاسٌ, aor. يَكِيْسُ (S, Mṣb, TA,) inf. n. كَيْسٌ (S, A, Mgh, Mṣb, K) and كَيَاسَةٌ (S, A, K) and كُوسَى, with و put in the place of ي, [originally كَيْسِي] (Seer [mentioned by him as syn. with كَيْس]) He (a boy, S [but often said of a man also,]) was, or became, acute, or sharp, or quick, in intellect; shrewd; clever; ingenious; skilful; knowing; intelligent: كَيْسٌ being the contr. of حُمُقٌ; (S, A, K;) and i.q. ظَرْفٌ, (Mgh, Mṣb,) and خَفَّةٌ, and تَوَقُّدٌ, (TA,) and عَقْلٌ. (Mṣb, TA,) and فَعْفَةٌ, (TA,) and فُطْنَةٌ. (IAar, A, Mṣb, K.) — كَاسٌ فِي الْأَمْرِ, aor. يَكِيْسُ (A, TA,) inf. n. كَيْسٌ; (Mgh, TA;) and تَكَيْسٌ; and تَكَايَسٌ; (A, TA;) He acted gently, (TA,) or with good gentleness or moderation or calmness, (Mgh,) in the affair. (Mgh, TA.) — كَاسَهُ, aor. يَكِيْسُهُ (S,* K,) inf. n. كَيْسٌ, (A, TA,) He overcame him, or surpassed him, (S, A, K,) in كَيَاسَةٍ (A, K) or كَيْسٍ (A, Nh) [i.e. acuteness or sharpness or quickness of intellect; &c.: see above]. So in the following words of a trad., (K,) said by the prophet to Jābir Ibn-'Abd-Allah El-Anṣāree, (TA,) اَتَرَانِي اِنَّمَا كَسْتُكَ لِأَخَذَ جَمَلَكَ لَكَ الثَّمَنُ وَلَكَ الْجَمَلُ [Dost thou think me to have only overcome thee in acuteness or sharpness or quickness of intellect, &c., in order that I might take thy camel? Thine be the price, and thine be the camel]: (K,* TA:) or, according to another relation, خَذُ اِنَّمَا مَآكُسْتُكَ [Take thou thy camel and thy property]: and accord. to another, اِنَّمَا مَآكُسْتُكَ [that I have only acted in a niggardly manner with thee], from اَلْمَكَاْسُ. (TA.) — كَيْسٌ, [aor. يَكِيْسُ] inf. n. كَيْسٌ, is also mentioned by IKṭṭ as a dial. form of كَاسٌ in the sense of He overcame or surpassed [in acuteness &c.] (TA.)

2. تَكْيِيسٌ (K,) inf. n. تَكْيِيسٌ, (TA,) He (God, TK) made him acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent; (K, TA;) and well educated, or well bred. (TA.)

3. كَايسُهُ (S, A, K,) inf. n. مُكَايَسَةٌ (TA), *He vied, or contended, with him in كَيْسٌ [i.e. acuteness or sharpness or quickness of intellect; &c.: see 1].* (K.) You say, كَايسَتُهُ فَكَسْتُهُ [I vied, or contended, with him in acuteness, &c., and] I overcame, or surpassed, him (S, A) [therein, i.e.] in كَيْسٍ. (A.) And كَايسُهُ فِي الْبَيْعِ (S, A) [He vied, or contended, with him in acuteness, &c., in selling; as seems to be indicated in the S: or] he jested, or joked, with him (لَاغَاهُ) in selling. (A, TA.)

4. أَكْأَسَ and أَكْأَسَ He (a man, S) had born to him children acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent: (S, K:) or he begot a child acute &c. (IKt.) And أَكْأَسَتْ and أَكْأَسَتْ She brought forth children acute &c. (A.) A poet says,

- فَلَوْ كُنْتُمْ لِبَيْسَةٍ أَكْأَسَتْ
- وَكَيْسُ الْأُمِّ يَعْرِفُ فِي الْبَنِيَا

[But if ye belonged to one who most generally brought forth children acute in intellect, she had brought forth such children; for the acuteness of intellect of the mother is known in the sons]. (S.)

5. تَكَيْسَ He affected acuteness or sharpness or quickness of intellect, shrewdness, cleverness, ingeniousness, skilfulness, knowledge, or intelligence: [see تَعَقَّلَ:] or did so, not having it: syn. تَطَرَّفَ: (S, K, TA:) he feigned, or made a show of, كَيْسٍ [i.e. acuteness or sharpness or quickness of intellect; &c.]. (TA.) — See also 1.

6: see 1.

كَيْسٌ: see 1: — and see also كَيْسٌ.

كَيْسٌ [A purse;] a well known receptacle; (TA:) a thing made of pieces of rag sewed together; (Msb;) for money, (S, K, TA,) and for pearls and sapphires: (TA:) [so called] because it comprises them: (K, TA:) [a remark that seems to indicate a signification of كَاسٌ or some other word from the same root which I do not find elsewhere pointed out: but the more probable derivation is from the Persian كَيْسَة:] that which is tied up, of leather, and of pieces of rag, is not called thus, but is called خَرِيطَةٌ: (Msb:) pl. [of pauc.] أَكْأَسَ (S, Msb, K) and

كَيْسَةٌ. (K.) — Hence, (TA,) † The membrane that encloses a child in the womb; syn. مَشِيمَةٌ. (K, TA.) — [Hence also, † The scrotum.]

كَيْسٌ (S, A, Mgh, Msb, K) and كَيْسٌ (TA,) [like هَيْسٌ and هَيْسٌ, &c.,] Acute, or sharp, or quick, in intellect; clever; ingenious; skilful; knowing; intelligent: (S, A, Mgh, Msb, K, TA:) fem. كَيْسَةٌ: (S, A:) and كَيْسِي, applied to a woman, is syn with كَيْسَةٌ, and is, as also كُوسَى, [each originally كَيْسِي,] fem. of أَكْأَسَ: (S:) [whence it appears that this last word is accord. to J syn. with كَيْسٌ; i.e., a simple epithet, like its contr. أَحْمَقُ: but it has another signification, for which see below:] or, accord. to Kr, كُوسَى and كَيْسِي are pls. of كَيْسَةٌ; and there are no similar instances except ضَوْفَى and ضَوْفَى, pls. of طَيْبَةٌ, and طُوبَى, pl. of طَيْبَةٌ: but ISd holds them to be fems. of the measure أَفْعَلُ: (TA: [see ضَوْفَى in art. ضَيْقُ:] the pl. of كَيْسٌ is أَكْأَسَ (A, Mgh, Msb, TA) and كَيْسِي, (A, K, TA [in the CK, erroneously, كَيْسِي,]) like حَمَقَى, (A,) having this latter form in order that it may resemble its contr., حَمَقَى: (TA:) and كَيْسٌ is pl. of كَيْسَةٌ, (A, TA,) [and أَكْأَسَ is app. pl. of كَيْسٌ: see an ex. voce طَيْبَةٌ.] You also say, رَجُلٌ كَيْسٌ مُكَيْسٌ, meaning, A man acute or sharp or quick in intellect, &c.: (S:) or [acute &c., and] described as being so; or having the attribute of كَيْسٌ ascribed to him: (A:) or رَجُلٌ مُكَيْسٌ signifies, as also كَيْسٌ, a man known as possessing كَيْسٌ [or acuteness &c.]. (TA.) And اِمْرَأَةٌ كَيْسَةٌ A woman well educated, or well bred. (TA.) And رَجُلٌ كَيْسٌ الْفِعْلُ A man good in action or conduct. (TA.) And بَنَى دَارًا كَيْسَةً (A) † He built an elegant house; syn. ظَرِيفَةً. (TA.) [The dim. كُوسَى, more properly كَيْسِي or كَيْسِي, is much used in the present day as signifying † Elegant, pretty, or beautiful.]

كُوسَى: } see أَكْأَسَ: and كَيْسٌ, in two places.
كَيْسِي: }

كَيْسَانٌ † a proper name for Perfidy; (IAar,

S, A, K;) as also كَيْسَانٌ: (IAar:) of the dial. of Teiyi: and derived from كَيْسٌ. (Kr.) You say, رَكِبَ كَيْسَانٌ † He acted perfidiously. (A.)

أَكْأَسَ [More, and most, acute or sharp or quick in intellect; more, and most, shrewd, clever, ingenious, skilful, knowing, or intelligent]: (Lth, ISd, A:) fem. كَيْسِي (ISd) and كُوسَى: (Lth, ISd:) [in the CK, and in a MS. copy of the K, and in the text of the K as given in the TA, and in the text of the K as given in the TA, each of which is originally كُوسَى, are said to be fems. of أَكْأَسَ; but this is evidently a mistake for أَكْأَسَ:] pl. كُوسَى, [originally كَيْسِي,] which is applied to women, [as well as men,] and كُوسِيَاتٌ, which is applied to women only. (Lth.) You say, هَذَا الْأَكْأَسُ [This is the more, or most, acute &c.]. (Lth.) And أَيُّ الْمُؤْمِنِينَ أَكْأَسُ Which of the believers is the most intelligent? (TA.) And it is said in a proverb, أَكْأَسُ مِنْ قِثَّةٍ (A) [† More acute &c. than] a little female ape or monkey. (TA, art. قِثَّة.) And in a trad., أَكْأَسُ الْكَيْسِ الْتَقَى † [The most acute of acuteness is piety, and the most foolish of foolishness, or the most stupid of stupidity, is vice]. (A.) — See also كَيْسٌ.

مُكَيْسَةٌ A woman who brings forth children acute or sharp or quick in intellect; shrewd, clever, ingenious, skilful, knowing, or intelligent: (TA:) and مُكَيْسٌ, who does so usually; contr. of مُحَمَّاقٌ: (A:) [and مُكَيْسَةٌ, who does so most generally: see an ex. of this under 4.]

مُكَيْسَةٌ: see مُكَيْسَةٌ and 4.

مُكَيْسٌ: see مُكَيْسٌ.

مُكَيْسٌ: see مُكَيْسٌ.

[كَيْسٌ

كَيْفٌ

كَيْلٌ

كَيْنٌ

See Supplement.]

ل

The twenty-third letter of the alphabet; called *لام*. It is one of the letters termed *مَجْهُورَة*, or vocal, and also belongs to the class of *الحُرُوفُ الدُّنْيَى*, or *ذَوْنِيَّة*, i.e. letters pronounced by means of the tip of the tongue and the lip; it is one of the letters of augmentation. — As a numeral it denotes *thirty*. — For the particles *لَ*, *لِ*, *لَا*, &c., see Supplement.

ن

Accord. to some, the words of this art. are from a trilateral root, augmented: AAF, for instance, says that they belong to the same class as *سَطَرَ* [in which the *ر* is added to the root.] TA.)

R. Q. 1. *لَآلَ*, (TA,) and *لَآلَى*, (S, K,) † *It* (a star, and the moon, TA, and lightning, S, K, and fire, TA) *shone, glistened, or was bright*: (K:) or *shone with flickering light*. (TA.) — *لَآلَتْ النَّارُ*, inf. n. *لَآلَةً*, † *The fire burned brightly*: (K:) and *لَآلَتْ* it blazed. (TA.) — *لَآلَتْ* الدَّمْعُ, inf. n. as above, † *He let fall the tears* (K) *upon his cheeks like pearls*. (TA.) — *لَآلَتْ* بَعِثَتْهَا † *She* (a woman) *opened her eyes wide, and looked intently*. (K.) — *لَآلَ* بَذْنِيهِ † *He* (a bull, or a wild bull, *ثَوْرٌ وَحْشِيٌّ*, (TA,) or an antelope, K,) *wagged his tail*. — *لَا آتِيكَ مَا لَآلَتْ* (S,) *I will not come to thee, or I will not do it, while the gazelles wag their tails*: [i.e., I will never come to thee]. (Lh, S.) A proverb. (TA.) — *لَآلَتْ* الْعَنْزُ † *The she-goat, or doe, desired the male*. (K.)

R. Q. 2. See 1. — Also *It* (the *سَرَاب* [or mirage]) [moved to and fro, undulated, or] came and went. (S in art. رَق.)

لَوْزَة A pearl: pl. *لَوْزٌ* (S, K) and *لَوْنِي*: (S:) [or rather, *لَوْزٌ* is a coll. gen. n., of which *لَوْزَة* is the n. un.]. — Also, † *A wild cow*; syn. *بَقَرَة وَحْشِيَّة* [a species of bovine antelope]. (K.)

Bk. I.

لَوْنِي, and *لَوْنِي*, [A colour like that of pearls]. (K.) Ibn-Aḥmar uses the former epithet as a fem. (TA.)

لَآلَ: see preceding paragraph; and *لَآلَ*.

لَآلَ [contr. to analogy, unless the radical letters be *لَآلَ*,] *The trade of a seller of pearls*. (K.)

لَآلَ: see *لَآلَ*, below.

لَآلَ (Fr, S, K) and *لَآلَى* and *لَآلَى*, (K,) all contr. to analogy [if the radical letters be *لَآلَ*], and the last a strange form, mentioned by few authors, and disapproved by most: (TA:) the regular form would be *لَوْنِي*; not *لَآلَ*, as J asserts it to be, [unless the radical letters be *لَآلَ*], nor *لَآلَ* (K) [unless it be from a trilateral root, augmented, and thus rendered a quasi-quadrilateral-radical; (see a remark at the head of this art.; and see *حَيَّة*); in which case, either the added letter or the last radical letter may be omitted in the formation of this epithet]: (K:) A seller of pearls. (S, K.)

لَآلَ: see *لَآلَ*. — Also, A perfect, or complete, rejoicing. (K.) [It may be an inf. n.]

لَات

See art. أَلَتْ.

لَش

See art. لَوْش.

لَظ

لَظ

لَظ

See Supplement.]

لَا

See art. لَا.

لَام

لَامِي

See Supplement.]

لَب

1. [لَبَّ, originally لَبَّ,] sec. pers. لَبَّيْتُ, (S, K,) the most common form of the verb, (TA,) and [لَبَّ, originally لَبَّ, like لَبَّ, originally لَبَّ, q.v.,] sec. pers. لَبَّيْتُ, aor. لَبَّيْتُ, (S, K,) in the dial. of El-Hijáz, deviating from rule as aor. of the latter form of the verb; (TA;) inf. n. لَبَّيْتُ, (S, K) and لَبَّ and لَبَّ; (TA;) and لَبَّ, aor. لَبَّيْتُ, in the dial. of Nejd; like لَبَّ, aor. لَبَّيْتُ; (TA;) and [لَبَّ], sec. pers. لَبَّيْتُ, aor. لَبَّيْتُ; [contr. to analogy;] (Yz;) and [لَبَّ], sec. pers. لَبَّيْتُ, aor. لَبَّيْتُ; [agreeably with analogy;] (Yoo;) *He was, or became, possessed of لَبَّ, i.e., understanding, intellect, or intelligence*. See لَبَّ. (S, K.) It has been said by some (as the authors of the T, the S, &c.) that لَبَّيْتُ, aor. لَبَّيْتُ, has not its like among the class of reduplicative verbs; i.e., in being of the measure فَعْلَل in the pret., and يَفْعَل in the aor.: but three similar verbs have been mentioned; namely, دُمِمْتُ, شَرَرْتُ, and عَزَزْتُ الشَّاةُ (meaning “the ewe, or goat, became scant in her milk”). (TA.) [This, however, is a mistake: the assertion relates to لَبَّيْتُ having for its aor. (regularly) تَلَبَّ: see دَمَّر, aor. يَدْمُر.] — لَبَّ, aor. — and لَبَّيْتُ; *He* (a goat, and sometimes لَبَّيْتُ is used in the same sense with reference to a buck-antelope,) *uttered a cry, or sound, at rutting-time*. (TA.) — لَبَّ, aor. — لَبَّ, (K,) sec. pers. لَبَّيْتُ, aor. —, inf. n. لَبَّ, (S,) *He struck him upon the part called the لَبَّ; (S, K;) i.e., the pit above the breast, between the collar-bones; the place where camels are stabbed*. (TA.) — لَبَّ, aor. —, *It* (a house) *faced, was opposite to, or stood over against, another house*. (Kh, S, K.) — See 4.

2. تَلَبَّ، inf. n. تَلَبُّبٌ, *He (a man warning, or admonishing, a people, and crying out for aid,) put his quiver and his bow upon his neck, and then grasped his own clothes at the upper part of his bosom: ex.*

* إِنَّا إِذَا الدَّاعِيَ اعْتَرَى وَلَبَّ *
[Verily we, when a caller comes seeking a kind office, and puts his quiver &c.]: (Lth:) or تَلَبَّ here signifies تَرَدَّدَ: see above. (TA.) — *He drew together his garments at his bosom and breast, in altercation, or contention, and then dragged him along.* (S, K.) — Also, *He put round his neck a rope, or a garment, and held him with it.* (TA.) — See also 5, and تَلَبَّبٌ = تَلَبَّ *It (grain) got a تَلَبَّ, or heart, (S, K,) an edible heart.* (TA.) — تَلَبَّبٌ, inf. n. تَلَبَّبٌ, *He went backwards and forwards, or to and fro; went and came: syn. تَرَدَّدَ.* (K.) ISd says, This is related, but I know not what it is. (TA.) See below.

4. اِتَّبَابٌ, inf. n. اِتَّبَابٌ; (ISk, S, K;) and تَلَبَّ بِهِ, [aor. تَلَبَّ,] inf. n. تَلَبَّبٌ; (Kh, S, K;) *He remained, stayed, abode, or dwelt, in the place; (S, K;) kept to it.* (S.) Hence, says Fr., the expression تَلَبَّبْتُكَ, q.v. infra. (S, K.) — *He kept to the thing, or affair.* (TA.) — اِتَّبَابٌ *It (growing corn, &c.) had, bore, or produced, the edible substance in the grain: like اِحْتَبَّ.* (S.) — اِتَّبَابٌ *The thing appeared to him: syn. عَرَضَ.* (K.) — اِتَّبَابٌ *I made a تَلَبَّ (or breast-leather) to the saddle.* (TA.) — اِتَّبَابٌ *I put a تَلَبَّ (or breast-leather) on the beast of carriage; (S, K;) as also اِتَّبَابُهَا, aor. تَلَبَّبَ.* (K.)

5. تَلَبَّبَتْ بِمِنْطَقَتِهَا [app. a mistake for بِمِنْطَقَتِهَا] *She (a woman) put one end of her scarf over her left shoulder, and drew forth the middle of it from beneath her right arm, and covered with it her bosom, and put the other end also over her left shoulder.* (TA.) — تَلَبَّبَ *He raised his clothes, or tucked them up: (K:) he girded himself, and raised, or tucked up, his clothes; (S;) a signification assigned in the A to تَلَبَّبَ: he girded himself with his garment about his bosom; or wrapped it round him at his bosom: he drew together his garments: he girded himself with a weapon &c.: he armed himself, and raised, or tucked up, his clothes for fight: (TA:) he bound his waist with a rope.* (S, in art. حَزَمَ.) — تَلَبَّبَ الرَّجُلَانِ *The two men seized each other at the part called تَلَبَّة.* (TA.) — تَلَبَّبَ الْوَادِي *He took his way through the valley: and, in like manner, تَلَبَّبُوا and تَلَبَّبُوا they took their way through it.* (A.)

10. اسْتَلَبَّةٌ *He made trial of his understanding, or intelligence.* See تَلَبَّبٌ. — And see 5.

R. Q. 1. تَلَبَّبَةٌ, [inf. n. of تَلَبَّبَ,] *The being tender, affectionate, kind, or compassionate, to offspring.* (S, K.) — تَلَبَّبَتْ عَلَى وَلَدِهَا, inf. n. as above, *She (a ewe) was tender, or affectionate, to her young one, and licked it, when she brought it forth, (S, K,) making a sound like تَلَبَّب.* (TA.) — See 1. — تَلَبَّبَ عَلَيْهِ, inf. n. as above, *He was kind, or compassionate, to him; i.e., to a man: he was kind, or affectionate, to him, and aided, or succoured, him.* (TA.) — تَلَبَّبَ *It was separated, dispersed, or scattered.* (AA, T, K.) [The inf. n., تَلَبَّبَ, is explained by تَفَرَّقَ: but I think it not improbable that this is a mistake for تَفَرَّقَ; and that the meaning is, *He was gentle, courteous, or kind.*]

تَلَبَّبَ inf. n. of تَلَبَّبَ “he remained, &c.” — تَلَبَّبَ [At thy service! lit., Doubly at thy service!] (S, K, &c.) and تَلَبَّبَ [At his service: &c.]. (TA.) [See an ex. voce مَرْهُوبٌ. It is used in the present day like our phrase *At thy service*, and may well be thus rendered, or with the addition of *time after time.*] تَلَبَّبَ is derived from اِتَّبَابٌ [or rather from تَلَبَّبَ as syn. with اِتَّبَابٌ] “he remained &c.”; and means *I wait intent upon thy service, or upon obedience to thee: (Fr, S, K;) waiting [at thy service] after waiting; [i.e., time after time;] and answering [thy commands] after answering: (K:) it [i.e. the noun without the annexed pron.] is put in the acc. case as an inf. n. [used as an absolute complement of its own verb which is understood], as in حَمْدًا لِلَّهِ وَشُكْرًا; and the right way would be to say تَلَبَّبَا; but it is put in the dual number for the sake of corroboration; meaning اِتَّبَابًا اِتَّبَابًا, [waiting at thy service, or in attendance upon thee, or in thy presence, after waiting, or time after time]. (Fr, S.) [See also the similar expression تَعَدَّبَكَ.] Or تَلَبَّبَ signifies the obeying, or serving; or obedience, or service; from the original signification of the “remaining, staying, abiding, or dwelling,” [in a place]: the dual, in the nom. case, is تَلَبَّبَانِ; and in the acc. and gen., تَلَبَّبَيْنِ; and the original meaning of تَلَبَّبَ is *I have obeyed thee, or served thee, twice: [or I do obey thee, &c.]: the ن [of تَلَبَّبَيْنِ] being elided because of its being prefixed to the pron. (IAqr.) Or تَلَبَّبَ is from the saying دَارَ فُلَانٍ تَلَبَّبٌ دَارِي “the house of such a one faces my house”; (Kh, S, K;) and the meaning is *I present myself before thee, (or repair to thee, K,) doing what thou liketh, answering thee [after answering, or time after time]: the ي is to form the dual number; and indicates that the noun is in the acc. case as an inf. n. [used as mentioned above]. (Kh,***

S.) Or it means *My love [is given] to thee; from the expression اِمْرَاةٌ تَلَبَّبَةٌ “a woman loving (and affectionate, TA,) to her husband”: so in the K: but the expression, as related on the authority of Kh, is اِمْرَاةٌ; which is confirmed by a verse that he cites. (TA.) Or the meaning is اِخْلَاصِي لَكَ [My sincere service, or the like, (is given) to thee;] from the expression حَسَبُ تَلَبَّبٍ “pure nobility, or the like.” (K.) Accord. to Yoo, تَلَبَّبَ is a noun in the sing. number with the pron. annexed to it: this noun is originally تَلَبَّبَ, of the measure فَعْلَلٌ: (not of the measure فَعَّلَ, because this is rare in the language:) the the last ب is changed into ي to avoid the reduplication; and thus it becomes تَلَبَّبِي: then the ي, being movent, and immediately preceded by fet-hah, is changed into ا; and it becomes تَلَبَّبَا [or تَلَبَّبِي, for the ي in this case is called ا]: then, being conjoined with ك in تَلَبَّبِكَ, and with ه in تَلَبَّبِهِ, its ا is changed into ي; after the same manner as you say اِنِّكَ and عَلَيَّكَ and نَدِيَّكَ. (TA.) [But see what here follows.] — تَلَبَّبِي is a phrase exactly similar to تَلَبَّبِكَ, meaning *At the service (or, lit. doubly at the service) of thy hands!* and this is said, in the S, art. لَبِي to be at variance with the opinion of Yoo, given above; for, if تَلَبَّبِي were similar to اِنِّكَ &c., being prefixed to a noun, not a pron., it would be تَلَبَّبِي يَدَيْكَ, not تَلَبَّبِي. Accord. to El-Khattābee, تَلَبَّبِي يَدَيْكَ signifies *May thy hands be safe and sound!* the desinential syntax being disregarded in the saying يَدَيْكَ, which rightly should be يَدَاكَ, in order that يَدَيْكَ may match in sound with تَلَبَّبِكَ: but Z says, that the meaning is, *I will obey thee, and be at thy free disposal, as a thing which thou shalt dispose of with thy hands in whatever manner thou shalt please.* (TA.) — In like manner you say تَلَبَّبِي زَيْدٍ [At the service (or doubly at the service) of Zeyd]. (Mgh.) See art. لَبِي. — تَلَبَّبَ, with kesreh for its termination, like اَمْسَ and غَاقَ, is also related as having been used: (Sb:) [and it is still used in some parts, as signifying *At thy service!*]. — تَلَبَّبَ keeping, or adhering, [to a thing]: remaining, or staying. (K.) — *A camel-driver who keeps constantly to the work of driving the camels, not leaving them.* (TA.) — رَجُلٌ تَلَبَّبٌ *A man who keeps to a thing, or affair, or business; as also تَلَبَّبٌ; (S, K;) a man who keeps to his art, or craft, or trade, not ceasing from it.* (TA.) — رَجُلٌ تَلَبَّبٌ *A man who keeps to business, [and is skilful, expert, clever, or intelligent]. (S, TA.) — تَلَبَّبَ One who renders himself near to people by affection and friendship [or is friendly and affectionate to them]: courteous, polite, or affable: fem. تَلَبَّبَةٌ: pl. تَلَبَّبَاتٌ. (TA.) — اِمْرَاةٌ تَلَبَّبَةٌ *A woman who renders herself near by affection***

and friendship [or is friendly and affectionate], to people; (§;) courteous, polite, or affable: (§, K:) a woman loving to her husband; (K;) affectionate to him: or, accord. to Kh, the expression is **أَمْرٌ لَبٌّ**: see **لَبٌّ**, above. (TA.)

لَبٌّ (§, K) and **لَبٌّ** (Msb) of a nut, an almond, and the like, *What is in the inside*; (§;) the heart, or kernel: (K:) of a palm-tree, the heart, or pith, called **قَلْبٌ** or **قَلْبٌ**. (§, K.) Pl. of the former **لَبُوبٌ**. (§.) — **لَبٌّ** (§, K) and **لَبٌّ** (TA) *What is pure, or the choice, or best, part, of anything*: (§, K:) pl. of the former **لَبَابٌ**. (A'Obeid.) — **لَبُّ الْحِنْطَةِ** [The purest substance of wheat: see **فَالُوذٌ**:] (T, L, art. **فَلْدٌ** &c.:) [also called **لَبٌّ**, acc. to Sprenger, "Life of Mohamad," (Allahabad, 1851,) p. 24, note 1.] — [Hence,] **لَبٌّ** of a man, (TA,) † *Understanding; intellect; intelligence; or mind*; syn. **عَقْلٌ**: (§, K:) the understanding, &c., that is put into the heart of a man: so called because it is the choicest or best part of him: or it is not so called unless it is pure from cupidity, or lust, and foul imaginations; and therefore has a more special sense than **عَقْلٌ**: so in the Keshf el-Keshsháf: (TA:) pl. **لَبَابٌ**, and sometimes **لَبٌّ**; (§, K;) like as **أَبُوسٌ** is pl. of **أَبُوسٌ**, and **لَبٌّ**; (§, K;) the last being used, without incorporating the second **ب** into the first, in case of necessity in poetry. (§.) — **لَبَابٌ** **بَنَاتُ** **أَلْبَبِي** *Certain veins in the heart; the sources of tenderness, affection, kindness, or compassion.* (§, K.) — **لَبَابٌ** **بَنَاتُ** **أَلْبَبِي** [My tenderness forbids the doing so to him]: said by an Arab woman of the desert, on the occasion of her reproving her son, to one who asked her why she did not curse him. (§.) — **لَبَابٌ** **بَنَاتُ** **أَلْبَبِي** *He loved it.* (L, art. **شَرٌّ**.) — The following words of the poet,

• **قَدْ عَلِمْتُ ذَاكَ بَنَاتُ أَلْبَبِي** •
signify, accord. to the M, *My intellect knew that.* (TA.) El-Mubarrad read **أَلْبَبِي** in the above words of the poet: (TA:) the meaning of these words, accord. to him, is, *The daughters of the most intelligent of his tribe knew this.* (§, TA.) — If you form a pl. from [the pl.] **أَلْبَبِي**, it is **أَلْبَابٌ**; and the dim. n. is **أَلْبَبِي**. (§.) — **لَبٌّ** **ذُو** **لَبٍّ** *Possessing, having, or a person of, understanding, or intelligence*: pl. **أَلْبَابٌ** [persons of understandings]. (TA.) See also **لَبٌّ** and **لَبٌّ**. — **لَبٌّ** + **لَبٌّ** *The self, substance, or essence, of anything.* (TA.) — **لَبٌّ** *Poison*: (K:) the poison of the serpent is sometimes thus called. (Abu-l-Hasan, L.) — **لَبٌّ**, in the dial. of El-Andalus and El-Adweh, *A certain beast of prey, resembling the wolf, said by AHei not to exist in other countries.* (TA.)

لَبٌّ: see **لَبٌّ**. — The breast-girth, or thing that is bound over the breast of a beast, (or a she-camel, §,) to prevent the saddle from slipping back: (§, K:) it is an appertenance to the camel's saddle and to the horse's: (ISd, and others:) pl. **لَبَابٌ**: (§, K:) its only pl. (Sb.) — **لَبٌّ** **فِي** **لَبٍّ** **رَحِيٍّ** † *Such a one is in ample circumstances, (§,) in the enjoyment of abundance and security.* (TA.) — **رَحِيٍّ** **الْأَلْبَبِ** *Having a dilated bosom, or heart*: syn. **وَأَبِغِ الصَّدْرِ**. (TA.) — **أَلْبَبٌ** *A thin tract, or portion, of sand, (§, K,) that has descended from the main heap, and is between the hard and even, and the rugged, parts of the earth*: (TA:) or such as is near to an oblong tract of sand: (T:) or **لَبٌّ** **كُثِيبٌ** signifies the fore part of a sand-hill. (TA.) El-Ahmar says, The largest quantity of sand is called **عَقَنْقَلٌ**; what is less than this, **كُثِيبٌ**; what is still less, **عَوَكَلٌ**; what is still less, **سَقَطٌ**; what is still less, **عَدَابٌ**; and what is still less, **لَبٌّ**. (§.)

لَبٌّ and **لَبٌّ** The stabbing-place in an animal; (§, L, K;) the middle of the breast: (L:) the pit above the breast, between the collar-bones; the place where camels are stabbed: (see **لَبٌّ**:) or the bones [probably a mistake for the part next above the bones] that are above the breast, and below the throat, between the collar-bones, where camels are stabbed: he who says that it is the pit in the throat errs: (IKt:) [for it is just beneath the throat:] pl. of the former **لَبَابٌ** (§) and **لَبَابٌ**; and of the latter **لَبَابٌ**. (TA.) Also, both words, (the latter † accord. to the § and K, and the former accord. to the TA,) and **لَبٌّ**, (TA,) The place of the breast where the necklace or collar lies, or hangs, (§, K,) in anything; (§;) [i.e., in a human being or a beast:] or the pit above it: (TA:) pl. of **لَبٌّ**, **لَبَابٌ**. (§.) Lh mentions the phrase **لَبَابٌ** **الْبَبَاتِ** [Verily she is beautiful in the upper part of the breast]: as though the sing. were applied to each portion of it, and the pl. formed to denote the whole. (TA.)

لَبٌّ (as in the K) or **لَبَّةٌ** (as in the L) *A little of pasture, or herbage*; (K;) what is not extensive thereof. (AHn.) — **لَبَابٌ** **لَبَابٍ**, said by the Arabs to a man on the occasion of becoming favourably disposed towards him, (Yoo,) *No harm, No harm.* Syn. **لَا بَأْسَ**. (K.) ISd thinks it to be from a preceding meaning; [that of "keeping, or adhering";] observing that when one dispels evil from another, he [the latter] loves to adhere to him: [so that it seems to be an imp. verbal n., like **نَزَالٌ** &c., meaning keep with me, and fear not]. (TA.)

هُوَ لَبَابٌ قَوْمِهِ [He is the choice one, or best, of

his people]: and in like manner, **هُوَ لَبَابٌ قَوْمِهِ**: and **لَبَابٌ قَوْمِهِ**. (IJ.) — **لَبَابٌ** **الْإِبِلِ** † *The best of the camels.* (A.) — **لَبَابٌ** **الدَّقِيقِ** *The best and purest of flour; which is white flour.* (TA, voce **حَوَارَى**.) — **لَبَابٌ** *Finely-ground flour, or meal.* (TA.) — See **لَبٌّ**. — **لَبٌّ** **حَسَبٌ** **لَبَابٌ** *Pure nobility, or the like.* (§, K.)

† **لَبِيْبٌ** *A person of understanding, or intelligence*: pl. **أَلْبَابٌ**. (§, K.) No other broken pl. is formed from it. (Sb.) Fem. with **ة**. (TA.) See **لَبٌّ**, and **مَلْبُوبٌ**. — In the following verse of El-Muḍarrib Ibn-Kaḥb,

• **فَقُلْتُ لَهَا فَيَبِيْ إِيَّاكَ فَيَبِيْ** •
• **حَرَامٌ وَإِنِّي بَعْدَ ذَاكَ لَيَبِيْ** •

by **بَعْدَ ذَاكَ** is meant **ذَاكَ** **لَيَبِيْ**, (remaining, or staying,) or, accord. to some, **مَلْبِيْ**, from **التَّلْبِيْة**: see art. **لَبِيْ**. (§.)

لَبَابَةٌ: see **لَبَابٌ**.

لَبَابَةٌ *What is worn by the مَلْبِيْبٌ [app. meaning him who girds himself, and raises or tucks up his clothes, and arms himself, for fight]: (TA:) [A garment which he who prepares himself for fight puts on over other garments. (Freytag.) App., A piece of drapery thrown over the upper part of the bosom, and over the shoulders. See 5.]*

لَبِيْبَةٌ *A certain garment, like the بَقْعَرَةٌ, q.v. (§, K.)*

لَبِيْبٌ and **لَبِيْبٌ** *Kind, and beneficent, to his family and his neighbours.* (K.)

† **هُوَ مُحِبٌّ لَهُ لَبَابٌ قَلْبِهِ** [He loves him with the tenderest affections of his heart]. (TA.) — **لَبَابٌ** † *The confused noise, and cries, of sheep or goats.* (§, K.)

لَبْبَةٌ *a word imitative of The sound which a he-goat makes at rutting-time.* (K.)

لَبْلَابٌ *A certain herb: syn. حَشِيْعَةٌ. (TA.) A certain plant, (K,) that twines about trees: (§:) [a species of dolichos, the dolichos lablab of Linn.: accord. to Golius, as from the §, convolvulus, a herb which as it rises embraces a tree: and he adds, pecul., the helicine: (Diosc. iv., 39, Beith:) either as if لفلاف, from لف; or from the love with which it seems to embrace the tree; whence it is also called عشقة [q.v.], and is a symbol of love which endures after death.] A well-known herb, or leguminous plant, (بقلة, q.v.,) used medicinally. (TA.) See **عَصْرٌ**.*

لَوْبٌ *A large quantity of water, which, when the aperture (مَفْتَحٌ, as in the T; or فَتْحٌ, as in MS. copies of the K; in the CK فَتْحٌ) [mean-*

ing the aperture of the tank or the like] carries off thereof what it can, and the hole by which it runs out (صُنْبُورُهُ, meaning the مَتْعَب of the water, TA,) is too narrow to admit it freely on account of its abundance, whirls round, and becomes like the spout of a vessel. (T, K.) AM says, I know not whether it be an Arabic word or arabicized; but the people of El-'Irāk are fond of using it. (TA.) [It appears to be from the Persian نوله, as Golius thinks; and is used in modern Arabic in several other senses; namely, A tube through which water flows: the spout of a ewer, of an alembic, and the like: a cock, or tap: a turning pin, or peg; a screw: and the like. Its more appropriate place, I think, would be in an art. composed of the letters لب (accord. to what is said of مَلُوب in the S, K); or rather, (accord. to its derivation from the Pers.,) لولب.] Pl. لَوَاب. (TA)

الْبُوبُ [and also, accord. to Golius, الْبُوبُ] The kernel of the stone of the نَبَق [or fruit of the lote-tree]. (K.) It is sometimes eaten: (TA:) and is also called صَلَام. (TA in art. صلم.)

مَلَب: see next paragraph.

مَلَب and مَلَب (K: the former on the authority of ISk; but Ibn-Keysān says that it is wrong; and that the latter is the right: S:) and مَلَب (IAar, K) A beast of carriage furnished with a لَب, or breast-leather. (S, K.)

مَلَب: characterized by understanding, or intelligence. (K.) — See preceding paragraph.

تَلَب The portion of the clothes that is at the part called لَب: a subst., like تَمَتِينَ (K:) pl. تَلَابِيْب. (TA.) — أَخَذَ بِتَلَابِيْبِهِ He drew together his clothes at the bosom, and seized him, dragging him along: (T:) he took him by the لَب: you also say أَخَذَ بِتَلَابِيْبِهِ. (TA.) See also 2 and 5.

لبا

1. لَبَا (S, K,) aor. ٤, inf. n. لَب; (S;) and لَبَا (TA;) He milked her; (K;) i.e., a ewe: (TA:) or he milked the biestings from her. (S, L.) — لَبَا, inf. n. لَب, He milked the biestings. (TA.) — لَبَات (in some copies of the K, erroneously, لَبَات, TA,) and لَبَات, She (a ewe, S,) suckled her young one with her biestings: (S, K:) or she (a ewe) stood up to suckle her young one with her biestings. (AHat.) — لَبَا (S, K,) inf. n. لَب; and لَبَا (TA) and لَبَا (K;) He fed people &c. with biestings. (S, K.) — The first verb is used by Dhu-r-Rummeh in a similar sense, tropically, with reference to

the first of truffles. (TA.) — Also, لَبَا He prepared biestings for them. (TA.) — لَبَا, (K,) inf. n. لَب; (TA;) and لَبَا (K;) He prepared (TA) and cooked (K) biestings. (K, TA.) — لَبَا, (TA,) inf. n. لَب, (K,) † He watered (K) a young palm-tree (TA) for the first time (K) after planting it. (TA.) It is said to be lawful to finish doing this even if the Resurrection take place at the time. (TA.)

2. لَبَات (K,) inf. n. تَلَبِي, (TA,) She (a camel, TA) had biestings in her udder. (K.) — See 1. — تَلَبِي, inf. n. لَبَا فُلَانٌ مِنْ هَذَا الطَّعَامِ, Such a one took much of this food. (ISH.) — لَبَا, (S, K,) inf. n. تَلَبِيَّة, (S,) i.q. تَلَبِي. (S, K.) The latter is the original word: (S:) the former thought to be used, agreeably with several cases, as more elegant. (Fr, S.)

4. لَبَات She (a ewe, or goat, M, TA,) exerted, or yielded, or emitted [either into, or from, her udder] her biestings. (M, K.) — لَبَاتُ ثَبَابٍ Their biestings became abundant. (S.) — See 1, in two places. — لَبَا He supplied a person with biestings as a travelling-provision. (K.) — لَبَا, inf. n. لَبَا, He bound, (K,) or directed, (S,) a kid, (AZ, S,) or a young camel, (K,) to the extremity of the mother's teat, that it might suck the biestings. (AZ, S, K.) — لَبَا (in a trad. respecting the birth of El-Hasan the son of 'Alee) † He poured his saliva into his mouth, as the first milk is poured into the mouth of an infant. (TA.)

8. لَبَات and لَبَات It (a young one) sucked its mother. (S, K.) The latter is said of a kid when it sucks of its own accord. (S.) — لَبَات He drank biestings. (TA.) — لَبَات + لَا يَلْتَمِثُونَ فَتَاهُمْ وَلَا يَتَغَبَّرُونَ شَيْخَهُمْ (or tribe) of such a one do not marry their youth when young, nor their sheykh when old, from desire of offspring. (TA.) [See also art. غبر.]

لَبَات Biestings; or the first milk (S, K) at the time of bringing forth young; (Lth, S;) before it becomes thin: (IHsh:) what issues after this being called فَضْغ: (TA:) it is at most three milkings, and at least one milking. (AZ.) [See also أَنْفَحَ.]

لَبَات and لَبَات and other forms, see لَبَات.

لَبَات A lion: (L:) but almost obsolete, or rarely used. (L, TA.)

لَبَات (Th, S, K, the most approved form, Yoo,) and لَبَات and لَبَات and لَبَات (K) and لَبَات (ISk, S, K, in the dial. of El-Hijáz, TA,) and لَبَات (K) A lioness. (K.) Accord. to Fei., it has no masc. of the same root; but this is at variance with the authority of the

L. (TA.) Pl. (of لَبَات, TA,) لَبَات [or this is a. quasi-pl. n., or a coll. gen. n.] and (of لَبَات and لَبَات, (TA,) لَبَات [or, app., accord. to the L, (a passage from which, quoted in the TA, seems to have been there corrupted by the copyist,) if لَبَات be a word of a particular dial., not formed by alleviation of hemzeh from لَبَات, its pl. is لَبَات,] and (of لَبَات, TA,) لَبَات and (of لَبَات, TA,) لَبَات (K, accord. to the TA, but accord. to MF لَبَات). [These plurals, with their corresponding singulars, are thus given in the TA &c. In the CK, the pls. are given as follows: لَبَات and لَبَات and لَبَات.] Each of the singulars may have a perfect, or sound, pl., ending with ات. (MF.)

لَبَات A camel (TA) having biestings in her udder. (K.)

لَبَات (in the CK مَلَبَات) Camels near to bringing forth. (S, K.) [See عَشْرَاء.]

لَبَات There is fellowship and confidence between them; one not concealing from another. (El-Ahmar.)

لبث

1. لَبَثَ (aor. ٤, inf. n. لَبَث, TK,) He twisted, or wrung, his hand, or arm. (L, K.) — لَبَثَ He struck, or beat, such a one on his chest and belly and flanks, with a staff or stick. (K, TA.)

لَبَث dial. of Himyer for لَبَث. (Sh, T.)

لبث

1. لَبَث, aor. ٤, inf. n. لَبَث (which is contr. to analogy, because the inf. n. of an intrans. v. of the measure فَعَلَ is, accord. to rule, of the measure فَعَلَ, S,) and لَبَث (agreeably with analogy, occurring in a verse of Jereer, S,) and لَبَث (S, K) and لَبَث (which is the first form given by ISd) TA, [and the most common,] and لَبَات and لَبَات, (K,) which are all contr. to analogy, (TA,) and لَبَات, (ISd,) [this last, which is also contr. to analogy, is said in the TA, to be like سَحَاب, but this I suppose to be a mistake for سَحَاب,] or لَبَث and لَبَات are substs., (Msb,) He tarried; paused; tarried and waited or expected; was patient, and tarried and waited or expected: (S, K:) he tarried; remained; stayed; stopped; paused; (ISd, Msb;) as also لَبَث; (Msb;) in a place: (ISd, Msb;) or لَبَث signifies he waited; or paused; syn. تَوَقَّفَ. (K) — مَالَيْتُ أَنْ فَعَلَ كَذَا وَكَذَا He delayed not, or was not slow, to do, or in doing, such and such things. (TA, and the other lexicons passim.) — مَالَيْتُ أَنْ فَعَلَ الْبَاطِلَ Wait for such a one, and leave him, until thy doing so shall manifest the error of his judgement, or opinion. (A.)

2: see 4.

be no froth to the milk. (TA, art. نَفَج.) — **البد** *He (a camel) struck his hinder parts with his tail, having befouled it with his thin dung and his urine, and so made these to form a compact crust upon those parts.* (S, L.) — **البد بَصْرُهُ** + *His sight, or eye, (meaning that of a person praying,) remained fixed upon the place of prostration.* (K.) — **البد** † *He lowered, or stooped, his head, in entering* (A, K) *a door.* (A.) — **البد السَّرَج** (S, IKtt, K;) and **لَبْدٌ**, inf. n. **لَبَدَ** (IKtt;) *He made for the saddle a لَبْد [or cloth of felt to place beneath it]:* (S, IKtt, K;) and in like manner, **البد الخَف**, and **لَبَدَهُ**, *he made a لَبْد [or lining of felt?] for the boots.* (IKtt.) — **البد** *He bound upon the horse a لَبْد [or saddle cloth, or covering of felt]:* (S, K;) or *put it upon his back.* (A.) — **البدت الإبل** † *The camels put forth their soft hair* (S, L, K) *and their colours,* (S, L,) *and assumed a goodly appearance,* (L,) *and began to grow fat,* (S, L, K,) *by reason of the [season, or pasture, called] رَبِيع:* (S, L:) *as though they put on أَلْبَاد [or felt coverings].* (L.) — **البد القربة** *He put the water-skin into a جَوَالِق [or sack]:* (K;) or *into a لَبِيد, or small جَوَالِق:* (S;) *the لَبِيد is a لَبْد [or covering of felt] which is sewed upon it.* (L.)

5: see 1. — **تلبد** *It (wool, A, L, K, and the like, K, as common hair, A, L, and the soft hair of camels or the like, L,) became commingled, and compacted together, or matted, coherent;* (S,* A,* L, K;) *as also التبد.* (L.) [Both are also said of dung, and of a mixture of dung and urine, meaning *It caked, or became compacted, upon the ground &c.*] — *It (the ground, L, or the dust, or the sand, A,) became compact, so that the feet did not sink in it, by reason of rain.* (S,* A,* L.) — [Also, app., *He shrank, by reason of fear:* see **هَيْبَت**: in the present day it is used to signify *he hid, or contracted, himself, by reason of fear, or for the purpose of practising some act of guile.*]

8. **التبدت الشجرة** *The tree became dense, or abundant, in its foliage.* (S, L, K.) — **التبد** *The leaves became commingled, and compacted together.* (S, L, K.) See 5.

لَبْدٌ *Hair or wool commingled, and compacted together, or coherent; [felt:]* (L, Mṣb, K;) *as also لَبْدَةٌ;* (L, K;) *or this is a more particular term; [meaning a portion of such hair or wool; a piece of felt:]* (S, Mṣb;) and **لَبْدَةٌ**: (L, K:) *pl. of لَبْدٌ, (or of لَبْدَة, as though the ة were imagined to be elided, M,) لَبُودٌ* (S, A, L, K) *and أَلْبَاد.* (L, K.) — **لَبْدٌ** *A well-known kind of carpet [and cloth, made of felt].* (L, K.) — **لَبْدٌ** [or **لَبْدَةٌ**, (S, art. وَثَر,)] *What is beneath the saddle;*

[a saddle-cloth; a housing; a cloth of felt, which is placed beneath the saddle, and also used as a covering without the saddle]. (S,* L,* K.)

لَبْدٌ *Wool.* (S, K.) Hence the saying **مَا لَهُ لَبْدٌ وَلاَ سَبْدٌ** *He has neither hair nor wool:* (S:) *or, neither what has hair nor what has wool: or, neither little nor much:* (TA:) *or, he has not anything:* (S:) *for the wealth of the Arabs consisted of horses, camels, sheep and goats, and cows; and all of these are included in this saying.* (TA.) See also **سَبْدٌ**.

لَبْدٌ [app. **لَبْدٌ**] *Compact, or cohering, ground, upon which one may walk, or journey, quickly.* (L.)

لَبْدٌ (S, K) and **لَبْدٌ**, (S, A, L, K,) the former of which is preferable, accord. to A'Obeid, (S,) † *One who does not travel,* (S, L,) *nor quit his abode,* (S,* L, K,) *or place,* (A,) *nor seek sustenance.* (L, K.) Hence, (A,) the last of Luḡmān's [seven] vultures [with whose life his own was to terminate] was called **لَبْدٌ**, (S, A, L, K,) because he thought that it would not go away nor die. (L.) Thus applied, it is perfectly decl., because it is a word not made to deviate from its original form. (S, L.) — Also **لَبْدٌ** *A man who does not quit his camel's saddle.* (L.)

لَبْدٌ (S, L) and **لَبْدٌ**, which is pl. of **لَبْدَةٌ**, (L,) and **لَبْدِي**, (L, K,) and **لَبْدَةٌ**, and **لَبْدَةٌ**, (L,) † *A number of men collected together,* (S, L, K,) *and [as it were] compacted, one upon another: so the first and second of these words, accord. to different readings, signify in the Kur., lxxii, 19: (L:) or لَبْدٌ signifies collected together like locusts, (T, L,) which are app. thus called as being likened to a congregation of men; (ISd, L;) pl. of لَبْدَةٌ, (L,) which signifies a locust. (K.) [See a verse cited voce صَاب.] — **مَالٌ لَبْدٌ**, (S, A, K, &c.) and **لَبْدٌ**, (Abu-Ja'far, K,) and **لَبْدٌ**, (El-Ḥasan and Mujāhid,) and **لَبْدٌ**, (Mujāhid,) † *Much wealth;* (S, K, &c.) *so in the Kur., xc, 6; (S, TA;) as also لَبْدٌ:* (K:) *or wealth so abundant that one fears not its coming to an end:* (A, L:) *some say that لَبْدٌ is a pl., and that its sing. is لَبْدَةٌ: others, that it is sing., like مَالٌ and أُمُوالٌ: حَضَرٌ and قَضَرٌ used in the same sense: لَبْدٌ seems to be pl. of لَبْدَةٌ: (L:) so is لَبْدٌ, and so لَبْدٌ:* (El-Baṣā'ir:) *also, مَالٌ لَبْدٌ, which is accord. to the reading of Zeyd Ibn-'Allee and Ibn-'Omeyr and 'Āṣim, signifies collected wealth; لَبْدٌ being pl. of لَبْدَةٌ.* (TA.) — See **لَبْدٌ**.*

لَبْدَةٌ † *The mass of hair between the shoulder-blades of the lion, (S, A, K,) intermingled, and compacted together: (A:) and the like upon a*

camel's hump: (T, L:) pl. لَبْدٌ. (S.) Hence the proverb, هُوَ أَمْنَعُ مِنْ لَبْدَةِ الْأَسَدِ [He, or it, is more unapproachable, or inaccessible, than the mass of hair between the shoulder-blades of the lion]. (S, A.) Hence also ذُو لَبْدَةٍ is an appellation of the lion; (T, S, A, K;) and so لَبِيدٌ. (T, A.) — See لَبْدٌ and لَبْدٌ.

لَبْدَةٌ: see **لَبْدٌ**.

لَبْدَةٌ *A she-camel choked by eating much of the plant called صِلْيَان: pl. لَبْدَى: [see لَبْدٌ:] (S:) or لَبْدَةٌ, and لَبْدَى, camels having a complaint of the belly from eating of the قَتَاد [or tragacantha]: and in like manner you say نَاقَةٌ لَبْدَةٌ. (AHn, L.)*

لَبِيدٌ *A جَوَالِق [or sack]:* (K:) *or a small لَبِيد جَوَالِق:* (S, IKtt, L:) *or a large جَوَالِق: a قَرْبَةٌ [or covering of felt] which is sewed upon a قَرْبَةٌ [or water-skin].* (L.) — Also, (K,) or **لَبِيدَةٌ**, (L,) *A [fodder-bag of the kind called] مِخْلَاة.* (L, K.)

لَبَادٌ *A maker, or manufacturer, of لَبْد [i.e., hair or wool commingled, and compacted together; or felt].* (K.)

لَبَادَةٌ *A garment of felt (مِنْ لَبْد, S, or لَبُود, L, K,) worn on account of rain, (S, L, Mṣb, K,) to protect one therefrom: (TA:) a garment of the kind called قَبَاء.* (L.)

لَبَادِي: see **لَبْدٌ**.

لَبِيدٌ see **لَبْدٌ**. — **اللابد**, and **اللبيد**, and **لَبِيدٌ**, and **أَبُو لَبِيد**, and **أَبُو لَبِيد**, † *The lion.* (K.)

مَلْبَدٌ *A horse having a لَبْد [or saddle-cloth, or covering of felt] bound upon him.* (S.) — See **اللابد**, and **مَلْبَدٌ**.

مَلْبَدٌ *A camel (L, K) or stallion-camel, (T, L,) striking his thighs with his tail, (L, K,) and making his dung to stick to them.* (L.) — † *A man cleaving to the ground, and making himself inconspicuous: (TA:) † a man cleaving to the ground by reason of poverty.* (A.) — **مَلْبَدٌ**, or **مَلْبَدٌ**, applied to a tank, or cistern: see **مَلْبَدٌ**.

مَلْبَدٌ *Scanty rain [that renders the soft ground compact, so that the feet do not sink in it].* (L.)

مَلْبُودٌ, and **مَلْبُودٌ**, *A pair of boots made of لَبْد [or felt].* (A.) See also 4.

مَلْبُودٌ † *A he-goat compact in flesh.* (L.) — See preceding paragraph.

لبس

1. لَبَسَ الثَّوْبَ, aor. ٤, inf. n. لَبَسَ (S, M, A, Mṣb, K) and لَبَّاسٌ (M,) [He put on, or wore, the garment.] You also say, اَلْبَسَ عَلَيْكَ ثَوْبَكَ [Put on thee thy garment]. (M.) And لَبَسَ السِّلَاحَ [He wore, or put on, the weapon, or weapons]. (S, K, in art. سَلَح, &c.) [See also 5.] — لَبَسَ الْحَيَاءَ لِبَاسًا [He put on pudency as a garment;] he protected himself by pudency. (IKṭt.) — لَبَسَ لَهُ اُذُنَهُ † He feigned himself inattentive to him, or heedless of him. (M. [See also اُذُنٌ.]) And لَبَسْتُ عَلَى كَذَا اُذُنِي † I was silent respecting such a thing, and feigned myself deaf to it. (A.) [Contr. of اُذِنِي.] — لَبَسَ امْرَأَةً † He had the enjoyment of a woman, or wife, [meaning, of her converse and services,] for a long time. (K, TA.) And لَبَسَ فُلَانَةً عُمُرَهُ † He had such a girl, or woman, with him during the whole period of his youth. (K, TA.) And لَبَسَ النَّاسَ † He lived with the people. (A.) And لَبَسَ قَوْمًا † He lived, or enjoyed, a period of time, or a long period of time, (دَهْرًا,) with the people. (K, TA.) [And لَبَسَ اَبَاهُ, which is explained in the TA by مَلَّه, which I also find in a copy of the A thought to have been used by the author of the TA: but, from what follows, it appears to me that the right reading is مَلَّيْه, and the meaning, † He enjoyed long life with his father: or he lived the period that his father lived: or he lived with his father all his (the latter's) life: see a verse of Ibn-Aḥmar cited voce بَلَو. See also a verse of El-'Ajjāz cited voce خَلَج.] You say also, لَبَسْتُ فُلَانًا † I took, or chose, such a one particularly, or specially, as a friend or companion. (Er-Rāghib in TA art. بَطَن.) And اَلْبَسَ النَّاسَ عَلَى قَدْرِ اخْلَاقِهِمْ † Consort thou with men [according to their natural dispositions]. (A, TA.) And لَبَسْتُ فُلَانًا † I tolerated such a one, and accepted him, [and continued to associate with him, notwithstanding what was in him.] (A, TA.) — لَبَسَ عَلَيْهِ اَمْرًا (S, M, A, Mṣb, K) aor. ٤, (S, M, Mṣb, K,) inf. n. لَبَسَ (S, M, Mṣb,) He made, or rendered, the thing, or case, or affair, confused to him: (S, M, Mṣb, K;) and لَبَسَهُ (A, Mṣb,) inf. n. تَلَبَّسَ (S, K,) signifies the same in an intensive degree: (S, Mṣb, K,*) or the former signifies either as above, or he concealed the thing, or case, or affair, from him: (R, MF:) and [in like manner] تَلَبَّسَ is syn. with تَلَبَّسَ (K,) or is similar thereto: (S:) and the former also signifies he made, or rendered, the thing, or case, or affair, dubious to him; (TA;) [as also لَبَسَهُ: both signify he involved the thing, or case, or affair, in confusion, or doubt, to him: and he

concealed, disguised, or cloaked, it to him.] It is said in the Kur., [vi. 9,] وَلَتَبْسَا عَلَيْهِمْ مَا يَلْبِسُونَ And we would make confused to them what they make confused: (S, Mṣb:) or make dubious to them what they make dubious, and would make them to err like as they have made to err. (TA.) And again, [ii. 39,] وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ And do not ye confound the truth with falsity. (Ibn-'Arafah.) And again, [vi. 82,] وَلَا تَلْبِسُوا اِيْمَانَهُمْ And have not mixed up their belief with polytheism. (TA.) And again, [vi. 65,] اَوْ يَلْبِسُكُمْ Or to confuse your case, [making you to be of different parties,] with the confusion of discordance and of agreement. (TA.) You say also, لَبَسْنِي, meaning, He, or it, made me to become confounded, or in doubt, (جَعَلَنِي اَتَيْسَ,) respecting his case, or affair. (TA, from a trad.)

2: see 4: — and see also لَبَسَ, in three places. [تَلَبَّسَ, alone, often signifies The involving a thing in confusion, or doubt: and the practising concealment, or disguise.] = See also 8.

3. لَبَسَ الرَّجُلَ, [inf. n. مَلَابَسَةٌ,] He mixed, consorted, or held social intercourse, with the man; syn. خَالَطَهُ. (M, A, Mṣb,*) [Hence, app., it is said that] اللَّبَاسُ signifies, (K,) or is from المَلَابَسَةُ, which signifies, (Ibn-'Arafah) The mixing one's self and congregating: or the being mixed and congregated. (Ibn-'Arafah, K.) You say, لَبَسْتُ لِحَيْتِهِ حَتَّى عَرَفْتُ دُخْلَتَهُ I mixed with him [until I knew his mind, or inward state or circumstances]. (A.) And لَبَسْتُه [alone] signifies I knew his mind, or inward state or circumstances. (S, K.) — لَبَسَ اَمْرًا, and لَبَسَ عَمَلَهُ: see 5. — لَبَسَتْ often signifies A close, or an intimate, connexion between two things.] See also 8.

4. اَلْبَسَ الثَّوْبَ [He put on him, or clad or decked him with, the garment, and so, vulg., لَبَسَهُ]. (M, Mṣb.) — اَلْبَسَهُ also signifies He, or it, covered him, or it: (K:) or overspread him, or it; i.e. covered the whole thereof. (AA.) You say, اَلْبَسَتِ الْاَرْضُ اَلَّتِي اَلْبَسَتْهَا حِجَارَةٌ سَوْدُ [The earth is ground which black stones have covered, or covered the wholly]. (TA.) And اَلْبَسَتِ السَّمَاءُ [The clouds covered the sky, &c.]; but you do not say, لَبَسَ السَّمَاءُ الشَّحَابَ. (AA.) And اَلْبَسْنَا اللَّيْلَ [The night covered us, &c.]; but not اللَّيْلُ لَبَسْنَا الشَّحَابَ. (AA.) And اَلْبَسَهُ الشَّحَابُ: see 1 in art. غَطَو and غَطَى. — اَلْبَسَتِ الْاَرْضُ = غَطَى. [The land became covered by plants, or herbage. (M.) = See also 8.

5. تَلَبَّسَ بِالثَّوْبِ (S, K) He clad himself [lit. mixed himself, being explained by اِخْتَلَطَ] with the garment. (K.) You say, تَلَبَّسَ بِلِبَاسٍ حَسَنٍ [He clad himself with goodly

clothing]. (A, TA.) — [Hence,] تَلَبَّسَ بِالْأَمْرِ (S, K) [and التَّبَسُّ بِه] He employed, busied, or occupied, himself [lit. mixed himself] with the affair; engaged in it; entered into it; became involved in it, or implicated in it; (K;) and [in like manner] تَلَبَّسَ بِالْأَمْرِ, syn. خَالَطَهُ. (S, K,*) You say also, تَلَبَّسَ بِه and لَبَسَ بِه عَمَلَهُ and التَّبَسُّ بِه [He employed, busied, or occupied, himself with his work, or the like]. (A, TA.) [See 8.] — تَلَبَّسَ الطَّعَامُ بِالْيَدِ The food stuck to the hand. (K.) — تَلَبَّسَ بِي الْأَمْرُ The thing, as, for instance, love, mingled with me, and clung to me. (M.) [See an ex. in a verse cited voce عَطَفَةُ.]

8. اَلتَّبَسَ It (spun thread) became entangled. (Lth, Az, Sgh, in TA, art. عَسَرَ.) — It (a thing, or an affair, or a case) became [involved, complicated,] confounded, or confused, (S, M, Mṣb,*) and dubious; (S, Mṣb;) as also اَلتَّبَسَ (TA,) and تَلَبَّسَ, which last belongs to the class of تَبَيَّنَ in the phrase

قَدْ بَيَّنَّ الصُّبْحُ لِنَيِّ عَيْنَيْنِ

اَلتَّبَسَ الشَّيْءُ بِشَيْءٍ آخَرَ [You say, تَلَبَّسَ الشَّيْءُ بِشَيْءٍ آخَرَ] The thing became confounded with another thing; as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of كَاهِلٌ. And اَلتَّبَسَ عَلَيْهِ الْأَمْرُ The thing, or affair, became confused and dubious to him. (S.) And جَعَلَنِي اَتَيْسَ فِي أَمْرِهِ [He, or it, made me to become confounded, or in doubt, respecting his case, or affair]. (TA.) And اَلتَّبَسَ بِي الْأَمْرُ I was, or became, disordered in my mind. (K, TA, from a trad.) — اَلتَّبَسَ بِعَمَلِهِ &c.: see 5. — اَلتَّبَسَتْ بِه الْخَيْلُ † The horsemen overtook him. (A, TA.) — [اَلتَّبَسَ بِه] also signifies He, or it, made it to be, or had it, as an accompaniment, or an adjunct. Hence, one of the uses of the preposition بِ is explained by some as being لِلتَّبَاسِ: by others, لِلْمَلَابَسَةِ, or لِلْمَصَاحِبَةِ: all of which signify nearly the same. For instance, it is said in the Mgh, art. اَلتَّمَانِيْلُ بِاَلتَّبَاجَانِ “the effigies with the crowns” upon pieces of money, that in the phrase اَلتَّبَاجَانِ is used as a denotative of state, meaning accompanied with the crowns, as their attributes: and نَسَبَ بِحَمْدِكَ “we declare thy remoteness from evil, with the praising of Thee,” in the Kur ii. 28, is explained by Bḍ and others as meaning, اَلتَّبَسَ بِحَمْدِكَ making the praising of Thee to be as an accompaniment, or an adjunct, to our doing that: and تَبَتَّ بِالذَّهْنِ “growing with oil”, in the same, xxiii. 20, as meaning, اَلتَّبَسَ

بالدهن *having oil as an accompaniment to its growth.* Sometimes, in such instances, we find مُتَلَبِّسًا and مُتَلَبِّسِينَ in the places of مُتَلَبِّسًا and مُتَلَبِّسِينَ: see 5.]

لَبْسٌ *Confusedness* of a thing or an affair or a case; as also لَبْسٌ: (M:) [and لَبْسٌ and لَبْسَةٌ and لَبْسَةٌ and لَبْسَةٌ have the same, or a similar, signification.] You say, فِي رَأْيِهِ لَبْسٌ *In his judgment, or opinion, is confusedness.* (K.) And لَبْسٌ فِي الْأَمْرِ لَبْسَةٌ (S, M, A, Mṣb, K*) and لَبْسٌ (M, A, Mṣb.) *In the thing, or affair, or case, is confusedness, and dubiousness;* (S, M, Mṣb, K;*) *obscurity, or want of clearness.* (S, A.) And فِي حَدِيثِهِ لَبْسٌ *In his discourse is confusedness and dubiousness; it is not clear.* (TA.) And فِي كَلَامِهِ لَبْسٌ *In his language is confusedness and dubiousness.* (M.) — Also, *The confusedness of darkness, or the beginning of night.* (S.)

لَبْسٌ: see لَبْسٌ, in two places: — and see لَبْسٌ.

لَبْسٌ: see لَبْسٌ, in five places: — and see لَبْسَةٌ.

لَبْسٌ: see لَبْسٌ.

لَبْسٌ *A man possessing clothing, dress, or apparel: a possessive epithet.* (Sb, M.)

لَبْسَةٌ *[A single act of putting on, or wearing, a garment].* You say, لَبَسْتُ الثَّوْبَ لَبْسَةً وَاحِدَةً *[I put on, or wore, the garment once].* (TA.)

لَبْسَةٌ: see لَبْسٌ, in three places.

لَبْسَةٌ *A mode, or manner, of putting on, or wearing, apparel; or of dressing one's self.* (IAth, K.) [Hence the saying,] لَبْسٌ زَمَانٍ لَبْسَةٌ *[For every time there is a mode of attiring one's self, according as it is a time of straitness or of plenty. (A, TA.) = A certain sort of garments, or cloths; as also لَبْسٌ. (K.)]*

لَبَاسٌ *[Clothing; dress; apparel;] what is worn; as also لَبْسٌ and لَبْسٌ (S, M, A, Mṣb, K) and لَبْسٌ (K) and لَبْسٌ; (S, K;) or the last signifies garments, or pieces of cloth: (M:) the pl. of the first is لَبَاسٌ, like as كَتَبٌ is pl. of كِتَابٌ: and that of لَبْسٌ is مَلَابِسٌ. (Mṣb.) Hence, لَبَاسُ الْكَعْبَةِ, and لَبَاسُ الْهُدُوجِ, (Mṣb,) or لَبَاسُ الْكَعْبَةِ, and لَبَاسُ الْهُدُوجِ, (S, M, A, K,) *The clothing, (S, Mṣb, K,) or covering of pieces of cloth, (M,) of the Kaqbeh, and of the [camel-litter called] هُدُوجٌ. (S, M, Mṣb, K.) And لَبَاسُ التَّقْوَى, in the Kur [vii. 25,] (TA,) [† The apparel of piety: or] † thick, or coarse, and rough, and short, apparel: (S:) or † the covering**

*of that portion of the person which modesty forbids one to expose; (K;) at which the preceding words of the verse glance; indicating that this is the main purpose of clothing; the additional purpose being to beautify and adorn one's self, and to repel heat and cold: (TA:) or † honest shame, or the shrinking of the soul from foul conduct, through fear of blame; syn. الْحَيَاءُ: (S, M, A, K:) or † righteous conduct: (TA:) or † faith. (Es-Suddee, K.) And لَبَاسُ الْعِزِّ, (K,) written by Sgh لَبَاسُ الْعِزِّ, (TA,) or لَبَاسُ الْعِزِّ, (A, TA,) † i.q. السِّمْحَاقُ *[The pericranium]: (A, K:) to which is added, in some of the copies of the K, in the handwriting of the author, i.e., a thin pellicle that is between the skin and the flesh. (TA.) — The covering of anything. (M.) [Hence,] لَبَاسُ الثَّوْرِ *The outer coverings, or calyxes, of flowers. (M.) It is said in the Kur [lxxviii. 10,] وَجَعَلْنَا اللَّيْلَ لَبَاسًا* † *[And we have made the night to be a covering]: i.e., it covers, veils, or conceals, you by its darkness. (TA.) — A man's wife; (S, M, K;*) like زَارٌ: (M:) and a woman's husband: (S, M, K;*) occurring in the Kur ii. 183: (S, M:) or there meaning like a garment: (M, TA:) because each embraces the other: or because each goes to the other for rest, and consorts with (يَلْبَسُ) the other: (Zj, M, Bd, TA:) from الْمَلَابَسَةُ, signifying “the mixing one's self and congregating,” or “the being mixed and congregated:” (Ibn-Arafah, TA:) or because each conceals the state of the other, and prevents the other from acting viciously. (Bd.) — لَبَاسُ الْجُوعِ † *The utmost degree of hunger; (K, TA;) when people are so hungry that they eat camels' fur with blood: (TA:) so termed because all-involving. (K.) It is said in the Kur [xvi. 113,] فَأَذَاقَهَا اللَّهُ لَبَاسَ الْجُوعِ وَالْخَوْفِ* † *[So God made her to taste the utmost degree of hunger and of fear]. (K, TA. [See also 4 in art. ذَوْق])****

لَبَاسٌ: see لَبَاسٌ. — *A coat of mail: (S, M, K;) in which sense it is fem.: (M:) [and, like ذَرِيعٌ, sometimes masc.: see an instance voce مَسْرُودٌ:] or coats of mail: (so in one copy of the S:) so in the Kur xxi. 80. (S, TA.) — A weapon: in which sense it is masc. (M.) = See also لَبَاسٌ.*

لَبِيسٌ *Much, or often, worn: (Mṣb:) or worn-out: (M, A, K:) applied to a garment: (M, Mṣb, K;) and to [the kind of garment called] a مَلْحَفَةٌ: (M:) and to [the kind called] a مَلَاءَةٌ: (A, TA:) without ة: (M, A, TA:) and to [a leather water-bag such as is called] a مَزَادَةٌ: (M, A;) meaning used until worn-out: (M:) and to a rope; meaning used: (AHn, M:) and to a house (دار); [meaning impaired by time;] likened to a worn-out garment: (M:) pl. لَبِيسٌ; and, when the sing. is applied to a*

مَزَادَةٌ, the pl. is لَبَائِسٌ. (M.) = *Alike: (K:) from الْمَلَابَسَةُ, signifying “the mixing”, or “consorting”. (Aboo-Malik.) You say, لَيْسَ لَهُ لَبِيسٌ, He, or it, has not a like. (K.)*

لَبِيسٌ and لَبُوسَةٌ: see لَبِيسٌ; each in two places.

لَبَّاسٌ *A man having many clothes; (K;) as also لَبُوسٌ: (M, TA:) or who wears much clothing; syn. كَثِيرُ اللَّبِيسِ: (so in the K accord. to the TA:) or who confuses, or confounds, much; syn. كَثِيرُ اللَّبِيسِ: (so in a copy of the K [and this signification seems to be implied by what immediately precedes, and by what follows, in the S: in the CK, اللَّبِيسِ, which is evidently a mistake:]) you should not say مُلَبِّسٌ; (S, K;) for this is vulgar. (TA.)*

جَاءَ لَا يَبْسُ أَذْنِيَهُ † *He came feigning himself inattentive, or heedless. (M.) [Contr. of نَاشِرًا أَذْنِيَهُ.]*

لَبَّاسٌ: see لَبَّاسٌ. — *There is no profit (مُسْتَمْتَعٌ) in such a one, (S, M, A, [but in the M and A, مَا is omitted, and the only explanation is the word which I have given in Arabic.]) — Verily in him is no pride, or greatness; expl. by مَا بِهِ كِبَرٌ, or كِبَرٌ, accord. to different authorities [and different copies of the K]: this explanation is by AZ. (TA.) — أَعْرَضَ ثَوْبُ الْمَلْبَسِ and الْمَلْبَسِ and الْمَلْبَسِ: (IAar, K) and الْمَلْبَسِ: (TA:) see عَرَضٌ, under which it is explained.*

مَلْبَسٌ: see مُتَلَبِّسٌ and مَلْبَسٌ.

مَلْبَسٌ: see لَبَّاسٌ and مَلْبَسٌ.

مَلْبَسٌ: see لَبَّاسٌ.

أَمْرٌ مُلَبِّسٌ *A confounded, or confused, and dubious, thing, affair, or case; as also مُلَبِّسٌ. (K, TA. [In the CK, بِالْأَمْرِ is wrongly inserted after مُلَبِّسٌ.]) — See 8. — And see also مُلَبِّسٌ.*

لت

لَتَّ (aor. ٢, TA.) inf. n. لَتَّ, *He bruised, or brayed, or broke up into small fragments, or particles. (A, M, K.) He (an ass) broke in pieces, or bruised, with his hoof, the pebbles over which he passed. (TA.) — I.q., فَتَّ, He crumbled a thing, or broke it into small pieces, with his fingers: or broke a thing with his fingers: &c. (K.) — He pounded, or bruised, small; he pulverized; syn. سَحَقَ. (Sgh, K.) = لَتَّ السَّوِيْقُ, aor. ٢, inf. n. لَتَّ, *He moistened the سَوِيْقُ with a little water, [or clarified butter, or fat of a sheep's tail, &c. (see لَتَّ)]: (Mṣb:) it signifies less**

اللَّاتُ, occurring in the K̲ur [liii. 19,] (TA,) so accord. to the reading of Ibn-'Abbás and 'Ikrimah and some others, (K̲,) and so originally accord. to Fr. : (TA :) afterwards contracted into اللَّاتُ (Fr, K̲ :) which is the common reading : (Fr :) *A certain idol* ; thus called by the appellation of a man who used to moisten سَوِيق with clarified butter at the place thereof : (K̲ :) the man who did this was thus called, and afterwards the idol itself. (TA.) Some of the lexicologists say, that it was a mass of rock, at the place whereof was a man who used to moisten سَوِيق for the pilgrims, and which, when he died, was worshipped : (L :) but ISd says, I know not what is the truth in this case. (TA.) In the R̲ it is said, that the man who used to do this was 'Amr Ibn-Lu-éi ; that when the tribe of Khuzá'ah obtained the dominion over Mekkeh, and banished the tribe of Jurhum, the Arabs made him a Lord, or an object of worship ; and that he was El-Látt, who used to moisten سَوِيق for the pilgrims upon a well-known rock, called

صَخْرَةُ اللَّاتِ : or, it is said, that the man in question was of the tribe of Thaḳeef; and that when he died, 'Amr Ibn-Loḥeī (لحي : so in the TA.) said to the people, "He hath not died, but hath entered the rock:" and ordered them to worship it, and built over it a house called اللات : it is also said to have continued thus during the life of this man and that of his son, for three hundred years: then that rock was named اللَّاتُ, without teshdeed to the ت, and was taken for an idol, to be worshipped. (TA.) It is disputed whether it were [an idol] of the tribe of Thaḳeef at Eṭ-Ṭāif, or of the tribe of Ḳureysh at En-Nakhleh. (MF.) Some say, that the ت is originally without teshdeed, and to denote the fem. gender: Ks used to pronounce the word in a case of pause اللَّاتُ; and Aboo-Is-hāk [Zj] says, that this is agreeable with analogy; but that the more approved mode is to pronounce it in such case with ت. AM says, that the manner in which Ks pronounced it in a case of pause shows that he did not derive it from لَتَتْ. The polytheists who worshipped this idol used to compare its name with the name of الله. It is also said, that اللَّاتُ, without teshdeed, is of the measure فَعَلَةٌ [originally اللَّوْبَةُ] from the root لَوَى; [and that the said idol was so called] because they used to compass it, or perform circuits round it. (TA.) [See art. لَوَى: and see also arts. لَوِهَ and لَوِهَ: and الرَّبَّةُ, in art. رَبَّ.]

لَسَا

1. **لَتَّاهُ فِي صَدْرِهِ**, aor. **لَتَّ**, (K,) inf. n. **لَتٌّ**, (TA,) *He thrust him on his breast.* (K.) — **لَتَّاهُ** *He hit, struck, or hurt*; syn. **أَصَابَ**. (TA.) — **لَتَّاهُ بِسَهْمٍ** *He shot an arrow.* (K,* TA.) — **لَتَّاهُ بِحَجَرٍ** *He cast a stone at him.* (S, K.*) — **لَتَّتْ بِهِ** † *She (a woman) brought him forth.* (S, K.*) — **لَعَنَ اللَّهُ أُمَّا لَتَّتْ بِهِ**, and **لَكَاتُ بِهِ**, (S,) † *God curse the mother that cast him forth (from her womb)!* a tropical expression, from casting a stone, or shooting an arrow. (TA.) — **لَتَّاهُ**, (S, K,) inf. n. **لَتٌّ**, (TA,) *Inivit feminam.* (S, K.) = **لَتَّاهُ** *He lessened, or diminished*; syn. **نَقَصَ**. (K.) — **لَتَّاهُ** *Pepedit.* (K.) — **لَتَّاهُ** *Excrevit merdā.* (K.) — **لَتَّاهُ**, or **لَتَّاهُ**, *passed, or went away*; syn. **مَضَى**. (CK.) = **لَتَّاهُ بِعَيْنِهِ**, (TA,) or **لَتَّاهُ** alone, (K,) inf. n. **لَتٌّ**, (TA,) *He looked intently.* (K.) — **لَتَّاهُ بِعَيْنِهِ** *He looked intently at him.* (S.)

تَبَيُّ: Remaining fixed, or keeping, to his place: (K:) or thrown down, or hit, or struck, and remaining fixed, or keeping, to his place. (TA.) [In the TA, one of the words by which it is explained is مَلَّتِي; which is for مَلَّتُو; like مَقَرُّو for مَقَرِّي.]

تَبَيُّ: see مَلَّتِي.

تسب

1. **تَبَّ**, aor. **تَبَّ**, inf. n. **تَبُّ** and **تُوبُّ**, *He, or it, was, or remained, fixed, settled, or firm*: (Aḡ, S, K:) *adhered, clave, or stuck*. (K.) = **تَبَّ**, inf. n. **تَبُّ** and **تُوبُّ**, *He bound, tightened, or made fast*. (K.) — **تَبَّ عَلَيْهِ ثِيَابُهُ** *He bound his clothes upon him*. (TA.) — Also, inf. n. as above; and **التَّبُّ**; [in the CK, for **إِتِّتَابٌ**, is put **إِتِّتَابٌ**]; *He put on his clothes*. (K.) — **تَبَّ عَلَيْهِ ثَوْبُهُ** *He put on his garment, as though he did not desire to take it off*. (TA.) — **تَبَّ**, inf. n. **تَبُّ**, **الْجُلُّ عَلَى الْفَرَسِ**, inf. n. as above; and **تَبَّهُ**, inf. n. **تَلْتِيبٌ**; *He bound the covering upon the horse*. (K.) = **تَبَّ فِي مَنْحَرِ النَّاقَةِ** *He stabbed, or stuck, the she-camel [in the part immediately above the breast-bone]: like تَمَّ*. (S.)

2: see 1.

4. التَّبُّهُ عَلَيْهِ, (inf. n. اِتِّتَابٌ, TA,) *He imposed it (a thing, or affair, TA,) upon him, as obligatory, or as a thing that must be done.* (K.)

8 : see 1.

لَاتِبٌ *Being, or remaining, fixed, settled, or firm : adhering, cleaving, or sticking : (As, S :) i.q. لَارِبٌ. (Fr.) — ضَرْبٌ لَاتِبٌ i.q. ضَرْبٌ لَارِبٌ. (Fr.) See art. لَارِبٌ.*

مَنْتَب *One who keeps to his house, or dwelling, avoiding seditions, or disturbances. (K.)*

مَلَاتِبُ *Worn-out garments of the kind called*
جَبَابُ, pl. of **جَبَّة** : (K:) *or garments of the kind*
so called, and worn-out garments. (Lth.)

تصح

1. جَاعَ, aor. -, (inf. n. تَجَعُّ, S.) *He hungered; was hungry.* (S. K.)

تُحَى. . (Ṣ, K.) Hungry : fem. تُحَانُ

[تد

لتنفر

لتم

تین

See Supplement.]

ث

1. اَلْتَّ (aor. تَ,] inf. n. تَ ; (K;) and اَلْتَّ (in the T اَلْتَّ) inf. n. اَلْتَّ ; and اَلْتَّ, inf. n. اَلْتَّ ; (Aṣ, Ṣ, K;) *He remained, stayed, abode, or dwelt* ; (Aṣ, Ṣ, K;) *in a place* ; (Aṣ, Ṣ;) and *quitted it not*. (T.A.) So in the words of a trad., لَا تَلْتُوا بَدَارَ مَعْجَرَةٍ, and مَعْجَرَةٍ, (Ṣ,) [*Remain ye not in a dwelling of impotence*] : i. e., *remain not in a dwelling where ye cannot obtain sustenance: or remain not on the frontiers.*

having your households with you. (TA.) — **لَجَّ**, [aor. ٢,] inf. n. **لَجٌّ**; (K;) and **لَجَّ**, inf. n. **لَجٌّ**; (S, K;) and **لَجَّ**, inf. n. **لَجٌّ**; (K;) It (rain) continued (S, K) for days, incessantly: (S:) and in like manner a cloud. (TA.) — **لَجَّ الشَّجَرُ**, [aor. ٢,] It (dew, or day-dew, **لَجَّ**) fell upon the trees. (K.) The noun is in the acc. case. (TA.) — **لَجَّ عَلَيْهِ**, [aor. ٢,] inf. n. **لَجٌّ**; (K;) and **لَجَّ**, inf. n. **لَجٌّ**; (AA, S, K;) and **لَجَّ**, inf. n. **لَجٌّ**; (K;) He importuned him; was urgent with him. (AA, S, K.)

4: see 1, in three places.

R. Q. 1. See 1. — **لَجَّ**, inf. n. **لَجٌّ**, He, or it, was weak. (K.) — **لَجَّ** and **لَجَّ** It (a mist, and a cloud,) went to and fro, coming again whenever it was thought to have gone. (TA.) — **لَجَّ فِي الْأَمْرِ**, (inf. n. **لَجٌّ**; K;) and **لَجَّ**, He wavered, or vacillated, (**تَرَدَّدَ**), in the affair. (A'Obeyd, S, K.) — **لَجَّ**, inf. n. **لَجٌّ**, He did not make [his] speech clear, or distinct: (K:) you say **لَجَّ كَلَامَهُ** He did not make his speech clear, or distinct. (TA.) — **لَجَّ عَنْ حَاجَتِهِ**, (S,) inf. n. **لَجٌّ**, (K,) He withheld him, restrained him, or debarred him, from the thing that he wanted. (S, K.) — **لَجَّ**, inf. n. **لَجٌّ**, He rolled a thing over in the dust. (K.) — **لَجَّ الْبَعِيرُ** [signifies, accord. to the CK and a MS copy of the K, **كَدَّرَهُ**: accord. to the TA, **كَدَّرَهُ**: but the right reading is said in the TK to be **كَدَّرَهُ**, meaning I drove the camel]. — **لَجَّ** (or **لَجَّ** بنا ساعة, T, art. مَث, and TA,) Grant ye to us a little rest; expl. by **لَجَّ** and **لَجَّ** بنا قليلاً: (K:) i. q. **لَجَّ** and **لَجَّ** بنا قليلاً. (T, art. مَث.)

R. Q. 2. **لَجَّ** He became with- holden (**تَحَبَّسَ**) in the place, and tarried, or remained, in it. (TA.) — **لَجَّ فِي أَمْرِهِ** He was slow, or tardy, in his affair. (TA.) — See R. Q. 1. — **لَجَّ** He rolled himself over in the dust. (A'Obeyd, S, K.)

لَجَّ Dew; or day-dew; syn. **نَدَى**. (K.)

لَجَّ (so in the K, but in the L and other lexicons **لَجَّ**, TA,) and **لَجَّ** One who is slow, or tardy, (in every affair, TA,) drawing back whenever thou thinkest that he hath consented to do what thou wantest. (K.)

لَجَّ: see **لَجَّ**.

لَجَّ [Clouds continuing to pour down rain]. (TA.)

لَجَّ

1. **لَجَّ**, aor. ٢, He (a dog) put his muzzle into a

vessel &c., and lapped. (K.) Omitted by J because held by him incorrect. (TA.)

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See Supplement.]

لَجَّ

1. **لَجَّ**, sec. pers. **لَجَّ**, aor. ٢, inf. n. **لَجٌّ**, and **لَجَّ** (S, K) and **لَجَّ**; (M, A;) and **لَجَّ**, sec. pers. **لَجَّ**, aor. ٢; (S, K;) He persisted, or persevered, **لَجَّ فِي أَمْرٍ** in an affair: (Msb:) or he persisted in an affair, and refused to turn from it: (M:) or he persisted obstinately in an affair, even if it became manifest that it was wrong: (the Towsheeh:) or he persevered, or continued, in opposition, in contention, litigation, or wrangling: (TA:) or he persisted in contention, litigation, or wrangling; (Msb, TA;) and so **لَجَّ**, inf. n. **لَجٌّ**: (S:) or he contended, litigated, or wrangled. (K.) [Hence, **لَجَّ**, a prov.: see art. **لَجَّ**.] See also, for an ex., 8 in art. **لَجَّ**. — See 4.

2. **لَجَّ**, (inf. n. **لَجٌّ**, K,) It (a ship, S) entered the **لَجَّة** [or main sea, or the fathomless deep, or the great expanse of sea of which the limits could not be seen]. (S, K.) — **لَجَّ** [perhaps a mistake for **لَجَّ**] They entered the **لَجَّة** [or main sea, &c.]. (A, TA.) — **لَجَّ** and **لَجَّ** They embarked upon the **لَجَّة** [or main sea, &c.]. (TA.)

3: see 1. — **لَجَّ** **الْأَتْسُنُ فِي الْخُصُومَاتِ** (S, art. مَرَس) or **لَجَّ** (M, same art.) [The tongues persisted in wranglings, quarrellings, or contentions]. — And **لَجَّ** **فَلَانًا** [He wrangled, quarrelled, or contended, with such a one]. (AHeyth, K in art. **لَجَّ**.)

4. **لَجَّ** He continued him, or made him to persevere, or persist, in a thing: accord. to Lh.: for he explains **لَجَّ** in the Kur, ii., 14, by **لَجَّ**: but ISd doubts whether he had heard this from the Arabs: and adds, that he, himself, had not heard **لَجَّ**. (L.) — **لَجَّ** **الْقَوْمُ** The people cried out; raised a cry. (TA.) — Also, and **لَجَّ** **الْقَوْمُ**, The people uttered confused cries. (TA.) — **لَجَّ** **الْإِبِلُ** The camels uttered cries: (K:) and in like manner **لَجَّ** **الْغَنَمُ**, the sheep or goats. (TA.) — See 2.

5. **لَجَّ** **فِي صَدْرِهِ** It (a thing) fluctuated in his bosom, or came and went repeatedly. (Msb.)

6: see 3. — **لَجَّ** The wrangling, quarrelling, or contending, one with another. (KL.) You say, **لَجَّ** [They wrangled, &c., each with the other.] (M in art. **لَجَّ**.)

8. **لَجَّ** **الْمَوْجُ** The waves became great and confused. (TA.) — **لَجَّ** **الْبَحْرُ**, inf. n. **لَجٌّ**, (S,) The sea became tumultuous, its waves dashing together: (TA:) the main part, or fathomless deep, of the sea became vast, and very tumultuous. (A.) — **لَجَّ** **الْأَصْوَاتُ** The voices, or sounds, were confused: (S, K:) or, rose high, and were confused. (L.) — **لَجَّ** **الظُّلُمُ** The darkness became intricate and confused. (TA.) — **لَجَّ** **الْأَمْرُ** The affair became great and confused. (TA.) — **لَجَّ** **الدِّيَامِيرُ**, in a verse of Dhu-r-Rumme, **لَجَّ** [or great expanses of sea of which the extremities cannot be seen]. (AHat.) — **لَجَّ** **إِنَّهُ لَشَدِيدُ أَتَجَاجِ الْعَيْنِ** Verily he has an intensely black eye. (L.)

R. Q. 1. **لَجَّ** inf. n. **لَجٌّ**, He spoke with an indistinct utterance: he spoke with a heavy tongue, and was defective in speech, not uttering one part of what he said immediately after another; he hesitated in speech, by reason of a natural defect: (Lth:) or he reiterated, or stammered, or stuttered, (**تَرَدَّدَ**) in his speech; as also **لَجَّ** **فِي فِيهِ**. (S, K.) — **لَجَّ** **الْمُضْغَةَ فِي فِيهِ** He moved the morsel of meat backwards and forwards in his mouth, to chew it. (S.)

R. Q. 2: see R. Q. 1.

لَجَّ The side of a valley. (K.) — The side, or shore, of a sea. (L.) [See also **لَجَّة**.] — **لَجَّ** A rugged part of a mountain. (K.) — **لَجَّ** A sword: (S, K:) app. from **لَجَّ** with reference to the sea, because of its terribleness: (As:) thought by ISd to occur only in one instance, in a trad.: said to be of the dial. of Teiyi; or of Hudheyli, and of some of the people of El-Yemen. (TA.) — Also **لَجَّة**, † A mirror. (K.) — And † Silver. (K.)

لَجَّة Voices, cries, clamour, confused noise, or a mixture of voices, (S, K,) of men, (S,) and sometimes of camels. (TA.)

لَجَّة and **لَجَّة** The main body of water, (S, K,) or of the sea: [the deep:] or the depth, or deep, of the sea, of which the bottom cannot be reached; the fathomless deep: (L:) also, **لَجَّة**, (TA) and **لَجَّة** (L) a great expanse of water, or sea, of which the extremities cannot be seen: (L, TA:) pl. **لَجَّ** and **لَجَّ** and **لَجَّ**; the last pl. of **لَجَّة**. (TA.) — **لَجَّ** **فَلَانٌ لَجَّةً وَاسِعَةً** [Such a one is a wide fathomless deep]: a phrase by which one is likened to a sea, in amplitude. (TA.) — **لَجَّ**

عَيْنُهُ لَجَّةٌ † [As though his eye were a fathomless sea]: i. e., intensely black. (L.) — **الظُّعُنُ تَسْبَحُ** (S, K, &c.) The women in the camel-litters swim in the great expanse of mirage. (TA.) — **لَجَّةُ الظُّلَامِ** † The depth of the darkness. (TA.) — **لَجَّةُ اللَّيْلِ** † The depth of night; its intense darkness and blackness. (TA.) — **جَمَلٌ أَدْمَرُ لَجٍّ** † A deep black, or intensely black, camel. (K.) — **لَجَّةٌ** and **لَجٌّ** † A numerous assembly, company, troop, or congregated body: (K:) from **لَجَّةٌ** with reference to the sea. (TA.) — **لَجَّةُ أَمْرٍ** † The main part of an affair. (TA.)

لَجَجَةٌ: see **لَجُوجٌ**.

لَجِيٌّ (S, K, &c.) and **لَجِيٌّ** (K, &c.) and **لَجَانٌ** (L, &c.) A vast and deep sea. (S, L, K, &c.) In **لَجِيٌّ**, the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.)

لَجِيٌّ: see **لَجِيٌّ**.

لَجَانٌ: see **لَجِيٌّ**.

لَجُوجَةٌ and **لَجُوجَةٌ** (in which the *ة* is added to give [double] intensiveness to the signification, S) and **لَجَجَةٌ** (S, K, &c.) and **لَجَانٌ** (L, A, &c.) [intensive] epithets from **لَجَّ** "he persisted, &c." [One who persists in an affair much: or who does so refusing to turn from it: or who does so even if it have become manifest that it is wrong: or who perseveres, or continues, much, in opposition, in contention, or the like: or who persists much, or is very pertinacious, in contention, or the like: or very contentious or litigious, or a great wrangler]. (S, M, K, &c.) The first is a masc. and fem. epithet: and is applied to a human being and to a horse. (TA.)

لَجُوجَةٌ: see **لَجُوجٌ**.

الْحَقُّ أَتْلَجُ وَالْبَاطِلُ تَلَجُ (AZ, S) [Truth is apparent, manifest, or evident, or clear, and falsity is a cause of embarrassment, or hesitation, to the speaker]: i. e., the latter is agitated to and fro, without having utterance: (S:) or truth is lucid and direct, and falsity is confused and indirect. (TA.)

لَجَلَجَةٌ A mixture, or confusion, of voices or sounds. (L.)

لَجَلَجٌ One who speaks with an indistinct utterance: (TA:) or who has naturally a heavy tongue and a defective speech, (T,) so that he does not utter one part of what he says immediately after another, who has a natural hesitation in his speech: or who reiterates, or stammers, or stutters, (يَتَرَدَّدُ), in his speech: or, as some say, whose tongue rolls about between the sides of his mouth. (TA.)

لج - لج

لَجُوجٌ: see **لَجُوجٌ**.

عَيْنٌ مُلْتَجَّةٌ † An eye intensely black. (K.) — **أَرْضٌ مُلْتَجَّةٌ** † Land intensely green, (K,) whether its herbage be tangled or not: or land of which the herbage is compact and tall and abundant. (TA.) — **أَرْضٌ بَقْلُهَا مُلْتَجٌّ** Land of which the leguminous plants are compact, or dense. (TA.)

أَلْتَجَّجٌ and **يَلْتَجِّجُ** and **يَلْتَجُّوجُ** (S, L, &c.) or **أَلْتَجَّجٌ** and **يَلْتَجِّجُ** and **يَلْتَجُّوجُ** [all three imperfectly declinable, as being generic proper names and of foreign origin, borrowed from the Persian language,] and **أَلْتَجَّجٌ** and **يَلْتَجِّجُ** and **يَلْتَجُّوجُ** [which last is omitted in the CK] and **أَلْتَجَّجٌ** (K) and **يَلْتَجِّجُ** (K) and **يَلْتَجُّوجُ** (K) Aloes-wood; syn. **عُودُ الطَّيِّبِ** (L, &c.) or **عُودُ الْبُخُورِ** (K:) or the wood of another tree with which one fumigates: (L:) a certain wood with which one fumigates. (S.) The *ا* and *ي* in **التَجَج** and **يَلْتَجِّج** [&c.] are augmentative letters added to make these words quasi-coordinate to the class of quinqueliteral-radical words: an augmentative letter is not used for such a purpose at the beginning of a word unless there is also with it another augmentative letter: and such, here, is the *ن*. (IJ.) **لَهْ** uses **يَلْتَجُّوجُ** and **عُودُ يَلْتَجُّوجُ** as epithets, writing **عُودُ يَلْتَجُّوجُ** and **يَلْتَجُّوجُ** (TA.) The wood thus called has a very beneficial effect upon a relaxed stomach, (K,) when eaten; and of the beneficial effects for which it is most celebrated are those which it produces upon the brain and the heart, when used for fumigation and when eaten. (TA.)

لجأ

1. **لَجَأَ** (TA) **لَجَأَ** aor. *لَجَأَ*, (S, K, &c.) inf. n. **لَجْجٌ** (S) and **لَجْجٌ** (S) and **لَجْجٌ** (S); and **لَجَأَ** (TA) and **لَجْجٌ** (S); and **لَجَأَ** (S, K, &c.) inf. n. **لَجْجٌ** (S, K, &c.) He had recourse to it, or betook himself to it, or repaired to it, (i. e. a thing or a place, TA) for refuge, protection, preservation, concealment, covert, or lodging. (K.) See 4. — **لَجَأَ إِلَيْهِ**, and **لَجَأَ**, and **لَجْجًا**, He relied upon, and sought aid from, him. (TA.) — **لَجَأَ عَنْهُ**, and **لَجْجًا**, and **لَجْجًا**, He declined, or turned away, from him, **إِلَى غَيْرِهِ** to another, [and had recourse to the latter.] (TA.)

2. **لَجَأَ** inf. n. **لَجْجَةٌ**, He forced a person to do a thing against his will: (S, K, &c.) or, to do a thing which was contrary to what it appeared to be. (AHeyth.) — **لَجْجَةٌ** is also explained as signifying The leaving one's property to some one or more of his heirs, in preference to, or to the exclusion of, the other or others. **لَجَأَ** He so left his property. (ISh.) — See 4.

4. **الْجَاهُ إِلَى شَيْءٍ** He constrained, compelled, forced, drove, or necessitated, him to have recourse to, or to betake himself to, or to repair to, or to do, a thing; he impelled him, or drove him, against his will, to it, or to do it; (S, * Mgh, Msh, K, * TA;) as also **لَجَأَ إِلَيْهِ**. (Mgh, Msh.) — **لَجَأَ إِلَى اللَّهِ** (S, K, &c.) and **لَجَأَ إِلَى اللَّهِ** (S, K, &c.) He referred, or committed, his affair to God. (S, K, &c.) — **لَجَأَ** He protected him, defended him. (K.) Also said of a place, [It protected him; afforded him refuge.] (K, art. **حَرَزَ**) — **الْجَاهُ إِلَى شَيْءٍ** is also said when one has defended another, [as] in a place of refuge; [and app. may be rendered He caused him to have recourse to a thing, as to a place of refuge]. (TA.)

5: } see 1 and 4.
8: }

مَلْجَأٌ (S, K, &c.) and **مَلْجَأٌ** (K, art. **لَجَأَ** and **مَلْجَأٌ** (S, K, &c.) A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum; a refuge. (S, K, &c.) The hemzeh of the *ء* second is sometimes elided; and this is done to assimilate the word to **مَنْجَأٌ**, when it is used therewith; like as **مَنْجَأٌ** is written with hemzeh to assimilate it in the like case to **مَلْجَأٌ**. — **مَلْجَأٌ** is often applied to a man: and you say also, [Such a one is a good person to whom to have recourse for protection or concealment]. The pl. of **لَجَأَ** is **أَلْجَاءٌ**. (TA.) — **لَجَأَ** † A wife. (L.) — An heir. (ISh.) [See 2.] — The frog: (K:) or a kind of tortoise, that lives on the land and in the sea: (M:) fem. with *ة*. (K.) The **لَجْجَةُ الْبَحْرِ** (لَجْجَةُ الْبَحْرِ) is asserted to have a tongue in its breast, and to kill the animal that it strikes. (Dmr.)

لَجَأَ: see **مَلْجَأٌ** and **مَلْجَأٌ**.

لجب

1. **لَجَبَ** aor. *لَجَبَ*, inf. n. **لَجْبٌ**, It [a number of men] cried out, or vociferated; raised a clamour, or confused noise. (S, K, &c.) See also art. **لَجَبَ**. — **لَجَبَ** inf. n. **لَجْبٌ**, It (a clamour, or confused noise,) rose. (TA.) — **لَجَبَ** inf. n. **لَجْبٌ**, It (the sea) was agitated, or in commotion; its waves conflicting, or dashing together. (K.) — **لَجَبَتْ** aor. *لَجَبَتْ*, (inf. n. **لَجْبَةٌ**, TA;) and **لَجَبَتْ** inf. n. **لَجْبٌ**; She (a sheep or goat) had little milk; (S, K, &c.) or her milk dried up, in consequence of her having passed four months since bringing forth. (S.) See **لَجَبَةٌ**. — In a trad. respecting Moses and the stone, occur the words, **فَلَجَبَتْ ثَلَاثَ لَجَبَاتٍ**, which I Ath says he cannot

explain, unless the right reading be **فَلَحَّتْهُ ثَلَاثَ لَحَاتٍ** [And he struck it three blows]. (TA.)

لَجَبٌ *A crying, or vociferation; a clamour, or confused noise.* (S, K.) The sound, or noise, of soldiers; and the neighing of horses. (TA.) *Agitation, or commotion, of the waves of the sea.* (K.) The rising of a clamour, or confused noise. (TA.) — **بَحْرٌ ذُو لَجَبٍ** *A roaring, tumultuous, or boisterous, sea.* (S.)

جَيْشٌ لَجِبٌ *A clamorous, or noisy, army.* (S, K.) — In like manner this epithet is applied to thunder, and to a cloud or rain accompanied with thunder; in each case after the manner of a rel. n. (TA.)

لَجَبَةٌ and **لَجَبَةٌ** and **لَجَبَةٌ** (S, K) and **لَجَبَةٌ** [but see what is said respecting the last of the pls. mentioned below] and **لَجَبَةٌ** and **لَجَبَةٌ** (K) the last two from Th. (TA.) A sheep or goat (**شَاةٌ**, K), or a sheep only, not a goat, (ISk, S,) of which the milk has become little in quantity: (S, K:) or a sheep or goat (**شَاةٌ**) which has passed four months since her bringing forth, and of which the milk has in consequence dried up: (As, S:) or it is an epithet applied specially to a goat: (K:) a poet (Muhelhil, TA,) says,

- عَجِبْتُ أَبْنَاؤُنَا مِنْ فِعْلِنَا
- إِذْ نَبِيعُ الْخَيْلِ بِالْمِعْزَى اللَّجَابِ

[Our sons wondered at our action, in our selling horses for goats of which the milk had become little, or dried up]: (S:) and contr., *abounding with milk*: (K:) a poet applies the two epithets **لَجَبَةٌ** and **حَاشِكَةٌ** to the same sheep or goat; but he may mean that her milk was little at one time, and abundant at another. (TA.) Pl. [of **لَجَبَةٌ**] **لَجَابٌ** (S, K) and **لَجَابَاتٌ** (this being allowed by Mbr, agreeably with analogy, TA) and **لَجَابَاتٌ** (S, K): the last dev. with respect to rule; for by rule it should be **لَجَابَاتٌ**; unless it be originally a subst. used as an epithet, like as one says **إِمْرَأَةٌ كَلْبَةٌ**; or unless **لَجَبَةٌ** be a syn. of the sing. (S.) Sb says, that **لَجَابَاتٌ** is used as pl. because some of the Arabs used **لَجَبَةٌ** as sing. (TA.) — **اللَّجَبُ** [app. **اللَّجَبُ**, a quasi-pl. n.], occurring in the following words of a trad., **فَيَبْدُو أَمْثَالُ اللَّجَبِ مِنَ الذَّهَبِ**, is said to be pl. of **لَجَبَةٌ**: or it is **اللَّجَبُ**, like as **قِصْعٌ** is pl. of **قِصْعَةٌ**. (TA.) — In a trad. respecting Ed-Dejjál, according to one reading, occur the words, **بَلَجَتِي الْبَابِ**: but Aboo-Moosà says, that the right reading is with **ف** [instead of the **ب**, and with **ي** before it: i.e. **بَلَجَتِي الْبَابِ**: see art. **لَجَف**]. (TA.)

لَجَبَةٌ:
لَجَبَةٌ:
لَجَبَةٌ:
لَجَبَةٌ:
لَجَبَةٌ:
} see **لَجَبَةٌ**.

مِلْجَابٌ *An arrow feathered, but without the point*: (K:) pl. **مِلْجَابِيَّ**. (TA.) **مِلْجَابٌ** is the more common word; and the **ل** appears to be substituted for the **ن**. (ISd.)

لجح

لُجْحٌ *A thing in the lower part of a well, and of a valley, like what is called a دُخْلٌ* (S, K:) or, in the lower part of a well, and of a mountain, like a **نُقْبٌ**: (L:) originally **لُجْحٌ**, from which it is formed by transposition: (T:) pl. **الْلُجْحَانِ**. (L.)

لجذ: see **لجذ**.

لجذ

1. **لَجَذٌ**, (L, K,) aor. **لَجَذَ**, (K,) inf. n. **لَجِذٌ**; (L, K;) and **لَجَذٌ**, aor. **لَجَذَ**; (K;) *He ate* (L, K) food. (L.) — *He (a beast) began to pasture.* (L, K.) — *He (a beast) ate herbage*: (L:) you say, when beasts have eaten herbage, **لَجَذَ الْكَلَا**: (S, L:) or *ate it with the extremity of his tongue*, (L, K,) it being such as did not allow him to take it with his teeth: (L:) accord. to As, **لَجَذَهُ** signifies i.q. **لَسَّهُ** [he plucked it with the fore part of his mouth.] (S, L.) — *He licked*: in this sense, the inf. n. is **لَجِذٌ** and **لَجَذٌ**: (K:) you say, **لَجَذَ الْكَلْبُ الْإِنَاءَ**, inf. n. **لَجِذٌ** and **لَجَذٌ**, *the dog licked the vessel* (AHát, S, K) inside: (L:) [J says,] I have transcribed it from the Kitáb el-Abwáb, without having heard it: (S:) and **لَجَذَ الْكَلْبُ** *the dog put his tongue into a vessel and lapped*; as also **لَجَذَ** and **لَجِنَ**. (AA, L.) — *He took little.* (L, K.) — *He asked often after having been given once*: (K:) **لَجَذَنِي**, aor. **لَجَذَ**, inf. n. **لَجِذٌ**, signifies *he asked me, and did so much, after I had given him*: (S:) or *he asked me after he had asked me and I had given him*: (AZ, L:) or *he asked me, and did so much, after he had asked me and I had given him.* (As, L.) — *He instigated; incited; excited.* (K.)

لِجَاذٌ *Glue*; syn. **غَرَاءٌ** [for which Freytag seems to have read **إِغْرَاءٌ**]. (K.)

دَابَّةٌ مِلْجَاذٌ *A beast of carriage that takes the leguminous herbage with the fore part of its mouth, (K,) and the extremities of its teeth.* (TA.)

نَبْتُ مَجْلُودٌ *A plant which the teeth cannot*

crop, by reason of its shortness, and which the camels therefore pluck with the fore part of the mouth. (L.)

[**لجف**]

لجم

لجن

See Supplement.]

لح

1. **لَحَحْتُ**, (S, L, K,) aor. **لَحَحْتُ**, inf. n. **لَحَحٌ**; (L;) and **لَحَّتْ**; (L;) [as also **لَحِخْتُ**]; *His eyelids stuck together, by reason of a white thick matter collected in their corners*: (S, L, K:) or, by reason of pain: or, by reason of many tears: (L:) the former is one of those verbs which retain their original forms, like **ضَبَبَ** in the phrase **ضَبَبَ الْبَلَدُ**, with the reduplication distinct: (S:) also, **لَحَّتْ عَيْنُهُ** *his eye shed many tears, and its lids became thick, or rough*; like **لَحَّتْ**. (L.) — **لَحَّ**, inf. n. **لَحَحٌ**, *The relationship between us was close.* (Aboo-Sa'eed, K.) See **لَحَّ**.

4. **لَحَّ**, (inf. n. **لَحَحٌ**, Msb,) *It [a cloud] rained continually, or incessantly.* (S, Msb, K.) Hence the phrase **لَحَّ عَلَى شَيْءٍ** [q.v. infra]. (Msb.) — **لَحَّ عَلَيْهِ**, (inf. n. **لَحَحٌ**, L,) *He importuned him; plied him; plied him hard; pressed him; pressed upon him; pressed him hard; was urgent with him; persecuted, or harassed, him,* (L,) in asking, (**كَلَّ**, S, L,) or **فِي السُّؤَالِ**, (**كَلَّ**, S, L,) or **بِالسُّؤَالَةِ**, (**كَلَّ**, S, L, K.) **أَلْحَفَ**. (S, L, K.) *He pressed his creditor perseveringly, assiduously, or constantly.* (L.) And **أَلْحَحْتُ عَلَى فُلَانٍ فِي الْإِتْبَاعِ حَتَّى اخْتَلَفْتُهُ**, i.e. [I pressed upon such a one in following] until I made him to be behind me. (ISk, TA in art. **خَلَفَ**.) **لَحَّ عَلَى شَيْءٍ** [and **لَحَّ عَلَى شَيْءٍ**] *He applied himself to a thing perseveringly, persistently, assiduously, or constantly,* (Msb,) or *incessantly.* (L.) **لَحَّ فِي شَيْءٍ** *He asked, begged, or petitioned, for a thing much, or frequently; as though he stuck to it.* (L.) **لَحَّ عَلَى غَيِّهِ** [and **لَحَّ عَلَى غَيِّهِ**] *He persevered, or persisted, in his error.* (Msb, art. **مَدَى**.) — **لَحَّ**, (Msb, art. **مَدَى**.) — *It (a cloud) remained, or stayed, in a place; like **أَلَّثَ**.* (As, S.) — **لَحَّ** *He (a camel) was restive, or refractory, and would not move from his place*; (S, L, K;) like as you say of a she-camel **خَلَّاتُ**, (As, S,) and of a horse and the like **حَرَنَ**: (As:) and **لَحَّتْ** *she (a camel) did the same*; (L, K;) accord. to some, and so used in a trad. (TA.) — **لَحَّتْ الْمَطِيُّ** *The beasts of carriage, or the*

He entered into an affair and became entangled in it so that he could not extricate himself.

(TA.) — لَحَجَ إِلَيْهِ, aor. -, inf. n. لَحَجٌ; and لَحَجَ; *He inclined to him, or it.* (TA.)

By the following words of Ru-beh,

• أَوْ تَلَحَّجَ الْأُسْنُ مِنَّا مَلَحَجًا •

is meant, *Or tongues speak of us, and incline from what is good to that which is bad.* (L.)

[For منها, in the L, I have substituted مِنَّا. لَحَجَ إِلَيْهِ seems to be an inf. n.] — لَحَجَ, [and لَحَجَ, Golius, from Ibn-Maaroof,] *He had recourse to him or it for protection or concealment.* (K.) — لَحَجَ It (a thing) became strait, narrow, or confined. (TA.)

2. تَلَحَّجَ عَلَيْهِ الْخَبَرُ, inf. n. تَلَحَّجٌ; and لَحَجَ عَلَيْهِ, inf. n. لَحَجَةٌ; *He rendered the news, or information, confused to him, and told him something different from that which was in his mind:* (S, K.) or the phrase with the former verb signifies *he told him news, or a piece of information, different from that which was in his mind; and that with the latter verb, he rendered the news, or information, confused to him.* (Az.) See 5.

4. الْحَجُّ إِلَيْهِ, *He caused him to incline to him, or it.* (TA.) — الْحَجُّ إِلَيْهِ, (K.) and لَحَجَ إِلَيْهِ, (S, K.) *He constrained, compelled, or necessitated, him to have recourse to, or to do, it.* (S, K.)

5. لَحَجَ عَلَيْهِ الْأَمْرُ, and تَلَحَّجَ عَلَيْهِ الْأَمْرُ, *He represented the affair to him not as it was in his mind.* (L.) See 2.

8: see 1 and 4.

10: اسْتَلَحَجَ الْبَابَ [app. *He found the door stuck fast*]: (A:) [but I think it not improbable that the right reading is الْبَابُ; and the meaning, *the door stuck fast*].

Q. Q. 1. لَحَجَ: see 2 and 5.

لَحَجَ: see لَحَجَ.

لَحَجَ A strait, narrow, or confined, place. (S, K.)

مَلَحَجَ (K) and مَلَحَجَ (A, S, K) A place to which one has recourse for protection or concealment; a place of refuge; an asylum. (A, S, K.) — مَلَحَجَ Strait, narrow, or confined, places. (S, K.) — مَلَحَجَ Narrow roads in mountains. (TA.)

خُطَّةٌ مَلَحُوجَةٌ A confused and crooked business. (L.)

قَفْلٌ مَلَحَجٌ A lock that is not [or, app., that cannot be] opened. (A.)

مَلَحَجَ see مَلَحَجَ.

لحد

1. لَحَدَ (A) and لَحَدَ (L, K) † *He, or it, (as an arrow, A) declined, or deviated, from the right course:* (A, L, K:) and also *he, or it, inclined:* you say لَحَدَ إِلَيْهِ, (A, L, K,) aor. -; (L:) and لَحَدَ (A;) and لَحَدَ (S, L, K;) *he, or it, inclined to him, or it.* (A, L, K.) Some read, [in the Kur xvi. 105,] لِسَانُ الَّذِي يَلْحَدُونَ إِلَيْهِ † [The tongue of him unto whom they incline]. (S.) — لَحَدَ فِي الدِّينِ (S, A, L, Mgh, K) and لَحَدَ فِيهِ, (S, L, Mgh, K) aor. -; (L:) † *He deviated, or swerved, from the right way, with respect to religion:* (S, A, L:) *he impugned religion.* (Mgh.) — لَحَدَ فِي الْحَرَمِ † *He relinquished, or forsook, the right course, with respect to that which he was commanded to do, in the sacred Temple or territory of Mekkeh;* (L, K;) and *inclined to do wrong, wrongfully, unjustly, or injuriously:* (L:) or *he did wrong, wrongfully, unjustly, or injuriously, therein;* (S, L, K;) and so opposed others: (Fr, L:) or *he associated others with God, therein;* expl. by أَشْرَكَ بِاللَّهِ: so in the K and Baṣāir: in the latter as on the authority of Zj: or *he doubted respecting God, therein:* so in the L and other lexicons, as on the authority of Zj: (TA:) or *he hoarded up corn in expectation of its becoming dear, therein;* (L, K;) a meaning taken from a trad. of 'Omar; (L:) but this is merely a kind of wrong-doing: (TA:) or *he desecrated it, and violated its sanctity.* (Mgh.) The origin of the phrase is in the text of the Kur [xx. 26,] وَمَنْ يَرُدْ فِيهِ إِلْحَادًا بِظُلْمٍ, i.e. بِالْإِلْحَادِ بِظُلْمٍ, the ب being redundant. (S, L.) — لَحَدَ الْقَبْرَ, aor. -, (inf. n. لَحَدٌ; L,) and لَحَدَ (A, L, K;) and لَحَدَ (S, Mgh, K;) *He made a لَحَدٌ to the grave.* (S, A, L, K.) — لَحَدَ آتَيْتَ — لَحَدَ لَهُ, aor. -, inf. n. لَحَدٌ; and لَحَدَ (A, L, K;) and لَحَدَ لَهُ, *He made a لَحَدٌ for the corpse:* or لَحَدَ has this signification; (L;) and in like manner, لَحَدَ لَهُ لَحَدًا, and لَحَدَ لَهُ, *he dug a لَحَدٌ for him:* (A, Mgh, Mgh, K;) and لَحَدَهُ, *he buried him;* (L, K;) or *put him into a لَحَد;* and so لَحَدَهُ. (Mgh, Mgh.)

3. لَحَدَ + *He behaved towards him in a crooked, or perverse, manner, the latter doing the same.* (K, TA.)

4. لَحَدَ: see 1, throughout. — † *He disputed; altercated; wrangled.* (A'Obeyd, L, Mgh, K.) — † *He brought a reproach upon him, or held him in light estimation, or despised him, and said of him what was false:* (K:)

or *he held his clemency, or forbearance, or intellect, (جَلَمَ,) in light estimation; or despised it; as also أَلْهَدَ بِهِ.* (L.)

8. لَحَدَ إِلَيْهِ † *He had recourse, or betook himself, to it, or him, for refuge, protection, concealment, covert, or lodging.* (A.)

لَحَدَ (S, A, L, Mgh, K) and لَحَدَ (S, L, Mgh, K) and لَحَدَ (El-Baṣāir) and لَحَدَ (A, L, K,) which last is an epithet wherein the quality of a subst. is predominant, (L,) *A trench or an oblong excavation, in the side of a grave; a lateral hollow of a grave;* (S, A, L, Mgh, K;) *which is the place of the corpse:* what is called ضَرْبَةٌ is in the middle: (L:) pl. (of the first, Mgh) لَحُودٌ and (of the second, Mgh) لَحَادٌ. (L, Mgh, K.) Accord. to some, لَحَدَ used in this sense is tropical; from لَحَدَ and لَحَدَ signifying “he inclined, or declined.” (MF.) [The reverse, however, is the case accord. to the A.] [See an ex. in a verse cited voce شَدِيدٌ.]

لَحَدَ and لَحَدَ: see لَحَدَ.

لَحَدَ: see لَحَدَ.

لَحَدَ act. part. n. of 4, q.v.: † *One who deviates, or swerves, from the truth, and introduces into it that which does not belong to it:* (ISk, L:) *an impugner of religion:* (Mgh in art. زندق:) pl. لَحَادُونَ (Mgh) [and مَلَحِدَةٌ]. Some apply the appellation of لَحَادُونَ especially to the Bāṭinees (الْبَاطِنِيَّةُ), who assert that the Kur-ān has an outward sense and an inward, the latter differing from the former, and known to them; by which doctrine they have perverted the law. (Mgh.)

لَحَدَ: see لَحَدَ.

لَحَدَ لَهُ (A, K) and لَحَدَ (S, A,) or لَحَدَ (L, K,) and لَحَدَ (S, Mgh, K;) *A grave having a لَحَدٌ made to it.* (S, A, L, K.) — See لَحَدَ.

لَحَدَ † *A place to which one has recourse for refuge, protection, concealment, covert, or lodging; a place of refuge; an asylum:* (S, Mgh, K:) so called because one turns aside to it. (S.)

لحس

1. لَحَسَهُ (S, Mgh, Mgh, K,) or لَحَسَهُ (A,) aor. -, (S, Mgh, K,) inf. n. لَحَسٌ (S, A, Mgh, K) and لَحَسَ (A, K) and لَحَسَ (Yaḥkoob, S, K,) the last mentioned by ISk, (TA,) *He licked it;* (S, A, K, TA;) namely, a bowl, (S, K,) and a vessel: (S:) لَحَسَ is with the tongue: (S, K:) or لَحَسَهُ

signifies *he took what was upon it*, (Mgh,) or *what adhered to its sides*, (Mṣb,) *with his tongue* or *his finger*; (Mgh, Mṣb;) the suffixed pronoun referring to a bowl (Mgh, Mṣb) or some other thing: (Mgh:) and *he took it (a thing) with his tongue*. (TA.) It is said in a proverb, *أَسْرَعُ مِنْ لَحْسِ الْكَلْبِ أَنْفَهُ* [Quicker than the dog's licking his nose]. (S, A.) See also *مَلَحَسَ*, below. — *لَحَسَ الدُّودُ الصُّوفَ*, (A, Mgh, Mṣb,) in measure like *لَبَسَ*, (Mgh,) or *لَحَسَ*, like *مَنَعَ*, (K,) inf. n. *لَحَسَ*, (Mgh, Mṣb, K,) *The worms ate the wool*: (Mgh, Mṣb, K:) and in like manner, *لَحَسَ الْجَرَادُ الْخَضِرَ*, (A, K) and *الشَّجَرَ*, (TA,) *the locusts ate the green plants (K) and the trees*. (TA.)

4. *لَحَسَتِ الْأَرْضُ* † *The land produced plants, or herbage*: (S:) or *began to produce leguminous plants*: (K:) or *produced the first of the herbage, so that the beasts saw it and desired it and licked it, not being able to eat of it anything*: (TA:) or *produced what the beasts of carriage might lick or eat* (مَا تَلَحَّسَهُ): (A, TA:) or [became in such a state that] *the beasts of carriage licked or ate (لَحَسَتْ) its plants, or herbage*. (Sgh, K.) — *لَحَسَ الْهَاشِيَةَ* † *He pastured the camels or sheep or goats with the least pasturing*. (K.)

8. *لَحَسَ مِنْهُ حَقَّهُ* † *He took from him his (the former's, A) right, or due*. (A, K.)

لَحَسَةً: see 1. [Accord. to analogy, it is an inf. n. of un.]

لَحَسَةً [The quantity that one takes by one lick with the tongue. Hence the saying,] *مَا لَكَ عَنْدِي لَحَسَةً* I have not anything for thee, or belonging to thee. (TA.) — See also 1.

لَحُوسٌ: } see *مَلَحَسٌ*.
لَحُوسٌ: }

لَحَّاسٌ A man who licks much what comes to him. (TA.) — *لَحَّاسَةٌ* A moth-worm, that eats wool; syn. *عَتَّةٌ*. (TA.) — A lioness. (K.)

سَنَةٌ لَحِيسَةٌ † A distressful, or calamitous, year; (K;) a year that consumes all the herbage: (A, TA:) and *لَوَاحِيسٌ*, [the pl., *سِنُونُ*, being understood,] *distressful, or calamitous, years*. (A, TA.)

مَلَحَسٌ: see *لَحُوسٌ*.

مَلَحَسٌ is a noun of place; [signifying A place of licking; &c.;] as well as an inf. n.: and in both cases it has *مَلَحَسٌ* for pl. (IJ.) You say, *بِمَلَحَسِ الْبَقَرِ*, (S, A, K,) or *لَحَّاسِ*, (TA,) meaning, † I left him in the places where the wild cows lick their young ones (S, ISd, A, K) from the membranes in which they are born: (ISd, TA:) or in a desert place,

(S,) or in a desert, or waterless desert, (ISd, A, TA,) so that it was not known where he was; (S;) because the wild cows bring forth only in the deserts: (ISd, TA:) the former is like the saying *بِمَلَحَسِ الْبَقَرِ*; (S;) and is that which ISd holds to be the right: (TA:) in the latter, *مَلَحَسٌ* is an inf. n., in the pl. form, which is strange; because it governs *أولاد* in the accus. case; and a prefixed noun [مَوَاضِعَ] is understood before it: (IJ:) some relate the saying differently, thus, *بِمَلَحَسِ الْبَقَرِ أَوْلَادَهَا*, meaning, [in the place of the cows' licking their young ones]; (K;) because [some hold that] an inf. n. of the measure *مَفْعَلٌ* has no pl. (TA.)

مَلَحَسٌ: see *مَلَحَسٌ*.

مَلَحَسٌ † Greedy; as also *لَحُوسٌ* (K) and *لَحُوسٌ* and *مَلَحَسٌ*: (TA:) and one who takes everything that he can: (K:) or a greedy man, who takes everything that he can: (A:) one who takes everything that appears to him: (TA:) [originally, a lick-dish:] and [in like manner] † *لَحُوسٌ* † a man who seeks after sweets, like the fly. (A, K.) — Also, † *Courageous*: (K:) as though an eater of everything that rose up to him. (TA.)

لحس

2. *لَحَسَهُ* see *لَحَسَهُ*.

لحظ

1. *لَحَظَهُ*, (S, K,) or *لَحَظَهُ بِالْعَيْنِ*, (Mṣb,) and *لَحَظَ*, (S, Mṣb, K,) aor. -, inf. n. *لَحَظٌ* (Mṣb, K) and *لَحَظَانٌ*, (K,) *He looked at him from the outer angle of the eye*, (S, Mṣb, K,) *to the right or left*, (Mṣb, TA,) *with more turning of the face than is denoted by شَرَرٌ*; (Mṣb, K;) or *without turning the face*: (TA:) or *he watched him with the eye*: (Mṣb:) and hence † *مَلَحَظَةٌ*, of the measure *مَفَاعَلَةٌ*, (K, TA,) explained by Az as signifying a man's looking from the outer angle of either eye. (TA.)

3. *مَلَحَظَةٌ*, (S, Mṣb,) inf. n. *مَلَحَظَةٌ* (Mṣb, K) and *لَحَظٌ*, (S, Mṣb,) [i.q. *لَحَظَهُ*, q.v. — And hence,] † *He regarded him; had regard, or an eye, to him; paid regard, or consideration, to him; he regarded it, [namely, an affair,] or attended to it; syn. رَأَاهُ*. (S, Mṣb, TA.) — [And † *He, or it, had a relation, or an analogy, to him, or it.*]

6. *تَلَحَّظُوا* (TA) *They turned their eyes, [each looking from the outer angle of his eye,] one towards another*. (K, L.) — [And hence, † *They regarded one another; had regard, or an eye, one to another; paid regard, or consideration, one to another.* — And † *They had a mutual relation, or analogy.*]

لَحَظٌ: see *لَحَظٌ*.

لَحَظَةٌ A look from the outer angle of the eye; a sidelong glance; an ogle; a look from the side next the ear: pl. *لَحَظَاتٌ*: the dim. is *لَحَظَةٌ*. (TA.) Hence the saying *جَلَسْتُ عَنْدَهُ لَحَظَةً* I sat with him the like of [the time occupied by] a look from the outer angle of the eye. (TA.) And *فِي لَحَظَةٍ* [In the twinkling of an eye]. (K in art. *سَرَعَ*; &c.)

لَحَظٌ, (S, Mṣb, K,) with fet-ḥ, (S, Mṣb,) like *سَحَابٌ*, (K,) or *لَحَظٌ*, (T, IB, Mgh, Mṣb,) with kesr, (T, IB, Mṣb,) which latter is the form commonly known, (IB,) or the latter is incorrectly used for the former by some who twist the sides of the mouth in utterance, (MF,) or is [only] an inf. n. of *لَحَظَ*, (S,) *The outer angle of the eye*, (T, S, Mgh, &c.,) *next the part between the eye and the ear*; (T, Mgh, Mṣb;) as also † *لَحَظٌ*: pl. of the former *لَحَظٌ*: and of the latter *لَحَظٌ*. (TA.) You say, *فَتَتَتْهُ بِلَحَظِهَا*, [She captivated his heart with the outer angle of her eye], and *بِأَلْحَظِهَا* [with the outer angles of her eyes]. (TA.)

لَحَظٌ: see *لَحَظٌ*.

هُوَ لَحِيفٌ † Like. (K.) You say, *هُوَ لَحِيفٌ فُلَانٍ* † *He is the like of such a one*. (TA.)

رَجُلٌ لَحَظٌ [A man who has a habit of looking from the outer angle of the eye]. (TA.)

مَلَحَظٌ syn. with [the inf. n.] *لَحَظٌ*: or it signifies *مَوْضِعٌ لَحَظٌ* [i.e. the place at which one looks from the outer angle of the eye]: pl. *مَلَحَظٌ*. (TA.)

[*مَلَحُوظٌ* + *Regarded*; had in view.]

† *أَحْوَالُهُمْ مُتَلَحِّظَةٌ* [Their states, or conditions, are similar; such as have mutual relation, or analogy]. (TA.)

[*لَحَفٌ*

لَحَنٌ

لَحَكٌ

لَحَمٌ

لَحْنٌ

لَحَى

See Supplement.]

لح

1. *لَحَّ*, (S, L, K,) aor. *لَحَّ*, inf. n. *لَحٌّ* and *لَحِيخٌ*, (L,) *His eye shed copious tears*, (S, L, K,) and *its lids became rough*. (L.) — *لَحَّ*, as also *لَحَحَتْ*, *His eyelids stuck together, by reason of a white thick matter collected in their corners*. (L.) See *لَحَّ*. — *لَحَّ فِي كَلَامِهِ*. [aor., accord. to analogy, -,] *He was obscure and barbarous in his speech*. (K.)

8. **التخ عليهم أمرهم** Their affair, or case, became confused, or perplexed, to them. (S, K.) — **التخ** It (herbage) became tangled, or luxuriant. (S, K.)

لغة Obscureness and barbarousness in speech. (TA.) = A dirty, stinking, woman. (K.)

وَادٍ لَاحٍ (Aṣ, Ibn-Ma'een, K.) and **لَاحٍ** (K.) or this is incorrect, (Ibn-Ma'een,) A valley having intricate defiles, or narrow passes: (K:) or, abounding with trees, and intricate; as also **مُتَلَخٍ**: (L:) or, intricate by reason of its trees: (Aṣ:) or it is **لَاحٍ**, without teshdeed, [i.e. **لَاحٍ**, or, as its derivation presently mentioned implies, (Sh, K.) from **أَلَخَى**, distorted (L, K) [but in the former written **الَخَاءُ**] in the mouth. (L.) — **جَوْفٌ لَاحٍ** A deep valley. (IAṣr.)

لُخْلَخَانِي (S, K.) fem. with **ة**, (L,) A man whose speech, or utterance, is characterized by what is termed **لُخْلَخَانِي**, or barbarousness, or vitiousness, &c.: (L:) not chaste in speech, or utterance. (S, K.)

لُخْلَخَانِي A barbarousness, or vitiousness, in speech, or utterance; a want of chasteness therein; an impotence, or impediment, or a difficulty, therein. (AO, S, L, K.) It is a quality of the dial. of the Arabs of the desert of Esh-Shahr and 'Omán; as when they say, for **مَا شَاءَ اللَّهُ**, **مَشَاءَ اللَّهُ**: (Eth-Tha'álibee:) or is derived from **لُخْلَخَان**, the name of a tribe; or, as some say, of a place. (L.) **نَظَرَ فُلَانٌ نَظَرَ اللُّخْلَخَانِيَةِ** Such a one looked with the look of barbarians, or foreigners; or, of those who are barbarous in speech. (Aṣ.)

مُتَلَخٍ (S, K.) vulg. **مُتَلَخٍ** (S,) or **مُتَلَخٍ**, (as in some copies of the S and K,) but this should not be said, (K,) A drunken man confused in his intellect, (S, L,) and not understanding anything: (L:) or, full of drink; (K;) as also **مُرْتَخٍ**. (TA in art. رَخ.) — See **لَاحٍ**.

لخب

1. **لَخَبَ** He slapped a person; struck him with the open hand. (K.) = **لَخَبَ**, aor. **لَخَبَ** and **لَخَبَ**, (inf. n. **لُخِبَ**, TA.) Inivt feminam: (Kr, K:) but the word commonly known, related by Yaakoob and others, is **نَخَبَ**. (ISd.)

3. **لَاخِبَةً**, inf. n. **لَاخِبَةً** (and **لَاخِبَ**, TA), He slapped him, being also slapped by him. (K.)

لَخَبَ The trees which produce what is called **مَقْلٌ**, q.v. (K.)

مُلْتَحَبٌ One who is slapped much, or violently, in altercations. (K.)

لخت

لُخْتُ Great, or big, in body: (Lth, Sgh, and some copies of the K:) or great, or big, and corpulent. (So in the other copies of the K.) — A woman in whom the division between the vagina and the rectum has been broken through; syn. **مُفْضَاةٌ**. (K.) — **حَرٌّ سَخْتُ لُخْتُ** Vehement, or intense, heat. (Lth, K.) [See also **سَخْتُ**: and see **لُخْتُ**.] Thought by ISd to be arabicized. (TA.)

لخص

2. **لَخِصُهُ**, (A, TA,) inf. n. **تَلْخِصُ**, (S, A, K,) He explained, expounded, or interpreted, it; (S, A, K;) he made it clear; (A, K;) namely, language: (A:) **تَلْخِصُ** and **تَبَيِّنُ** and **تَرْخُ** and **تَخْلِصُ** all signify the same: (A:) he went to the utmost point in explaining it, expounding it, interpreting it, and making it plain; namely, a thing; as also **لَخِصُهُ**. (TA.) You say, **لَخِصْ لِي خَبْرَكَ** Explain thou to me thy news, or information, thing after thing. (TA.) And it is said in a trad. of 'Alee, **قَعَدَ يَتَلَخِصُ مَا أَتَبَسَّ** He sat to make clear what was confused and dubious to others. (TA.) — He made it near: [the inf. n. being explained in the TA by **التقريب**; but I incline to think that this is a mistranscription, for **التعريب**; and that the meaning is, he made it clear, plain, distinct, or perspicuous:] he abridged it: he restricted, or limited, himself in it, namely, a saying, and abridged of it what was needful. (TA.)

مُلْخَصٌ The sum or result or conclusion [of a thing]. (TA.)

لخف

لخم

لخن

لخی

See Supplement.]

لد

1. **لَدَ**, originally **لَدَدَ**, (second pers. **لَدَدْتَ**, L,) aor. **لَدَ**, (L, Mṣb,) inf. n. **لَدَدُ** (S, A, L, Mṣb,) He was violent, or vehement, in contention, or altercation; in dispute; in litigation. (S, A, L, Mṣb.) — **لَدَهُ** (S, L, Mṣb, K,) aor. **لَدَ**, (S, L, Mṣb,) inf. n. **لَدَ**, (L, Mṣb,) He overcame him in contention, or altercation; in dispute; in litigation: (S, L, K:) or he opposed him violently, or vehemently, in contention, or altercation; in dispute; in litigation. (Mṣb.) **لَدَدْتُ**, (in some copies of the K, **لَدَدْتُ**) inf. n. **لَدَدُ**, (IKtt, L: in the K, **لَدَ**;) Thou becamest such as is called **لَدَ**

[violent, or vehement, in contention, &c.]. (IKtt, L, K.) — **لَدَهُ عَنِ الْأَمْرِ**, (inf. n. **لَدَ**, L,) He restrained, withheld, debarred, hindered, or prevented, him from doing the thing: (L, K:) he made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; like **رَدَهُ**: (T and L, art. رَد:) of the dial. of Hudheyl. (L.) = **لَدَهُ**, (K,) or **لَدَهُ بِاللَّدَوْدِ**, (M,) aor. **لَدَ**, (L,) inf. n. **لَدَ** and **لَدَوْدُ**; (M, K;) and **لَدَهُ**; (S, L, K;) and **لَدَهُ**; (M, L, K;) He administered to him the medicine, or draught, termed **لَدَوْد**. (S, M, L, K.) The action termed **لَدَ** is the taking a child's tongue, and drawing it to one side, and pouring medicine in the other side, between the tongue and the side of the mouth. (Fr, L.) — **لَدَ** He had a medicine, or draught, of the kind termed **لَدَوْد** administered to him. (S, L, K.) See also 8. — **لَدَدْتُهُمُ النَّصِيحَةَ** I administered to them sincere, or faithful, advice, or counsel, like as one administers the medicine, or draught, termed **لَدَوْد**. (L.)

2. **لَدَدَ بِهِ** i.e. **لَدَدَ بِهِ**, (L, K,) i.e., He rendered him notorious, or infamous. (L.)

3. **لَدَدَ**, inf. n. **لَدَادُ** (A, Mṣb) and **مُلَادَّةٌ**, (A,) He contended with him violently, or vehemently, in an altercation; in a dispute; in a litigation. (A, Mṣb.) — **مَا زِلْتُ الْأَدَّ عَنْكَ** I ceased not to repel from thee; or, to defend thee. (S.)

4. **لَدَهُ** He found him to be such as is called **لَدَ** [violent, or vehement, in contention, &c.]. (TA.) — **لَدَ بِهِ** He opposed him in contention, or altercation; in dispute; in litigation. (TA.) See also 1 and 3.

5. **لَدَدَ** He turned his face to the right and left, (S, L, K,) in confusion, perplexity, or amazement: (L, K:) from **اللَّدِيدَانِ** signifying "the two sides" of the neck. (S, L.) — He tarried, or waited, in expectation. (K, TA.)

8. **لَدَ**, (S, L, K,) and **لَدَدَ**, (S, L,) He swallowed a medicine, or draught, of the kind termed **لَدَوْد**. (S, L, K.) See also **لَدَ**. — **لَدَ** He declined from him, or it. (K.)

لَدَ: see **لَدَ**. — A [sack of the kind called] **لَدَ**: (S, L, K:) like **لَبِيدٌ**. (TA.)

لَدَوْدٌ: see **لَدَ**. — **لَدَوْدٌ** and **لَدِيدٌ** A medicine (or draught, Aṣ, L) that is poured into one of the two sides of the mouth (Aṣ, S, L, K) by means of the instrument called **مُسْعَطٌ**: (L, K:) pl. **اللَّدَدَةُ**: (S, L, K:) from **اللَّدِيدَانِ** signifying "the two sides" of a valley. (S, L.) It is said in a proverb, **جَرَى مِنْهُ مَجْرَى اللَّدَوْدِ** [It acted upon him, or affected him, like the medicine,

or draught, termed **لُدود**; i.e., unpleasantly, or disagreeably]. (ISk, S.) See Freytag's Arab. Prov. i. 282

لُدِيد: see **لُدُود**. — **لُدِيدَان** The two sides of a valley: (S, A, L:) each of them is called **لُدِيد**: (L:) and the two sides of the neck, (S, A, L, K,) below the ears: (L, K:) or the two lateral muscles of the neck: (M, L:) the two sides of the mouth: (A, L:) and of the penis: (L:) and (as some say, L) of anything: (L, K:) pl. **لُدِيدَة**: (S, L, K:) and **لُدِيد**, accord. to AA, signifies the outside of the neck. (L.) — See **لَاد**.

لَاد and **لُدُود**, (S, L, Mṣb, K,) the latter having an intensive sense, and **لُد**, which is an inf. n. used as an epithet [and therefore also intensive], (Mṣb,) A man who overcomes in contention, or altercation; in dispute; in litigation: (S, L, K:) or, who opposes violently, or vehemently, and very violently, or vehemently, in contention, or altercation; in dispute; in litigation: (Mṣb:) and **لُدُّ** (S, L, Mṣb, K) and **لُدُّد** and **لُدُّد** (S, L, K) a man violent, or vehement, in contention, or altercation; in dispute; in litigation: (S, L, Mṣb:) or difficult therein, and vehement in war: (IKṭt:) or a contentious, disputatious, or litigious, (L,) and tenacious adversary, who will not incline to the truth: (L, K:) the fem. of **لُدُّ** is **لُدَّة**: (L, Mṣb:) and the pl. **لُدُّ** (S, L, Mṣb, K) and **لُدَاد**: (L, K:) the **ل** in **لُدُّد** and the **ي** in **لُدُّد** are letters of quasi-coordination, [i.e., added to render those two words quasi-coordinate to **سَفَرَجَل**,] as is shown by the two dāls being not incorporated by idghām; for it is allowable to add a letter at the beginning of a word for the purpose of quasi-coordination when the word has another augmentative letter: (IJ, L:) the dim. of **لُدُّد** is **لُدُّد**, because it is originally **لُدُّد**, the **ن** being added to render it quasi-coordinate to **سَفَرَجَل**. (S, L.) **لُدُّد** in the Kur, [xix. 97,] is said to signify A people who are adversaries perverted from the truth: or, who are deaf to the truth. (L.) You say also, **لُدُّد** [assimilating the second epithet in form to the first, He is strong, and one who overcomes in contention, &c.] (A.)

لَاد: see **لُدُّد** and **لُدُّد** and **لُدُّد**.

مَلْدُود A man who has had a medicine, or draught, of the kind termed **لُدود** administered to him. (S, L, K.)

لُدُّد † The neck. (A, L, K.)

لُدُّد I have no way of avoiding, or escaping, it: (S, L, K:) as also **مُتَدُّد**. (S, L.)

Bk. I.

لُدب
1 and 3. **لَدَب** and **لَدَب**: see **لَدَب**.

[لُدس]
لُدغ
لُدم
لُدن
See Supplement.]

لُد

1. **لَدَبْتُ**, (T, M, L, Mṣb, K,) second per. **لَدَبْتُ**, (Mṣb,) aor. **لَدَبْتُ**, (T, Mṣb,) inf. n. **لَدَاة** (A, L, Mṣb) and **لَدَا** (Mṣb) and **لَدَة**: (A;) and **لَدَبْتُ**, inf. n. **لَدَاة**: (A;) It (a thing) was, or became **لَدِيد** [i.e. pleasant, delightful, delicious, luscious, sweet, or savoury; see **لَدَة**, below; and see **طَاب**]; (T, M, L, Mṣb, K;) an object of desire, or a thing desired. (L.) — **لَدَة**, (M, L, K,) first pers. **لَدَبْتُ**, (T, S, Mṣb,) aor. **لَدَبْتُ**, (T, M, L, Mṣb,) inf. n. **لَدْتُ** (M, L) and **لَدَة** (Mṣb) and **لَدَا** and **لَدَاة**, (S, M, L, K,) He found it **لَدِيد** [i.e. pleasant, delightful, delicious, luscious, sweet, or savoury; he delighted in it; he took pleasure, or delight, in it]; (S, L, Mṣb, K;) as also **لَدَبْتُ**, and **لَدَبْتُ**, and **لَدَبْتُ**, and **لَدَبْتُ**: (M, K:) or he counted, accounted, reckoned, or esteemed, it pleasant, &c.; (L;) as also **لَدَبْتُ**, and **لَدَبْتُ**, and **لَدَبْتُ**, and **لَدَبْتُ**: (A, L,) and **لَدَبْتُ**, and **لَدَبْتُ**: (S, L, Mṣb:) **لَدَبْتُ** and **لَدَبْتُ** are syn.; (En-Nadr, T, L;) and so are **لَدَبْتُ** and **لَدَبْتُ**. (S, L, Mṣb.) — **لَدَبْتُ** and **لَدَبْتُ**, (see an ex. of its act. part. n. voce **مُرِد**, in art. رد.) This is of the things that please, or delight, me. (A.)

2: see 1.

3. **لَدَا** and **مَلَاة**, inf. n. **لَدَاة**, **لَدَا** **الرَّجُلِ أَمْرَاتِهِ**, [The man gave pleasure, or delight, or enjoyment, to his wife, receiving the same from her,] on the occasion of contact in the act of concubitus. (A.) See also 6.

4: see 1.

5. **لَدَبْتُ** [I became pleased, or delighted; or I pleased, or delighted, myself]. (A.) — See also 1.

6. **لَدَا** [They (a husband and his wife) gave each other pleasure, or delight, or enjoyment,] on the occasion of contact in the act of concubitus. (A.) See also 3.

8: see 1.

10: see 1. — **لَدَبْتُ** also signifies He experienced pleasure, or delight.]

لُد Sleep. (IAṣr, T, S, L, K.) — See also **لَدِيد** and **لَدَة**.

لَدَة Pleasure; delight; contr. of **لَدَة**; (M, L, K;) so explained because it happens not save to one who is of sound constitution, free from pains; syn. with **شَهْوَة** [in one of the senses of this latter word], or nearly so: (TA:) pleasantness; delightfulness; deliciousness; lusciousness, sweetness: (the Lexicons passim: see the intrans. v. **لَدَّ**, of which it is an inf. n.) pl. **لَدَات**. (S, L, Mṣb, K.) — **لَدَوِي**, of the measure **فَعْلِي**, also signifies the same as **لَدَة**, and is formed by the change of one of the two dhāls into و; [in the L ي:] a change similar to that in **تَقَضَّى**. (L.) It occurs in a trad. of 'Aīsheh, relating to the present world, **قَدْ مَضَى لَدَوَاهَا وَبَقِيَ بَلَوَاهَا**, [Its pleasure, or delight, or pleasantness, or delightfulness, hath passed away, and its probation remaineth]. (L.) — Also **لَدَة** and **لَدَاة** and **لَدَوِي** and **لَدِيد** The eating and drinking in a state of ease, comfort, or pleasure, and competence. (IAṣr, T, L.) — See **لَدِيد**.

لَدِيد and **لَد** are used in the same manner, as epithets, (Lth, T, L,) from the intrans. v. **لَدَّ**, (L,) signifying Pleasant, delightful, delicious, luscious, sweet, or savoury; (the Lexicons passim;) desirable, or desired: (L:) pl. of both, **لَدَاد**; and of the latter, [or of both,] **لَد**. (M, K.) — **كَأَسْ لَدَة** and **لَد**, (S, M, L,) and **لَد**, (M, L,) and **لَد**, (A,) A pleasant, delightful, delicious, luscious, sweet, or savoury, beverage, or wine, and cup of beverage, or wine, and thing]. — [You say] **لَهُ عَيْشٌ لَدٌ** [He has a pleasant, or delightful, life]: and **لَدٌ مِنْ عَيْشٍ** [He is in a pleasant, or delightful, state of life]. (A.) — **رَجُلٌ لَدٌ** A man of pleasant, or delightful, conversation, or discourse. (A.) — A man in the enjoyment of pleasure, or delight: (M, L:) and **لَدَة** [pl. of **لَد**] Those who take their pleasures, or delights. (K.) — **لَدَة** Wine: pl. **لَدَاد** and **لَدَاد**. (K.) — See **لَدَة**.

لَدَة: see **لَدَة**, and 1.

لَدَوِي: see **لَدَة**.

لَدٌ **ذَا أَطِيبٌ وَأَلَدٌ** [This is more, or most, pleasant and delightful, &c.] (A.)

مَلَدٌ A place of **لَدَة** [i.e. pleasure, or delight]: pl. **مَلَاد**. It is said in a trad. **إِذَا رَكِبَ أَحَدُكُمْ الدَّابَّةَ فَلْيَحْمِلْهَا عَلَى مَلَادِهَا** [When any one of you rides the beast of carriage, let him urge it to run upon the places that are pleasant to it]; i.e. let him make it run upon plain, or even, not rugged, ground. (L.)

اللَّذ and اللَّذ [thus written with two lams] dial. forms of اللَّذي: dual اللَّذَا, with the ن elided: pl. اللَّذِينَ; and sometimes, in the nom. case, اللَّذُونَ. (S.) Their proper art. is اللَّذي. (IB, K.) [See an ex. in a verse cited voce اللَّذي.]

لذب

1. لَذَبَ, aor. ذ, inf. n. لَذُوبٌ; and لَذَبَ; He remained, stayed, abode, or dwelt, in a place: (K:) or correctly written with د, unpointed: but IDrd doubts whether correctly with ذ or with د. (TA.) See also لَذَبَ.

3: see 1.

لذع

لدم

لدى

See Supplement.]

لر

1. لَرَّ الشَّيْءُ بِالشَّيْءِ, (TK,) [aor., app. ر,] or لَرَّ, aor. ر, (so in a copy of the Mshb,) inf. n. لَرٌّ, (Mshb, K,) The thing clave to the thing: (Mshb, K,* TK:) it stuck, or adhered, to it. (TA.) See also 8. — [Hence,] لَرَزْتُ بِى يَا فُلَانُ [Thou hast importuned me, or wearied me by thine importunity, O such a one]. (A.) — لَرَّه, (S, K,) aor. ر, (S,) inf. n. لَرٌّ (S, K) and لَرَزُّ, (K, and so in a copy of the S,) or لَرَزَّ, (L, and so in a copy of the S,) He fastened it, or made it fast; or he bound it, or tied it; syn. شَدَّه: and he stuck it, or made it to adhere; (S, K;) as also لَرَّه, (K,) inf. n. لَرَزَّ. (TA.) [But it is afterwards said in the TA, that, accord. to the TS, لَرَزْتُ بِهِ in the sense of أُلْصَقْتُ بِهِ was disallowed by As.] You say also, لَرَّه بِهِ, (TK,) inf. n. لَرٌّ, (K,) He made it to cleave to it; (K,* TK;) like the لَرَزَّ of a house or chamber. (Lth, TA.) And لَرَّا They (two camels) were tied together: and they (the two shanks of a camel) were straitly connected in the shackles. (TA.) — He fastened it, namely a door, with a لَرَزَّ, or bar; he barred it. (K,* TA.) — He thrust or pierced him [with a spear or the like]. (K,* TK.) — لَرَّه إِلَى كَذَا He necessitated him, or constrained him, to have recourse to, or to do, such a thing. (A, TA.)

2. لَرَّه He (God) caused him to be compact and strong in make. (S, K.)

3. لَرَزَّتْهُ, (inf. n. لَرَزَّ, TA,) I associated with him; became his companion. (S,* K,* TA.)

4. لَرَّه: see 1.

8. لَرَزَّ بِهِ It became coupled with it, and stuck to it. (A.) See also 1.

رَجُلٌ كَرُّ لَرٍّ A niggardly, tenacious, man:

(AZ, TA:) or the latter epithet is an imitative sequent. (S, K.) — لَرَزَّ شَرٌّ: see لَرَزَّ شَرٌّ.

لَرَزَّ شَرٌّ: see لَرَزَّ شَرٌّ.

لَرَزَّ: see لَرَزَّ. — Straitness, difficulty, distress; or the like; syn. شِدَّة. (TA.) — A state of crowding together of people in a narrow compass. (Mshb.) — عَيْشٌ لَرَزٌّ A strait, or difficult, life (Mshb.)

لَرَزَّ A piece of wood with which a door is fastened; the bar of a door; (A,* K,* TA;) as also لَرَزَّ. (K.) [Said in the S, where it is not explained, to be from لَرَزَّ خَصْمٍ, q.v. infra.; but accord. to the A, it is proper, not tropical.] — هُوَ لَرَزَّ مَالٍ † He is one who [by close and constant attention] takes good care of camels, or other property. (A, TA.) [Hence,] جَعَلْتُكَ لَرَزَّ I have made or appointed thee [to be a manager of such a one;] not to suffer such a one to disobey or oppose. (A,* TA.) — هُوَ لَرَزَّ خَصْمٍ † [He is one who cleaves to an adversary in contention or litigation]. (S, A.) — إِنَّهُ لَرَزَّ خُصُومَةٍ † Verily he is pertinacious in contention or litigation; commissioned and able to manage it. (TA.) — فُلَانٌ لَرَزَّ شَرٍّ, (TA,) and لَرَزَّ شَرٍّ, (K,) and لَرَزَّ شَرٍّ, (TA,) † Such a one is one who pertinaciously adheres to evil or mischief. (K, TA.)

عَجُوزٌ an imitative sequent to لَرَزَّ.

لَرَزَّ شَرٌّ: see لَرَزَّ شَرٌّ.

مَلَزَّ, applied to a man, and in like manner, without ة, to a woman, † Vehement, or pertinacious, in adhering. (TA.) — Vehement in contention or litigation; (S, K;) pertinacious in adhering to that which he desires, or seeks, to obtain. (S.)

مَلَزَّ, (S, K,) or مَلَزَّ الْخَلْقَ, (A,) A man (A, TA) compact and strong in make; (S,* K,* TA;) having a well-knit frame. (A.)

لرأ

1. لَرَأَ and لَرَأَ, (K,) or the former only, (TA,) He filled (K) a water-skin or the like. (TA.) — لَرَأَهُ, aor. ر; and لَرَأَهُ, (K,) and لَرَأَهُ, (TA;) He gave him [a thing]. (K, TA.) In the K, this portion is confused, as well as defective. (TA.) — لَرَأَتْ She (a woman) brought forth. (K.) [You say] قَبَّحَ اللَّهُ أُمَّ لَرَأَتِهِ, (TA,) or لَرَأَتْ, (S,) [May God remove far from good, or prosperity, the mother that brought him forth!] — تَلَرَزَّتْهُ, (K;) and لَرَأَ, (As, S, K,) inf. n. تَلَرَزَّتْهُ; (As, S;) He tended camels well. (As, S, K.)

2: see 1.

4. لَرَأَ He satiated sheep &c. (K) with pasture. (TA.) — See 1.

5. لَرَأَ It, or he, was, or became, filled to saturation, or satiety. (K,* TA.)

لرب

1. لَرَبَّ, aor. ر, inf. n. لَرُوبٌ, It was, or remained, fixed, settled, firm, or constant. (K.) — لَرَبَّ, aor. and inf. n. as above, It (mud &c., S) adhered, clave, or stuck. (S, K.) — لَرَبَّ, aor. ر, inf. n. لَرُوبٌ and لَرُوبٌ, [It became commixed, or commingled; it intermixed; or it became contracted;] one part of it entered into another. (K.) — لَرَبَّ and لَرَبَّ It (mud) cohered, and became hard. (K.) — لَرَبَّ, aor. and inf. n. as at first, It was a time of drought, of no rain. (K.) — لَرَبَّتْهُ الْعَقْرَبُ i.q. لَسَبَتْهُ; The scorpion stung him. (Kr, K.)

6. تَلَرَبَّ التَّمَرُ The dates stuck together. (L, art. نَضَجَ.)

عَيْشٌ لَرَبٌّ Strait; narrow; difficult. E.g. عَيْشٌ لَرَبٌّ A strait, or difficult life. (TA.)

لَرَبٌّ A narrow road, or way. (K.)

لَرَبٌّ immediately following عَزَبَ, (in the CK, عَزَبَ,) [meaning a man "who has no wife,"] is an imitative sequent [used by way of pleonasm and corroboration]. (K.) So likewise لَرَبَّةٌ after عَزَبَ. (Ibn-Buzruj.)

لَرَبٌّ Little in quantity or number: pl. لَرَبَابٌ. (K.) E.g. لَرَبٌّ مَاءٌ Little water. (TA.)

لَرَبَّةٌ Adversity; difficulty; distress; (S, K;) drought: (S;) pl. لَرَبَابٌ (IJ, K: in the CK لَرَبَابٌ) and لَرَبَابَاتٌ: (S, K:) the latter with the ر quiescent, because it is [originally] an epithet. (S.) E.g. أَصَابَتْهُمْ لَرَبَّةٌ Distress and drought befell them. (S.) — سَنَةٌ لَرَبَّةٌ A severe year; a year of drought. (TA.)

لَرَبٌّ Adhering, or adhesive, or cohesive, clay or mud. (S.) — Being, or remaining, fixed, settled, firm, or constant. (S.) — صَارَ الشَّيْءُ لَرَبًّا The thing became fixed, settled, firm, or constant, (S, K,) and severe: (TA:) [or, a constant infliction:] or, indispensable, or necessary: i.e., the blow of a sword that sticks, or remains fixed, [in the wound]. (Abou-Bekr, cited in the TA.) لَرَبٌّ is here the same as لَرَبٌّ: (K:) the latter is the original word; the ر being changed into ب; and is also used in this phrase: (TA:) but لَرَبٌّ, in this in-

stance, is the more chaste. (S.) En-Nábigahah says,

- * فَلَا تَحْسِبُونَ الْخَيْرَ لَا شَرَّ بَعْدَهُ *
* وَلَا تَحْسِبُونَ الشَّرَّ ضَرْبَةً لِأَرْب *

[Then think ye not that good shall have no evil after it, nor think ye that evil shall be a constant infliction]. (S.) Sgh says, of the conversion of رَوَاعَةٌ into رِبَاعَةٌ, or of و into ي because of keareh before it, هَذَا الْقَلْبُ لَيْسَ بِضَرْبٍ لِأَرْبِ [This conversion is not a necessary sort.] (TA in art. (روغ.)

مِلْزَابٌ Very avaricious; tenacious, or niggardly: (S, K:) pl. مِلْزَابٌ. (S.)

لَزَجَ

1. لَزَجَ, aor. َ, (S, M, K,) inf. n. لَزَجٌ and تَلَزَجَ (M) and لَزَجَ; (Msb;) and تَلَزَجَ (M); It (a thing, S) stretched out, in a neut. sense: it roped; or drew out, with a viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, continuity of parts: syn. تَبَطَّطَ and تَبَدَّدَ: (S, K:) it was, or became, viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, so as to adhere to the hand and the like. (Msb.) — لَزَجَ بِهِ It adhered to him, or it, as glue or the like; syn. غَرِيَ. (S, K.) E.g. أَكَلْتُ شَيْئًا فَلَزَجَ غَرِيَ. (S, K.) I ate a thing and it adhered to my fingers. (Msb.) — [And] تَلَزَجَ It (food, or ointment,) became [viscous, glutinous, clammy, cohesive, sticky, slimy, ropy, or mucilaginous,] like خَطِيطِي [or marsh-mallow]. (M, &c.) — تَلَزَجَ الثِّبَاتُ i.e. تَلَجَنَ: (S, K:) i.e., The herbage became flaccid, and one part thereof inclined over another: (TA:) [or became flaccid, and of a viscous consistency, or viscous or mucilaginous in its juice; as appears from what here follows]. Ru-beh says, [in the S, El-'Ajjáj.] describing a pair of asses, male and female,

- * وَفَرَعَا مِنْ رَعْيٍ مَا تَلَزَجَا *

[And they finished pasturing upon what had become flaccid, and of a viscous consistency]. For, says J, [immediately after citing these words of the poet,] when herbage begins to dry up, its juice thickens, and becomes like the mucilage of the خَطِيطِي [or marsh-mallow]. (TA.) Or the words of the poet, above quoted, signify, And they finished pasturing upon what they had searched after constantly, or time after time: for تَلَزَجَ also signifies the searching of a beast of carriage after herbage and leguminous plants, constantly, or time after time: and the two asses are here the agents of the verb تَلَزَجَا. (L.)

5. See 1. — تَلَزَجَ رَأْسُهُ His head remained unpurified of its dirt (S, K) after he had washed it. (Yaqkoob, S.)

لَزَجَ (S, M, Msb) and تَلَزَجَ (M), A thing stretching out, in a neut. sense: roping; or drawing out, with a viscous, glutinous, clammy, cohesive, sticky, or slimy, continuity of parts: syn. تَبَطَّطَ and تَبَدَّدَ: (S:) viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, so as to adhere to the hand or the like: (Msb:) لَزَجَ بَلْغَمٌ [Viscous, glutinous, cohesive, sticky, or ropy, phlegm]. (TA.) زَبِجَةٌ لَزِجَةٌ A sticky raisin. (L.)

لَزِجَةٌ, and زَبِجَةٌ, and زَجَلٌ لَزِجَةٌ, A man who keeps to his place, and does not quit it. (K.)

لَزِجٌ: see مَتَلَزِجٌ.

لَزَقَ

لَزَمَ

لَزَنَ

See Supplement.]

لَزُورِدٌ

لَزُورِدٌ [and لَزُورِدٌ], an arabicized word, [from the Persian لَازُورِدٌ] A well-known stone; [lapis lazuli;] used as a material with which to write, and as a medicine. (MF.)

لَزُورِدِيٌّ Of the colour of lapis lazuli.]

لَسَبَ

1. لَسَبَهُ, aor. َ, (S, K,) and َ, (K,) inf. n. لَسَبٌ, (S,) It (a scorpion, S, or a serpent or other thing, K, as a scorpion, and wasp, but generally said of a scorpion, TA,) stung him, or bit him. (S, K.) — لَسَبَهُ أَنْوَامًا He flogged him with whips. (S.) لَسَبَهُ بِالسَّوِطِ He flogged him with the whip. (K.) — لَسَبَ, aor. َ, (S, K,) inf. n. لَسَبٌ, (S,) He licked honey, (S, K,) or the like, (K,) as clarified butter. (TA.) — لَسَبَ بِهِ, aor. َ, It adhered, clave, or stuck, to it, or in it: (S, K:) like لَصَبَ. (S.)

لَسَبَةٌ, like لَعَقَةٌ, A single lick of honey or the like. (TA.)

لَسَبًا, and لَسَبًا, He left not anything: [lit., what might be licked off]. (K.) [See also كَسَبٌ.]

لَسَبًا: see لَسَبًا.

لَسَدَ

1. لَسَدَ, aor. َ, (S, M, K,) and َ, (M,) inf. n. لَسَدٌ; (S;) and لَسَدَ, aor. َ, (S, K,) inf. n. لَسَدٌ; (S;) the latter mentioned by AHát, (S,) or Abou-Khálid, (L,) in the Kitáb el-Abwáb, (S, L,) but the former is the more chaste, (TA,) It (a lamb or kid, K, or the young one of a cloven-hoofed animal, S, M,) sucked its mother: (S, M, L:) or sucked her so as to exhaust all that was in the udder. (M, L, K.) — Also, both

verbs, He (a dog) licked a vessel: (M, K:) or he (a man) licked what was in the vessel. (IKtt.) — Also, the former, He licked honey: (S:) and anything. (M.) You say لَسَدَتِ الْوَحْشِيَّةُ وَلَدَهَا The female wild animal licked her young one. (M.)

لَسَدَ A young camel that sucks: (L:) or that sucks much. (K.)

لَسَعَ

لَسَمَ

لَسَنَ

See Supplement.]

لَصَ

1. لَصَّ, aor. َ, He thieved, or stole: (A:) [see لَصُوصِيَّةٌ, and the other nouns mentioned therewith, some of which, if not all, are app. inf. ns. of this verb:] and لَصَّصَ signifies the same; or he was thievish: (S,* Msb,* TA:) [or he practised theft:] or he thieved, or stole, repeatedly: (A, TA:) and he acted as a spy; syn. تَجَسَّسَ. (TA.) — لَصَّ الشَّيْءُ, aor. َ, (Msb, TK,) inf. n. لَصَّ, (A, Msb, K,) [in the CK لَصَّ,] He stole the thing: (Msb:) [and] he did the thing secretly, or covertly. (A, K.) — لَصَّ بَابُهُ, (TA,) inf. n. لَصَّ, (A, K,) He closed, or locked, his door; syn. أَطْبَقَهُ and أَغْلَقَهُ; (A, K, TA;) as also رَصَّهُ. (TA.) — لَصَّ, [app. in the sec. pers. لَصَصْتُ, and aor. يَلَصُّ, and inf. n. لَصَصٌ,] His teeth (أَضْرَاسٌ) were near together, so that no interstice was seen between them. (M, TA.) [This verb probably has all the significations indicated by the explanations of لَصَصٌ below.]

2. لَصَّصَ بُيْتَانَهُ, (M,) inf. n. تَلَصَّصَ, (S, K,) He made his building firm and compact; or firm and strong; i.e. رَصَّصَهُ; (S, M, K:) of which it is a dial. form. (S.)

5: see 1.

8: لَصَّصَ بِهِ It stuck, or adhered, (Sgh, K,) to him. (TK.)

لَصَّصَ (S, M, A, Msb, K) and لَصَّصَ (S, M, Msb, K,) the latter mentioned by As, (Msb,) but only the former known to Sb, (M,) and لَصَّصَ, (IDrd, A, K,) A thief; a robber; (M, A, Msb, K:) as also لَصَّصْتُ, with ت substituted for the [second] ص, and the form of the word changed because of the substitution, or it is a dial. form of لَصَّصَ, and is said by Lh to be of the dial. of Teiyi and of some of the Anṣār, and also pronounced لَصَّصْتُ, (M,) and لَصَّصْتُ: (K, art. لَصَّصْتُ:) fem. لَصَّصَتْ, (M,) or لَصَّصَتْ: (A, K:) pl. of لَصَّصَ and لَصَّصَ (IDrd, S, Msb, K) and لَصَّصَ (IDrd, K,) and of the first, لَصَّصَ, (IDrd, S, M, Msb, K,) and of the first, لَصَّصَ, (IDrd, TA,) and of the first (M, TA) and second, (M,) لَصَّصَ, (M, TA,) or لَصَّصَ:

(K̄) [and in the TA said to be so in the T: but this is probably a mistake for لَصَاصُ: for ISd says,] the word has no pl. of pauc.: (M:) and مَلَصَّة is a quasi-pl. n.: (IJ, M:) the pl. of لَصَّة (M,) or لَصَّة (K̄,) is لَصَات (M,) and لَصَات (K̄,) and لَصَائِص (M, K̄,) which last is extr. [with respect to rule]: (M:) and the pl. of لَصَتْ is لَصُوت (M.)

لَصُوت and لَصُ: see لَص.

لَصَصُ Nearness together of the أَضْرَاس [or teeth, or molar teeth, or all the teeth except the central incisors,] (S, M, A, K̄,) so that no interstice is seen between them; (M;) as also رَصَصُ (M, art. رَص.) — And Nearness together of two legs of a quadruped, and of the two thighs: and nearness together of the upper parts of the two knees: (M:) or nearness together of the two shoulder-joints, (K̄,) or of the upper parts thereof, so that they nearly touch the ears: (M:) or nearness together of the two shoulder-blades: (M:) and a contraction of the elbows of the horse towards his [breast, or that part of it which is called the] زَوْر; (K̄;) and their cleaving to that part; which is a quality approved in a horse. (TA.) — Also, Nearness of the forehead to the eyebrow. (IK̄ff, TA.) — See also لَصُوصِيَّة.

لَصَاصُ :
لَصُوصُ :
لَصُوصِيَّةُ :
} see what next follows.

لَصُوصِيَّةُ (S, M, K̄ [in the CK without tesh-deed]) and لَصُوصِيَّةُ (Ks, S, M, and in a copy of the K̄,) the latter of which is the more chaste, though the other is the regular form, (TA,) and لَصُوصِيَّةُ (M, A, and so in the CK in the place of the form next preceding,) or لَصُوصِيَّةُ (as in some copies of the K̄ and in the TA) or لَصُوصُ and لَصُوصُ (as in a copy of the M̄sb,) and لَصَاصُ and لَصَصُ (K̄,) Thieving; or thievishness. (S, M, A, M̄sb, K̄.)

أَلَصَّ (S, M, K̄,) or أَلَصَّ الأَضْرَاس (A,) A man (M, A) whose [teeth called] أَضْرَاس are near together (S, M, A, K̄) so that no interstice is seen between them: (M:) as also أَرَصَّ: (M, A, K̄, art. رَص.) fem. لَصَا. (M.) — Also, the masc. (Aṣ, TA) and fem., (K̄,) or أَلَصَّ الفَخَذَيْنِ (A,) One whose thighs cleave together, there being no space between them. (Aṣ, A, K̄.) [See also أَرَصُ.] Hence, (TA,) the Zenjee is said to be أَلَصَّ الأَلْيَتَيْنِ (K̄,) i.e. Having the buttocks cleaving together. (TA.) And أَلَصَّ (S,) or أَلَصَّ المَنْكَبَيْنِ (A,) Having the two shoulder-joints near together, almost touching the ears. (S, A.) — Also the fem., applied to a woman, Impervia coeundi; (M;) as also رَصَا. (M,

art. رَص.) — And, applied to a forehead (جَبْهَة), Narrow. (K̄.) — And, applied to a sheep or goat, Having one of her horns extending forwards and the other backwards. (Z, Sgh, K̄.)

أَرَصَّ quasi-pl. n. of لَص. (IJ, M.) — مَلَصَّة A land in which are thieves, or robbers: (S, M:) or in which are many thieves or robbers. (K̄.)

غَلَقَ مَلُوصُ [A closed lock]. (TA.)

لَصَب

1. لَصَبُ السِّيفِ فِي الْغَيْدِ, aor. َ, (inf. n. لَصَبُ, as in a copy of the S, perhaps a mistake for لَصَبُ,) The sword stuck in the scabbard, (S, K̄,) and would not come forth. (S.) See also لَصَبُ and لَصَبُ. — لَصَبُ الْجِلْدِ بِاللَّحْمِ (K̄) or simply لَصَبُ (S,) The skin stuck to the flesh, by reason of emaciation. (S, K̄.) — لَصَبُ الْخَائِرِ لَصَبُ الْخَائِرِ The ring stuck fast upon the finger: contr. of لَصَبُ. (S, K̄.)

8. اِتَّصَبَ It became narrow. (TA.)

لَصَبُ (شِعْبُ صَغِيرٍ) A small ravine, or gap, in a mountain, (S, K̄,) narrower than a لَهَبُ, and wider than a شِعْبُ (K̄:) or a cleft (شَقٌّ) in a mountain, narrower than a لَهَبُ, and wider than a شِعْبُ: (Es-Sukkaree:) or the narrow part of a valley: (K̄:) and any narrow place in a mountain: (S:) pl. لَصَابُ and لَصُوبُ. (K̄.) [In two copies of the S, these two pls., app. by the careless omission of the word الْجَمْعُ, are made syn. with لَصَبُ in the last of the senses explained above.]

لَصَبُ Skin sticking to the flesh, by reason of emaciation. (TA.) — A species of [the kind of barley called] سَلْتُ (K̄,) difficult to clear [from the husks]: some of it is trodden, and the rest requires [machines, such as are called] مَنَاجِينُ [pl. of مَنَجْنُونُ]. (TA.) — Avaricious, tenacious, or niggardly, and of difficult disposition. (K̄.) — فَلَانٌ لَحَزَ لَصَبٌ Such a one [is a niggard, who] hardly gives anything. (S)

لَوَاصِبُ [pl.], (in the poetry of Kutheiyir, S,) Narrow and deep wells. (S, K̄.)

مَلَصَابُ A sword that sticks much in the scabbard; (K̄;) scarcely coming out from it. (TA.)

مَلَصَبُ A narrow road. (K̄)

لَصَتْ

لَصَتْ (S, K̄) and لَصَتْ (K̄) i.q. لَصَّ A thief; a robber: (S, K̄:) in the dial. of the

tribe of Teiyi, (Fr, S,) who say, for لَصَّصَتْ: (S:) pl. لَصُوتُ. (S, K̄.) See art. لَص.

لَصَف

لَصَق

لَط

See Supplement.]

لَطَأ

1. لَطَأُ بِالْأَرْضِ, aor. َ, inf. n. لَطَأُ; and لَطِئَ, aor. َ, inf. n. لَطِئَ; He clave to the ground. (S, K̄.) Also, the former, without َ, لَطِئَ occurs in a trad. for لَطِئَ [imper. of لَطِئَ] Cleave to the ground. (TA.) — لَطِئَ لِسَانِي My tongue became stiff, so that I could not move it to speak. From a trad. (TA.) — لَطَأُ (K̄,) inf. n. لَطَأُ, (TA,) He beat a person with a staff or stick: or he beat on the back only. (K̄.)

لَطَأُ The wolf: [because it crouches, or crawls, upon the ground]. (TA.) — A hunter, or sportsman: [for the same reason]. (TA.)

رَأَيْتُ الذِّئْبَ لَاطِئًا لِلسَّرِقَةِ [I saw the wolf crouching to steal]. (TA.)

لَاطِئَةٌ A wound on the head, such as is termed مَلَطَةٌ and مَلَطَةٌ: (K̄:) also termed مَلَطَةٌ [q.v. infra]. (TA.) — Also, A pustule (K̄) that comes forth upon a man, scarcely curable; (TA;) said to be from the sting, or bite, of the ثُعَلَةٌ. So in the L; but in the K̄, incorrectly, or it is from the sting, or bite, of the ثُعَلَةٌ. (TA.) — Also, A small kind of قَلَنْسُوَّة, that cleaves to the head. (A, TA.)

لَاطِئَةٌ and مَلَطَةٌ: see لَاطِئَةٌ, and also arts. لَط and لَطِئَ. — The former is also explained as signifying The pericranium itself; a thin cuticle, or membrane, between the bone of the skull and its flesh: accord. to IATH and the L. (TA.)

لَطَتْ

1. لَطَتْ (aor. َ, inf. n. لَطَتْ, L,) He struck him with the flat of the hand; or, with a broad piece of wood: (IAṣr, K̄:) he slapped him with his open hand; syn. صَكَّتْ (K̄;) like لَطَتْ. (TA.) [See also لَطَسَهُ.] — لَطَتْهُ بِحَجَرٍ He threw a stone at him; (K̄;) as also لَطَسَهُ. (TA.) — لَطَتْهُ He collected it together. (K̄.) — لَطَتْهُ الْأَمْرُ (aor. َ, inf. n. لَطَتْ,) The affair was difficult, or troublesome, to him. (K̄.) — لَطَتْهُ, aor. َ, inf. n. لَطَتْ, It (a load, or an affair,) was heavy or burdensome, and hard, or grievous to him. (L.) — لَطَتْ, [aor. َ,] inf. n. لَطَتْ, It became corrupt. (IAṣr, K̄.)

6. تَلَاطَتِ الْمَوَاجُ The waves dashed together, or against each other. (K̄.) — تَلَاطَتِ الْقَوْمُ The people struck each other with their hands: (K̄:) or, with swords. (TA.)

مَلَّطْتُ *Places that are struck (تَلَطَّطْتُ) by a load, or burden, or by beating: (K:) a quasi-pl. n., or a pl. without a sing., or having a pl. respecting which the lexicologists do not agree. (MF.)*

مَلَّطْتُ *Collecting; or a collector; syn. جَامِعٌ: (K:) selling; or a seller; or buying; or a buyer; syn. بَائِعٌ. (AA.)*

لطح

1. **لَطَحَهُ**, aor. ل, (inf. n. لَطَخَ, S,) *He struck him with the palm of his hand; (K;) as also لَطَّخَهُ: or he struck him, not violently, with his open hand: (TA:) or he struck him, not violently, with the palm of his hand and the like: (T:) or he struck him gently on the back (S, K) with the palm of the hand; like حَطَّاهُ. (S.) — لَطَحَ بِهِ He threw him, or cast him, upon the ground. (S, K.)*

لَطَخَ *A soil, or pollution, or taint, (like لَطَخَ,) of which, when it is rubbed, there remains no sign. (T, M, K.)*

لطح

1. **لَطَّخَهُ**, (S, K, &c.,) aor. ل, (Msb, K,) inf. n. لَطَّخَ, (S,) *He defiled, befouled, polluted, dirtied, soiled, sullied, smeared, besmeared, daubed, be-daubed, bespattered, [rubbed over, or overspread,] sprinkled or splashed, him, or it, (S, L, Msb, K,) as a garment, (Msb,) بِكَذَا with such a thing, (S,) as with ink. (Msb.) [See also 2.] — لَطَّخَهُ بِشَيْءٍ, (L,) or بِشَيْءٍ, (Msb,) aor. and inf. n. as above, *He sullied, or bespattered, him with evil [by charging him therewith]: (L:) he [asperged him; or] charged, reproached, or upbraided, him with evil. (Msb.) لَطَّخَهُ بِأَمْرِ قَبِيحٍ He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, either said or done. (L, arts. لَطَخَ and لَطَّخَ.) — لَطَّخَ بِهِ, (S, K,) a verb like غَنَى, [pass. in form but neut. in signification,] (K) *He became [asperged, or] charged, reproached, or upbraided, with evil. (S, K.) — See art. لطح.***

2. **لَطَّخَهُ** *He defiled, befouled, polluted, dirtied, soiled, smeared, besmeared, daubed, bedaumbed, bespattered, [rubbed over, or overspread,] or splashed, him or it, much. (Msb.) [See also 1.] — He daubed him over with perfume &c. (S, K, art. ضَمَخَ, &c.)*

5. **تَلَطَّخَ** *He, or it, (as a garment, Msb,) became defiled, befouled, polluted, dirtied, soiled, besmeared, bedaumbed, or bespattered; (S, L, Msb, K;) [or became so much; or he defiled, &c., himself; or did so much;] بِكَذَا with such a thing, (S,) as with ink. (Msb.) — تَلَطَّخَ بِقَبِيحٍ*

(S, L, K, art. طَمِخَ, &c.) and مِنْ قَبِيحٍ, (L,) i.e. [He became charged, reproached, or upbraided, with] something bad, evil, abominable, or foul, either said or done. (L, arts. لَطَخَ and طَمِخَ.) *تَلَطَّخَ بِهِ He did evil [and thus defiled himself; he defiled himself by doing evil]. (L.)*

لَطَخَ [and لَطَّخَ] *A small portion or quantity; a particle; of clouds (S, L, K) and the like, (K,) and of news, or tidings, or information: (L:) and [a small quantity] of rain. (K in art. ذِيل.) — لَطَخَ [A soil, or pollution, or taint]. (See لَطَّخَ.) — [And لَطَّخَ A soil, a splash.]*

لَطِخَ *A man (L) dirty (L, K) in eating. (K.) — Anything defiled, dirtied, or besmeared, with something of a different colour. (L.)*

لَطَّخَ see لَطَّخَ.

لَطِخَ and لَطَّخَ *A stupid man; one of little sense; (K;) in whom is no good: (TA:) pl. of the former لَطَّخَاتُ. (K.)*

لَطُوخٌ *A thing with which another thing is defiled, polluted, dirtied, or besmeared, (K,) and with which its colour is changed. (TA.)*

لَطَاخَةٌ *What remains of a soil, or pollution, or the like. (L.)*

لَطِخَ: see لَطَّخَ.

لطح

لطف

لطم

لطي

See Supplement.]

لظ

1. **لَظَّ**: see 4. — [The inf. n.] لَظَّ is also syn. with طَرَدَ [The act of driving away; &c.]. (Ibn-'Abbád, K.)

3. **لَظَّ**, inf. n. of لَظَّ: and, as also لَظَّظَ, irregularly, of تَلَظَّظُوا: see 4, and 6.

4. **لَظَّظَ**, (T, S, M, K,*) inf. n. لَظَّظَ, (T, S,) *He kept, or clave, or adhered, (T, S, M, K,) to him, (AZ, T, S,) not quitting him, (T,) and to it: (T, S, M:) he applied himself to it perseveringly, assiduously, constantly, or incessantly; (A'Obeid, S, M, TA;) as also لَظَّظَ عَلَيْهِ: (M:) and لَظَّظَ بِهِ, (IDrd, M, TA,) [aor., accord. to general rule, لَظَّظَ] inf. n. لَظَّظَ and لَظَّظَ, (K, TA,) or the latter is a subst. from لَظَّظَ; (M, TA;) in the former sense, (K,) and in the latter. (M, K.) You say, لَظَّظَ بِالْكَلِمَةِ He kept to the expression. (M.) And hence, لَظَّظُوا فِي الدُّعَاءِ Keep ye in prayer to [the expression] الإِكْرَامِ (S, M, TA;*) and repeat it often: (TA:) a saying of*

Ibn-Mes'ood. (S, TA.) Hence also, (S, M,) **لَظَّظَ** (Lth, T, S, M) *The keeping, or applying oneself, perseveringly, assiduously, constantly, or incessantly, to fighting. (M, TA.) — He remained, stayed, dwelt, or abode, (S, K,) in it, namely a place; (S;) as also لَظَّظَ عَلَيْهِ. (TA.) — لَظَّظَ الْمَطَرُ The rain continued, (S, M, K,*) and was incessant. (M.)*

6. **تَلَظَّظُوا**, inf. n., irregularly, لَظَّظَ and لَظَّظَ, *They kept, or applied themselves, perseveringly, assiduously, constantly, or incessantly, to fighting, one with another. (M.) لَظَّظَ is also syn. with تَلَظَّظُوا: (K, TA:) you say, مَرَّتِ الْفُرْسَانُ تَلَظَّظَ [The horsemen passed by charging upon, assaulting, or attacking, and fighting, one another]. (TA.)*

لَظَّظَ, (K,) or لَظَّظَ, (T, S, M,) *A man hard, or difficult, in disposition; (S, K;) as also لَظَّظَ: (Ibn-'Abbád, K;) or a man hard, or difficult, in disposition, (T, M;) and treated with severity, or rigour, (T,) or straitened; (M;) as also لَظَّظَ and لَظَّظَ: (M:) لَظَّظَ is app. an imitative sequent. (M.) You say, إِنَّهُ لَظَّظٌ Verily he is [sharp and] evil (زَعْر) in disposition. (TA.)*

لَظَّظَ: see لَظَّظَ, in two places. — It also signifies Chaste in speech; or eloquent. (TA.) — And sometimes, (Fr,) A hot day. (Fr, K.)

لَظَّظَ *Keeping, cleaving, or adhering; (T;) not quitting. (T, S.) You say, هُوَ لَظَّظٌ بِهِ He is keeping, cleaving, or adhering, to him; (T;) not quitting him. (S, T.) — A man much attached, addicted, or given, to a thing; (T;) who applies himself perseveringly, assiduously, constantly, or incessantly, (T, S,) to it; as also لَظَّظَ: (T:) or the latter signifies very persevering, assiduous, or constant. (S, K.)*

لَظَّظَ *Keeping, cleaving, or adhering, fast: applied to a creditor. (TA.) — See also لَظَّظَ.*

لَظَّظَ: see لَظَّظَ, and لَظَّظَ.

لظا

لَظَّظَ *A little (and mean, or contemptible, TA) thing; a little. (K.)*

لظي

See Supplement.]

لعب

1. **لَعِبَ**, aor. ل, inf. n. لَعِبَ (which is the original [and most common] form, TA) and لَعَبَ (S, K: the latter of these inf. ns. contracted from the former, Msb) and لَعِبَ (K: also contracted from the first: not heard by IKt; but authorized by Mekkee, and, accord. to him,

مَلَاعِبَاتُ أَطْلَالِيْن; and of three, مَلَاعِبًا ظَلِيْمًا; because the appellation becomes determinate. (TA. [But see ظَلَّ.])

تَغْرُ مَلْعُوبٌ Teeth, or fore teeth, &c., having slaver or drivel, upon or about them. (S, K.)

تَلْعِيَّةٌ, تَلْعَابَةٌ, تَلْعَابٌ and تَلْعَابٌ, تَلْعَابَةٌ and تَلْعَابٌ, see لَعِبَ.

لَعَثَ

1. لَعِثَ, aor. -, (inf. n. لَعِثَ, TA,) He (a man, TA) was heavy and slow. (K.)

أَلْعَثَ A man (TA) heavy and slow. (K.)

لَعَجَ

1. لَعَجَ, aor. -, (inf. n. لَعَجَ, TA) It (a beating, TA) burned the skin: it pained the body: (K:) it (a beating) pained a person, and burned the skin: (S:) it (anything burning) pained: it (love, or grief,) burned his heart. (TA.) [See لَعَجَ.] لَعَجٌ is numbered amongst the [few] inf. ns. of the measure فَاعِلٌ [like قَاتِمٌ]; and means as explained below. (TA.) — نَعَجَ فِي الصَّدْرِ It (an affair) was unsettled in the bosom; syn. خَلَجَ. (K.)

3. لَاعَجَهُ It (a thing, or an affair,) distressed him. (K.)

4. الْعَجُ النَّارُ فِي الْحَطَبِ He kindled fire in the fire-wood. (K.)

8. التَّعَجُّ He burned, or was distressed and disquieted, by reason of grief, or solicitude. (K.)

لَاعَجَ: see 1. — Ardour of love, or desire, or the like; syn. لَوَعَةٌ. (TA.) — Burning or ardent, love: (L:) love that burns the heart. (S.) [See حُبٌّ.] — لَوَاعِجُهُ and بِهِ لَاعِجُ الشَّوْقِ — He suffers the burning pain, and pains, of longing desire. (A.)

مَتَلَعَجَتْ A woman who burns with lust. (K.)

لَعَسَ

1. لَعَسَ, aor. -, (K,) inf. n. لَعَسَ, (TA,) [He was, or became, characterized, by what is termed لَعْسٌ and لَعْسَةٌ; (see the former of these words below;)] he had a blackness, deemed beautiful, in the lip. (K.)

لَعْسٌ The colour of the lip when it inclines a little to blackness; which is deemed beautiful: (S:) or a blackness, deemed beautiful, in the lip (As, A, K, TA) and in the gum; (As, TA;) as also لَعْسَةٌ [which is likewise syn. with the former word in the other senses here explained]: (A:) or blackness [blending] with redness: and, accord. to El-Ajjāj, لَعْسَةٌ is in the whole of the person: Az says, that لَعْسٌ of the complexion is a blackness thereof. (TA.) See also لَعَسَ.

لَعْسٌ: see لَعْسَةٌ.

لَعْسٌ Having a blackness, deemed beautiful, in the lip: fem. لَعْسَاءُ: pl. لَعْسٌ: (K:) the pl., applied to girls and to women, signifies [as above; or] having a blackness in their lips; (TA;) or having lips of a colour inclining a little to blackness, which is deemed beautiful: (S:) the fem. is also applied to a lip, (شَفَّةٌ,) signifying of a colour inclining a little to blackness, which is deemed beautiful; (S;) or having a blackness, deemed beautiful; and in like manner the pl. to lips: (A:) and the masc. to the external skin, (بَشَرٌ); so applied by El-Ajjāj: (TA:) and the fem. to a girl, as signifying having in her complexion the least degree of blackness, and tinged with redness, (A, K, TA,) not of a clear hue: (TA:) and the pl. to girls, as signifying having a blackness in their complexions. (Az, TA.) — You also say, (S, K,) sometimes, (S,) نَبَاتُ اللَّعْسِ, meaning Abundant and dense herbage; (S, K;) because such inclines to blackness. (S.)

لَعَطَ

لَعَفَ

لَعَقَ

لَعِمَ

لَعِنَ

See Supplement.]

لَغَبَ

1. لَغَبَ, aor. -, (S,) and - (K); and لَغَبَ, aor. -, (S, K;) but this latter is of weak authority; (S;) and لَغَبَ, aor. -: (Lb, K;) inf. n. لَغَبٌ, (K,) which is said to be inf. n. of لَغَبَ, aor. -, (TA,) and لَغُوبٌ, (S, K,) inf. n. of لَغَبَ, aor. -, and of لَغَبَ, (S,) and لَغُوبٌ, (K,) which deviates from constant rule, like وَضُوءٌ and قَبُولٌ, (TA,) and لَغَبٌ, which is said to be inf. n. of لَغَبَ, agreeably with analogy; (TA;) He was fatigued, tired, or wearied, (S, &c.) in the greatest degree, or to the utmost: (M, K:) or he was languid in consequence of fatigue: or he was fatigued, tired, or wearied, in spirit, or mind: but most agree, as to the signification, with the S and K. (TA.) — لَغَابَةٌ (S, K: in the CK, and app. in most MS. copies of the K, expressly said to be لَغَابَةٌ, with dammeh:) and لَغُوبَةٌ (K) [app. inf. ns., of which the verb is لَغَبَ, aor. -,] The being stupid, and weak: or [if substs.] stupidity, and weakness. (S, K.) — لَغَبَ عَلَيْهِمْ, aor. -, (inf. n. لَغَبٌ, S,) He spoiled, or marred, their affair, scheme, plot, or the like: syn. أَفْسَدَ عَلَيْهِمْ: [أَمْرُهُمْ, or the like, being understood]. (El-Umawee and S.) — لَغَبَ الْقَوْمَ He spoke ill, or corruptly, to the people: syn. حَدَّثَهُمْ حَدِيثًا خُلْفًا. (K.) — لَغَبَ He (a dog) lapped, or drank by lapping. (K.)

2. لَغَبَ دَابَّتَهُ He laded his beast with more than it was able to bear. (TA.) See 4 and 5.

4. أَلْقَبَهُ He fatigued, tired, or wearied him. (S, K.) — Also, and تَلْقَبَهُ and لَقَبَهُ, It (journeying, or travel,) fatigued, tired, or wearied, him in the greatest degree, or to the utmost. (K.) — لَغَبَ السَّهْمَ He made the feathers of the arrow to be what are termed لَغَابٌ. (K.)

5. تَلَقَّبَ: see 4. — He chased, hunted, or pursued, long: syn. of the inf. n. طَوَّلَ الطَّرْدَ. (S, K.) — A poet says,

• تَلَقَّبَنِي دَهْرٌ فَلَمَّا غَلَبَتْهُ •
• غَزَانِي بِأَوْلَادِي فَأَدْرَكَنِي الدَّهْرُ •

[Fortune long pursued me; and when I overcame him, he attacked me with my children; and so fortune overtook me]. (S.) — تَلَقَّبَهُ He undertook the management of it, and did it, and was not unequal to it. (TA.) — تَلَقَّبَ الدَّابَّةَ He found the beast of carriage to be fatigued, tired, or weary; or so in the utmost degree. (TA.) See 2.

لَغَبٌ (S, K; for which El-Kumeyt has used لَغَبٌ, like as نَهَرَ is used for نَهَرٌ, because of the guttural letter; S) and لَغَابٌ (S) and لَغِيبٌ (as in the S and the CK and a MS. copy of the K) or لَغَبٌ (as in the TA, from the K) Bad, disordered, or illcomposed, feathers [of an arrow]: syn. رِيَشٌ فَاسِدٌ (S, K:) as the longer [or wider] lateral halves of feathers (بُطْنَانٌ) [when they have not the shorter, or narrower, lateral halves interposed between two of them]: contr. of لَوَامٌ: (S:) or the feathers termed لَغَابٌ are the longer [or wider] lateral halves; and a single one of them is called لَغَابَةٌ; [accord. to which explanation, لَغَابٌ is a coll. gen. n.;] contr. of لَوَامٌ: or the feathers of an arrow, when not equal, even, or uniform, are thus termed; and when equal, even, or uniform, they are termed لَوَامٌ: (TA:) لَوَامٌ and لَغَابٌ are terms applied to two descriptions of feathers; the former, to those whereof a longer [or wider] lateral half is next to a shorter [or narrower] lateral half; and this is the best that can be; and لَغَابٌ and لَغَبٌ are terms applied to those whereof two longer [or wider] lateral halves, or two shorter [or narrower] lateral halves, are next each other. (As.) — لَغَبٌ and لَغَابٌ An arrow badly trimmed, or shaped; (K;) badly made: or one of which [all] the wings consist of the longer [or wider] lateral halves of feathers: or one which has two longer [or wider] lateral halves of feathers, or two shorter [or narrower] lateral halves, next each other: or one of which the feathers are incongruous; one in the contr. case being termed لَوَامٌ: or one that does not go far. (TA.) — رِيَشٌ بِلَغَبٍ [It (an arrow) was feathered with bad feathers]. — A surname of a man, brother

of Taabbata-Sharran: (TA:) incorrectly written by J ريش نَغْب (K.) — نَغْب † Corrupt, or vitious, speech, or discourse; (K;) not rightly aimed, directed, or disposed; evil, bad, foul. (TA.) — كَفَّ عَنَّا نَغْبًا Turn away from us thine evil, corrupt, or foul, speech. (TA.) — نَغْب (like وَغْب, TA) and † نَغُوب † A weak, stupid, man. (S, K.) See an ex. voce كَتَابَ. — نَغْب The flesh that is between the ثَنَائَا, or four front teeth. (K.)

أَخَذَ بِلَغَبٍ رَقَبَتِهِ. — نَغْبُ: see نَغْبُ. He overtook him. (K.)

نَغْبُ: see نَغْبُ.

نَغْبُ and † نَغْبَانُ Fatigued, tired, or wearied; or so in the utmost degree. — سَاغِبٌ لَّاغِبٌ and سَاغِبٌ نَغْبَانُ: see art. سَغَب. (TA, art. سَغَب.) — رِيَّاحٌ لَّوَاغِبٌ [Languid winds.]. (TA.)

نَغْبُ: see نَغْبُ.

نَغْبُ: see نَغْبُ.

نَغَابَةٌ: see 1.

لَّاغِبٌ: see نَغْبُ.

مَلْغَبَةٌ [A cause of fatigue, tiring, or weariness]: from [اللَّغْبُ as signifying] الإِغْبَاءُ pl. مَلَاغِبُ. (TA.)

لغث

لَغِيثٌ i.q. غَلِيثٌ (from which it is formed by transposition, TA,) in its two meanings: (K:) wheat mixed with barley; like بَغِيثٌ: (TA:) [and food mixed with poison, by which vultures are killed].

لُغَاثٌ [pl. of لَّاغِثٌ?] Sellers of wheat mixed with barley; as also بُغَاثٌ. (L.)

لغد

1. لَغَدُ (aor. -, T, L, K, inf. n. لَغَدُ, T, L,) He made camels to turn back to the right way, or road: (S, L, K:) or he made camels to keep to the road, or, to the right way. (T, L.) — لَغَدُهُ, inf. n. لَغَدُ, He hit, or hurt, his لَغْدُود. (IKtt.)

لَغْدُ and † لَغْدُودُ and † لَغْدِيدُ A certain portion of flesh in the حَلَقُ [or fauces]: or what resembles redundant portions of flesh within the ear [more fully described below]: or the flesh which surrounds the furthest part of the mouth, towards the حَلَقُ [or fauces]: (K:) pl. (of لَغْدُ) لَغْدَاةٌ; and (of لَغْدُودُ, S, and لَغْدِيدُ, TA) لَغْدَاةٌ: (S, K:) or the لَغْدَاةُ are portions of flesh by the لَهَاءُ; also called لَغَانِينُ [and لَغَاوِيدُ]: (A'Obeyd, L:) or the لَغَاوِيدُ are what resemble redundant portions of flesh within the two ears, inside the mouth; also called the نَغَانِغُ, and the نَغَانِينُ: (Zj, in his Khalk el-Insán:) [see

الفُتْدَبَةُ:] or the portions of flesh that are between the حَنَكُ [here app. signifying the soft palate] and the side of the neck; as also the لَغَادُ: (S:) or outer part of the لَغَانِينُ, which is a name given to the flesh between the نَكْفَتَانِ and the tongue, internally: (AZ, L:) or the لَغْدُ is in the place of the نَكْفَتَانِ, at the root of the neck; also called † لَغْدُودُ and † لَغْدِيدُ: (TA:) or the interior of the نَصِيلُ [or part between the neck and head, beneath the jaw-bone,] between the حَنَكُ [here app. meaning as explained above] and the side of the neck; as also † لَغْدِيدُ, and † لَغْدُودَانِ (JK,) for this description applies to two parts [corresponding each to the other, on the right and left]: (L:) [in the present day it is applied, with apparent correctness, to the gill, or gills, or flesh beneath the lower jaw, of a man or woman, whether in the middle or on either side, and more especially when large:] or the place where ends, at its lower part, the lobe of the ear; (AZ, L, K;) and also called the نَكْفَةُ: (AZ, L:) or the لَغَادُ and † لَغَاوِيدُ are the roots of the two jaw-bones. (L.) — عِلْجٌ ضَخْمٌ — الأَلْغَادُ, and اللُّغَاوِيدُ, [A sturdy, and big, or coarse, man, large in the gills]. (A.) — سَبَى — حَتَّى أَهْمَى لَغْدَهُ [He reviled me until he heated his gills; i.e.,] until he became hot (أَهْمَى) by reason of anger. (A.)

لَغْدُودُ and لَغْدِيدُ: see لَغْدُ throughout.

جَاءَ مُتَلَقِّدًا He came in a state of rage. (S, K.)

لغز

1. لَغَزَهُ, aor. -, (TK,) inf. n. لَغَزُ, (IF, A, Msh, K,) He turned it from its proper mode or manner; distorted it. (IF, A, Msh, K, TA, TK.) — [Hence,] لَغَزَ جَحْرَتَهُ, and † لَغَزَهَا, He (a jerboa) made his burrows winding, or tortuous, and perplexing to the enterer thereof. And لَغَزَ فِي حَفْرِهِ, and † لَغَزَ, He pursued a winding, or tortuous, course in his burrowing. (A.)

2: see 4.

3. رَأَيْتُهُ يَلَاغِزُهُ وَيَلَاغِزُهُ † [I saw him talking enigmatically, or obscurely, with him, or to him, and making signs with him, or to him.] (A, TA.) [See also 3 in arts. حَجْو and عَى.]

4: see 1, in two places. — الْغَزُ كَلَامَةٌ (A, K,) and الْغَزُ فِي كَلَامِهِ (S, A, Msh, K,) signify alike: (K:) or the former, † He made his speech, or language, enigmatical, or obscure; not plain: (A:) and the latter, (S, A,) or both, (K,) he made his meaning enigmatical, or obscure, in his speech, or language; (S, A, K;) as also † لَغَزَ: (A:) or the second, he used parabolical language: (Msh:) or both, he concealed a meaning different from that which he made apparent: or he was

equivocal, or ambiguous, in his speech, or language, for the purpose of concealment: as in the following verse, cited by Fr:

• وَلَمَّا رَأَيْتُ النَّسْرَ عَزَّ أَبْنُ دَائِبَةٍ •
• وَعَشَّشَ فِي وَطْرِهِ جَاشَتْ لَهُ نَفْسِي •

† [And when I saw that the vulture had overcome the raven, and nested in his nest, (lit., in his two nests,) my soul, or stomach, heaved thereat]: the poet likens hoariness to the vulture, because of its whiteness [or grayness]; and youthfulness to the black raven, because the hair of youth is black. (TA.) You say also, يَمِينُهُ الْغَزُ فِي يَمِينِهِ, † He practised [equivocation, or ambiguity, (see لَغْزَى,) or] concealment, [by a mental reservation, or otherwise,] towards the person sworn to, in his oath: the doing of which is forbidden. (A.)

لَغَزَ: }
لَغَزَ: } see لَغَزَ, throughout.
لَغَزَ: }

لَغَزَ (S, A, K) and لَغَزَ and لَغَزَ (K) and لَغَزَ (S, A, K) and لَغَزَ (TA) A winding, or tortuous, excavation or burrow: this is the primary signification: (IAar, in explanation of لَغَزَ:) the burrow of a jerboa, which he makes between the نَافَقَاءُ and قَاصِعَاءُ, burrowing strait downwards, and then turning crosswise to the right and left, so that his place becomes concealed: (S, K,* TA:) or the burrow of the [lizard called] ضَبٌّ, and of the jerboa, (A, K,) and of the rat or mouse: (K:) pl. [of the first four] أَلْغَازُ. (S, A.) — Hence, (K,) أَلْغَازٌ † Winding, or tortuous, roads, or ways, perplexing to him who pursues them. (A,* K.) You say, إِنَّمَا الْجَادَّةُ وَإِيَّاكَ وَالْأَلْغَازُ † [Keep thou to the main road, and avoid the winding, or tortuous, by-ways, which perplex him who pursues them]. (A, TA.) — Hence also, (S,) لَغَزَ (S, A, Sgh, Msh, K [omitted in the copies of the K consulted by the author of the TA, through inadvertence, as he observes, but mentioned in the CK,]) and لَغَزَ [which is now the most common form] and لَغَزَ and لَغَزَ (Sgh, K) and لَغَزَى (S, K,) with tesheed to the غ, and not a dim., because the ي of the dim. does not occupy a fourth place, but like لَغَزَى and لَغَزَى (S,) and لَغَزَى (Az, K,) like لَغَزَى (K,) [and app. † لَغَزَى also, with tesheed, (see what follows,)] and لَغَزَى (K,) † An enigma; a riddle; enigmatical, or obscure, language: (S, A, K:) or parabolical language: (Msh:) pl. (of the first four, K, TA) أَلْغَازُ. (S, A, Msh, K.) And in like manner, يَمِينُهُ لَغَزَى, accord. to Z, with tesheed to the غ, mentioned by Sb with خَلِيطَاءُ, or, accord. to Az, without tesheed, [لَغَزَى], which he regards as the dim. of the form with tesheed, like as

سَكَيْتُ is of سَكَيْتُ, † An oath in which is equivocation, or ambiguity, and concealment [by mental reservation or otherwise]. (TA.)

لَغَزُ: see لَغَزُ.

نَغَارٌ † *One who often, or habitually, speaks evil of others in their absence; (K, TA;) as though he did so in equivocal or ambiguous language. (TA.)*

لُغَزَاةٌ : see **لُغَزٌ**, in three places.

لُعْزَى and لُعْزَاءُ : see لُعْزُ ; the second in two places.

لُغْزُ : see الْغَوْزَةُ

لغت

1. لَغَطٌ, aor. -, (Ş, Mgh, Mşb, K,) inf. n. لَغَطٌ (Ş, Mşb, TA) and نَغَطٌ, (TA,) or the latter is a simple subst., (Mşb,) and لَغَاطٌ; (Ş, TA;) and لَغَطٌ; (K;) and لَغَطٌ, (Ş, Mgh, Mşb, K,) inf. n. لَغَاطٌ; (Ş, Mgh;) *He spoke clamorously, confusedly, and indistinctly*: (Mşb:) or, said of a number of men, (Ş, Mgh, K,) *they uttered a sound, noise, or cry; and a clamour, confused noise, or mixture of voices or cries*: (Ş, K:) or *they uttered indistinct, and unintelligible sounds or noises or cries*. (Mgh, K.) And لَغَطٌ, aor. -, inf. n. لَغَطٌ and لَغِيطٌ, is said of the pigeon, and of the [bird called] قَطَا, [meaning, *It uttered its cry, or cries*;] (K;) or of each of these you say, لَغَطٌ بِصَوْتِهِ, and لَغَطٌ. (TA.) [Hence,] لَغَطُهُ, [I came to him before the crying of the *kaṭā*,] meaning, *early in the morning*. (TA.) [See also لَغِطٌ.]

2 : see 1.

4: see 1, in two places. — الغط لَبَنُهُ (L, K,) inf. n. as above, (L,) *He threw heated stones into his milk, and so caused it to make the sound termed نَشِيشٌ* (L, K.)

لَعُطُ: see what next follows.

لَفَطٌ (Ṣ, Mgh, Mṣb, Ḳ) and لَفْطٌ (Ks, Ḳ) *Clamorous, confused, and indistinct, speech* : (Mṣb :) or *sound, noise, or cry* ; and *clamour, confused noise, or a mixture of voices or cries* : (Ṣ, Ḳ :) or *indistinct and unintelligible sounds or noises or cries* : (Mgh, Ḳ :) pl. اَللَّفَاطُ, (Ḳ,) of the latter as well as of the former. (TA.) You say, سَمِعْتُ لَفْظَ الْقَوْمِ [I heard the clamorous, and confused, and indistinct speech, &c., of the people, or company of men]. (TA.)

أَتَيْتُهُ قَبْلَ الْفَطَا [part. n. of 1]. You say, **لَاغِطُ** [I came to him before the crying *kaṭā*], meaning, *early in the morning* : pl. **لُغَطُ**. (TA.) [See also 1.]

Bk. I.

لغاً

1. لَفَأَ, aor. ʿ, inf. n. لَفَأٌ and لَفَأًا; and اِنْفَأَ; *He stripped off, or peeled off, (K,) meat from a bone. (AZ, S.)* — لَفَأَتِ الرِّيحُ السَّحَابَ عَنْ وَجْهِهِ *[The wind stripped off the clouds from the face of the sky]. (S.)* — لَفَأَ, inf. n. لَفْءٌ, *He peeled a bone (TA) or a stick. (S.)* — لَفَأَ *He beat (S, K) with a staff or stick. (S.)* — *He turned a person back, or away, from his purpose. (K.)* — لَفَأَ i.q. اِغْتَابَ; † *He traduced a person behind his back, or in his absence, but saying of him what was true. (K.)* Thought to be tropical, from the same verb signifying “he peeled.” (TA.) — لَفِيَ, aor. ʿ, *He, or it remained, or endured. (K.)* — لَفَأَهُ حَقُّهُ *He gave him the whole of what was due to him: (like تَكَاَهُ T:)* or لَفَأَهُ signifies *he gave him less than his due. (K.)* Accord. to Abou-Turab, the verb is used in these two contr. senses. (TA.)

4. **الْفَا** *He caused to remain, or endure.* (K.)

8 : see 1.

رَضِيتُ مِنَ الْوَفَاءِ (Iath:) *Deficiency: نَقَاً* [I was content with a deficiency instead of full payment]: from a trad. (TA.) — *Less than what is just, or right. (K.) — A little thing; a little. (K.) — Dust; earth. (K.) — Small bits of rubbish on the ground. (TA.)*

لَفِيَّةٌ *A piece of meat stripped off, or peeled off, from a bone: (TA:) a piece of meat in which is no bone: (S:) pl. لَفْيَةٌ [but this is rather a coll. gen. n., or it is doubtful] and لَفْيَاتٌ. (TA.)*

لفت

1. لَفَّتَهُ, aor. َ, (ك), inf. n. لَفْتُ, (س,) *He twisted, wrung, or turned, him, or it, (س, ك), in a way different from his, or its, [proper] direction: as when you grasp a man's throat, and twist or wring it. (TA.) — تَلَفِثْتُ* [The cow turns about the fresh herb with her tongue]. (س, from a trad.) [For الخَلَا, as in copies of the س, I have substituted الخَلَى. To this action is likened a hypocrite's reading of the Kur-án.] — لَفَّتَهُ *He twisted, or wrung, his neck, and broke it; as also حَفَّتَهُ and عَفَّتَهُ. (Az, in TA, art. حَفَت.) — لَفَّتَهُ الموتُ* Death took him away suddenly; as also فَلَّتَهُ. (T, TA, art. فَلَت) — لَفَّتَهُ, aor. َ, inf. n. لَفْتُ, *He turned him aside, to the right or left. (Msb.) — لَفَّتَهُ عَنِ الشَّيْءِ* aor. َ, inf. n. لَفْتُ, *He turned away, averted, or diverted, him from the thing. (TA.)* So in the Kur, x., 79. (Fr.) — مَا لَفَّتَكَ عَنْ فُلَانٍ *What hath turned thee away, or*

averted thee, or diverted thee, from such a one. (Fr.) — لَفَّتَهُ عَنْ رَأْيِهِ † He turned him from his opinion. (S, K.) — لَفَّتَ وَجْهَهُ عَنِّي He turned away, or averted, his face from me. (S.) — لَفَّتَ الْمَاشِيَةَ aor. ʔ, (inf. n. لَفْتُ, TA,) He beat the camels or sheep or goats, not caring which of them he struck. (K.) — لَفَّتَ الْكَلَامَ aor. ʔ, inf. n. لَفْتُ, † He sent forth, or uttered, words, without caring what might be the meaning. (TA.) — لَفَّتَ شَيْئًا [aor. ʔ,] inf. n. لَفْتُ, He stirred a thing about and over, like as flour is stirred about and over with clarified butter, &c. (TA.) [See لَفَيْتُهُ.] — لَفَّتَ اللَّحَاءَ عَنِ الشَّجَرِ He removed, or pulled off, the peel, or rind, from the trees: (K:) or, accord. to the A, لَفَّتَ الرِّيشَ عَنِ الْعُودِ from the twig, or branch. (TA.) — لَفَّتَ الرِّيشَ عَلَى السَّهْمِ He put the feathers upon the arrow not so that they were well-composed, or equal, or even, or uniform, (غير متلائم) [i.e., not so that they were what is termed لَوَامٍ,) but as they happened to be. (K.)

5 : see 8.

8. **تَلَفَّتْ** and **التفت** (S, K,) [*He looked aside, or about,*] the latter of which signifies more than the former, (S,) are from **لَفَّتَهُ عَنْ رَأْيِهِ**: **تَلَفَّتْ إِلَيْهِ** and **التفت إلى الشيء**, (K:) you say, *He turned his face towards the thing.* (TA.) — [Hence, **ما التفت إليه** *He regarded not him or it; he paid no regard, or attention, to him or it.* (The lexicons, &c., passim.)] — **التفت بوجهه** *He turned his face to the right and left.* (Msb.)

نِثْ The *half* of a thing; syn. **شَيْءٌ** : and its *side*; syn. **صِغَوٌ** : (**Ṣ, K**;) i. e., **جَانِبٌ**. (TA.)
لَا تَلْتَمِثْ لِفَتْ فُلَانٍ — Look not towards such a one. (**Ṣ**.) = A cow, or bull; syn. **بَقَرَةٌ**. (**K**.)
فُلَانَةٌ = A woman who is *stupid, foolish, or of little sense*. (**K**.) See also **أَلْفَتْ**. = The *vulva* of a lioness. (**K**.) = [A name now given in Egypt to the *Brassica napus* of Linn., a *edulis*; (Delile, Flor. Aeg., No. 597;) the *rape*;] i. q. **سَلْجَمٌ** [a name given in Egypt to the *Brassica napus* of Linn., *β oleifera*: (Delile, ubi supra, No. 598:)] (**Ṣ, K**;) Az. says, “I have not heard it from any person confided in for accuracy, and know not whether it be Arabic or not:” (TA:) Ibn-El-Kubbee asserts it to be a Nabathean word. (MF.)

لَفْتُ The *having one of his horns twisted upon,*
or over, the other. Said of a he-goat. (S.)

لَفْتَةً A man who beats (much TA) his camels
or sheep or goats, not caring which of them he
strikes. (K.)

الفَتْ : see لَفَاتُ

لَفُوتٌ A woman who looks aside much, or often, at things. (TA.) — A woman who, when she hears a man speak, looks aside towards him. (Abd-el-Melik Ibn-'Omar.) — A woman whose eye does not remain fixed towards one place, the object of whose care is that thou shouldst be heedless of her, and that she may make signs with her eyes, or the like, to another. (Th, K.) — A woman who has a husband, and who has a child by another husband, (S, K,) and who therefore turns her regard much towards her child, (S,) and is occupied by him so as to be diverted from her husband. (TA.) — A she-camel that is unquiet (ضَجُورٌ) on the occasion of her being milked, (K,) that looks aside at the milker, and bites him; wherefore he strikes her with his hand, and thereupon she yields her milk: this is the case when her young one has died: whence this epithet is proverbially applied to him who is disobedient. (TA.) — Difficult, or stubborn, of disposition. (K.) But in the S is said what is at variance with this. (TA.) See **لَفَاتٌ**, mentioned with **أَلْفَتْ**, — Accord. to some, A woman in whom is crookedness and contraction; expl. by **التى فيها التواء وانقباض**. (TA.) — A woman wont to calumniate, or slander. (A in art. **خَفَت**.)

لَفِيَّةٌ [A certain kind of gruel] made by straining water [or juice, or a decoction,] of the white colocynth, then putting it into a stone cooking-pot, and cooking it until it has become thoroughly done and thickened, and then sprinkling flour upon it: (AHn:) or thickened **عَصِيدَةٌ**: (IAth, K:) or thick **عَصِيدَةٌ** (S) of **هَبِيد**, i. e. **حَنْظَل**, [or colocynth]: (TA:) so called because it is stirred about and over **تُلَوَّى** **أَيُّ تُلَوَّى** **خَمِيسٌ**: (S:) [see **لَفَتْ شَيْئًا**:] or broth resembling **خَمِيسٌ**: (K:) i. q. **عَفِيَّةٌ**. (TA, art. **عَفَت**.) [See also **وَطِيئة**.]

أَلْفَتْ Strong-handed, who hoists, or wrings, him who strives, or grapples, with him. (TA.) — A he-goat having crooked horns. (TA.) — **لَفَاتٌ** A she-goat having crooked horns. (K.) — A he-goat having one of his horns twisted (S, K) upon, or over the other. (S.) — **لَفَاتٌ** A woman having distorted eyes; syn. **حَوْلَاتٌ**. (K.) — **أَلْفَتْ** (in the dial. of Keys, S) Stupid; foolish; of little sense; (S, K;) like **أَعَفَتْ** (S) [and **أَعَفَكَ**]: fem. **لَفَاتٌ**: [see also **لَفَتْ**:] so too **لَفَاتٌ** (K:) or this signifies stupid, foolish, or of little sense, and of difficult, or stubborn disposition: (S:) [see also **لَفُوتٌ**:] or, accord. to A'Obeid, as mentioned in a marginal note in a copy of the S, **لَفَاتٌ** and its syn. **هَفَاتٌ** are correctly written **لَفَاتٌ** and **هَفَاتٌ**, for in a case of pause they are pronounced **لَفَاتٌ** and **هَفَاتٌ**: see **هَفَاتٌ**. (TA.) — (In the dial. of Temeem, S,) Left-handed; who works with the left hand; (S, K;) as also **أَلْفَكَ**. (TA.)

الْمَتَلَفَّةُ The highest bone in the place where the head joins the neck. (L.)

لف

10. **اسْتَلَفْتُ مَا عِنْدَهُ** He elicited, and exhausted, (إِسْتَنْبَطَ وَأَسْتَفَصَى) what [information, &c.] he had, or possessed. (K.) — **اسْتَلَفْتُ الرِّعَى** He consumed the whole of the pasture, leaving nothing of it. (K, TA.) — **اسْتَلَفْتُ حَاجَتَهُ** He accomplished his want. (K.) — **اسْتَلَفْتُ الْخَبَرَ** He concealed the news. (K.)

أَلْفٌ Stupid; foolish; of little sense: (K:) like **أَلْفَتْ**. (TA.)

لفج

4. **أَلْفَجَ** and **أُلْفَجَ** He (a man) clave to the ground by reason of sorrow, grief, or solicitude, or of want. (L.) — **الْفَج**, inf. n. **الْفَاج**, He, or it, constrained, compelled, or necessitated, a person, to have recourse to one, or to others, not of his family; (K;) constrained him to beg of such. (L.) — **أَلْفَجَنِي إِلَى ذَلِكَ الْإِضْطِرَارُ** Necessity constrained me to have recourse to that. (AZ.) — **أَلْفَجَ**, [not **أُلْفَجَ**, as might be thought from the signification of the part. n. **مُلْفَجٌ**,] (inf. n. **الْفَاج**; S;) and **اسْتَلْفَجَ**; (L;) He became a bankrupt; syn. **أَفْلَسَ**: (S, K;) he was, or became, poor: (TA:) he became destitute, possessing nothing. (A'Obeid.)

10. **اسْتَلْفَجَ**: see 4. — Also, He was, or became, constrained to have recourse to a thing: or was in need. (TA.)

لَفَجٌ Abasement; abjectness. (IAar, K.)

لَفَجٌ The channel of a torrent. (L.)

مُلْفَجٌ (S, K) and **مُلْفَجٌ** (ISk) and **مُسْتَلْفَجٌ** (K) or **مُسْتَلْفَجٌ** (as in the L.) A man in a state of bankruptcy; a bankrupt; syn. **مُفْلِسٌ**: (S, K:) or the former, poor: (ISk:) or a bankrupt and in debt: (IAth:) or destitute; possessing nothing: (A'Obeid:) the first extr. [with respect to rule], (S, K,) like **أَحْضَنَ** from **مُحْضَنٌ**, and **مُسَهَّبٌ** from **أَسَهَبَ**. (S.) [See **مُسَهَّبٌ**.]

مُلْفَجٌ: see **مُلْفَجٌ**.

مُسْتَلْفَجٌ, (as in the K,) or **مُسْتَلْفَجٌ**, (as in the L [and this latter I think the correct mode of writing the word in all the senses here explained, for I do not find it noted as extr. with respect to rule like **مُلْفَجٌ**,] [part. n. of 10, q. v.: and] i. q. **مُلْفَجٌ**, q. v. (K.) — One whose heart forsakes him, or fails him, by reason of fear, or fright.

(K.) — Cleaving to the ground by reason of emaciation, (K,) or of sorrow, grief, or solicitude, or of want; as also **مُلْفَجٌ** [i. e. **مُلْفَجٌ** and **مُلْفَجٌ**: see 4]. (TA.)

مُسْتَلْفَجٌ: see **مُسْتَلْفَجٌ**.

لفح

1. **لَفَحَتُهُ النَّارُ**, (S, M, K,) aor. **لَفَحَ**, (M,) inf. n. **لَفَحٌ** and **لَفَحَانٌ**, (M, K,) The fire smote, or hurt, his face; as also **لَفَحَتْ وَجْهَهُ**: (M, O:) the fire burned him; (TA;) as also **لَفَحَهُ النَّارُ بِحَرِّهَا**; (S, K;) and in like manner the hot wind called **سُومٌ**: (S:) **لَفَحَتْ** and **لَفَحَتْ** are syn., except that the effect of **لَفَحَ** is greater than that of **لَفَحَ**: (Zj:) or **لَفَحَ** relates to a hot wind; and **لَفَحَ**, to a cold, or cool, wind: (As, S:) you also say **لَفَحَتُهُ لَفَحَتَهُ السُّومُ** meaning the **سُومُ** blew in his face. (L.) — Also **لَفَحَهُ**, aor. **لَفَحَ**, He smote, or struck, him, with a sword, (S, K,) lightly, or slightly: you say **لَفَحْتُهُ بِالسَّيْفِ لَفْحَةً** I struck him with the sword a light, or slight, blow. (S.)

أَصَابَهُ لَفْحٌ مِنْ حَرِّهِ وَسُومٌ A burning gust of hot night-wind, and of hot day-wind, smote him. (L.) — **أَصَابَهُ مِنَ الْحَرِّ لَفْحٌ وَمِنْ الْبَرْدِ نَفْحٌ** [A blast of heat smote him, and a blast of cold]. (A.) — You say also **لَوَافِحُ السُّومِ** [pl. of **لَفْحَةٌ**], and meaning Burning blasts of the **سُومِ**. (S, K in art. **سَفَع**.)

لَفْحَةٌ A light, or slight, blow with a sword. (S.)

لَفَاحٌ A certain well known plant, (K,) of the kind termed **يَقْطِيبِي**, (L,) which people smell, (S,) yellow, and of sweet odour, (A, L,) resembling the **بَاوَنْجَان** (S, A, K,) when it becomes yellow; (S, A;) [accord. to Golius, app. on the authority of Ibn-Beytár, the same which the Syrians and Egyptians call **شَمَامٌ**, q. v.]. — Also, The fruit, or produce, (تَمْرَةٌ) of the **يَبْرُوح** [or mandrake, which is called by this name (يبروح) in the present day]; (K;) thus correctly written, with the **ي** before the **ب** [not **يبروح**, as in the CK and some MS. copies]. (TA.) [It seems that the application of the term **لَفَاح** to both the mandrake and the **شَمَام** has led to confusion, and occasioned Linnæus to call the latter "cucumis dudaim." See also **يَبْرُوح**, and **مَغْدُ**.]

لَفَاحَةٌ: see **لَفَاحَةٌ**.

لفظ

1. **لَفَظَ بِهِ**, (S, M, Msh, K,) and **لَفَظَهُ**, (M, K,) aor. **لَفَظَ**, (S, M, Msh, K,) inf. n. **لَفَظٌ**, (T, S, M, Msh,) and **لَفَظَهُ**, and **لَفَظَ بِهِ**, aor. **لَفَظَ**; (Ibn-

Abbád, K.) but the former is that which is commonly known; (TA;) *He ejected it; cast it forth; [disgorged it;]* (T, S, M, Mṣb, K;) namely a thing that was in his mouth; (T;) his spittle, &c.; (Mṣb;) from (مِنْ) his mouth. (S, TA.) And لَفْظٌ alone, [elliptically,] *He ejected what had entered between his teeth, of food.* (TA.) You say also, لَفْظَتِ الْحَيَّةُ سَمَهَا † [The serpent ejected its poison.] (TA.) And لَفْظٌ غَضَبُهُ, lit. *He ejected his spittle that stuck and dried in his mouth; meaning † he died;* (T, TA;) as also لَفْظَ نَفْسَهُ, aor. =, inf. n. as above; (M, TA;) and لَفْظٌ alone. (M, K.) And جَاءَ لَفْظًا لَجَامُهُ, [as to the letter and the meaning like جَاءَ وَقَدْ دَلَّى لَجَامُهُ,] † *He came harassed, or distressed, by thirst and fatigue.* (Ibn-'Abbád, M, Z, K.) And لَفْظَتِ الرَّحْمُ مَاءَ الْفَحْلِ † *The womb ejected the seminal fluid of the stallion.* (TA.) And لَفْظَهُ الْبَحْرُ † *The sea cast it forth upon the shore;* (Mṣb, TA;) namely a fish; (TA;) or a beast. (Mṣb.) And لَفْظَ الْبَحْرِ بِمَا † *The sea cast forth what was within it to the shores.* (M.) And قَاءَتِ الْأَرْضُ † *The earth disclosed her vegetables, and revealed her hidden things.* (TA in this art. and in art. قِئًا.) And لَفْظَتِ الْأَرْضُ الْحَيَّ † *The earth cast forth the dead;* (T, Mṣb;) *did not receive, or admit, the dead.* (M.) And لَفْظَتِ الْبِلَادُ أَهْلَهَا † [The countries cast forth their inhabitants]. (TA.) — [Hence,] لَفْظٌ بِالشَّيْءِ (S, K,) and يَقُولُ (Mṣb,) and بالكلام (M,) and لَفْظَ الْقَوْلِ (TA,) aor. =, inf. n. لَفْظٌ (M,) *He uttered, spoke forth, or pronounced,* (S, M, Mṣb, K,) *the saying,* (S, K,) and *a saying,* (Mṣb,) and *the thing;* (M;) as also بِهِ لَفْظٌ (S, Mṣb, K.) It is said in the Kṣur, [l. 17,] مَا يَلْفِظُ مِنْ قَوْلٍ † [He doth not utter a saying]: where Kh. reads مَا يَلْفِظُ: both forms of the verb being used in this sense [as is implied in the K]. (TA.)

5: see 1, last signification.

لَفْظٌ, originally an inf. n., (S, Mṣb,) is used as a subst., (Mṣb,) signifying † *An expression; i. e. a word; [more precisely termed لَفْظَةٌ;] and also a collection of words, a phrase, or sentence; (IAḥ &c.) [each considered as such, without regard to its meaning; a word itself; and a phrase itself;] the latter also called مُرَكَّبٌ, a compound expression, an expression composed of two or more words: (Expos. of the Ajroomeeyeh, by the sheykh Khálid; &c.) and مَلْفُوظٌ signifies the same (TA:) pl. of the former أَلْفَاطٌ (S, Mṣb;) dim. أَلْفَاطٌ (Har.,*

p. ٥١٣) and of the latter مَلَفِظٌ. (TA.) [Hence, لَفْظًا وَمَعْنَى † *With respect to the word, or words, or wording, and the meaning: and with respect to the actual order of the words, and the order of the sense. And لَفْظًا وَرُتْبَةً † With respect to the actual order of the words, and the order of the proper relative places. And لَفْظًا وَتَقْدِيرًا † Literally and virtually. And لَا وَاحِدَ لَهُ مِنْ لَفْظِهِ † It has no singular formed of the same radical letter: i. e., it has no proper singular: said of a word such as قَوْمٌ and رَهْطٌ &c.] — See also لَفَاطٌ.*

لَفْظَةٌ: see لَفْظٌ.

لَفْظِيٌّ [Of, or relating to, a word, or collection of words, verbal:] opposed to مَعْنَوِيٌّ.

لَفْظَانٌ Loquacious; a great talker: but this is a vulgar word. (TA.)

لَفَاطٌ [app. a coll. gen. n., of which لَفَاطَةٌ, q. v., is the n. un., as seems to be indicated in the S, TA,] *What is cast, or thrown, away;* (M, TA;) as also لَفِظٌ: the latter on the authority of IB. (TA.)

لَفَاطٌ † Leguminous plants [put forth by the earth]. (Sgh, K.)

لَفِظٌ and مَلْفُوظٌ Ejected; cast forth. (M, K.) — † [Uttered, spoken forth, or pronounced.]

لَفَاطَةٌ *What is ejected, or cast forth, from the mouth:* (S, K;) such as particles of the tooth-stick, or stick with which the teeth are cleaned: (TA:) and *what is cast, or thrown, away, of food:* pl. لَفَاطَاتٌ (Har, p. ١٨٠:) see also لَفَاطٌ. — Also, † *A remain, remainder, or residue, of a thing,* (K, TA,) *little in quality.* (TA.)

لَافِظٌ [act. part. n. of 1: fem. with ة]. You say, فَلَانٌ لَافِظٌ † *Such a one is dying.* (TA.) — اللَّافِظَةُ The she-goat, (T, S, M, K,) or ewe; (M, K;) because she is called to be milked, while ruminating, and thereupon ejects her cud, and comes joyfully to be milked: (T, S, M, K;) or the bird that feeds her young one from her beak; because she puts forth what is in her inside and gives it for food: (S, K;) or the domestic cock; (S, K;) because he takes the grain with his beak, and does not eat it, but throws it to the hen: (K;) or † the mill; (T, S, M, K;) because it casts forth what it grinds, (T, TA,) of the flour: (TA:) or † the sea; (S, M, K;) as also لَافِظَةٌ, determinate [as a proper name]; (K;) because it casts forth (S, M) what is in it, (M,) [namely] ambergris and jewels:

(S:) in this last sense, and as applied to the cock, (Sgh,) the ة is to give intensiveness to the signification. (S, Sgh.) It has one or another of these significations in the saying, اَسْمَحْ مِنْ لَافِظَةِ [More liberal, or bountiful, than a she-goat, &c.,] (T, S, K,) and اَسْخَى مِنْ لَافِظَةِ (M, TA) and اَجُودُ مِنْ لَافِظَةِ [which mean the same]. (TA.) لَافِظَةٌ also signifies *Any bird that feeds his female,* (T,) or *that feeds his young bird,* (M, K,) *from his beak.* (T, M, K.) And اللَّافِظَةُ † *The earth; because it casts forth the dead.* (TA.) And † *The present world; because it casts forth those who are in it to the world to come.* (T, K, TA.)

لَفْظٌ: see لَفْظٌ.

لَفِيفٌ: see مَلْفُوظٌ.

لَفَعٌ

لَفَقٌ

لَفَمٌ

لَقٌ

See Supplement.]

لَقَبٌ

2. تَلَقَّبَ, inf. n. لَقَبُهُ بِكَذَا, *He called him, or named him, by such a by-name, or surname, or nickname; he surnamed him, or nicknamed him,* so. (S, K.) See لَقَبٌ. — لَقَبُ الْإِسْمِ بِالْفِعْلِ [i. e., بِأَلْفَاءٍ وَالْعَيْنِ وَاللَّامِ] *He called the noun by an appellation in which its radical letters were represented by ف, ع, and ل; this appellation being its measure; as when جَوْرَبٌ is called فَوْعَلٌ.* (TA.) [But this signification belongs to the conventional language of lexicology and grammar.]

5. تَلَقَّبَ بِكَذَا *He was by-named, surnamed, or nicknamed, so.* (S, K.) See لَقَبٌ.

3. لَاقَبَهُ, inf. n. مُلَاقَبَةٌ, *He called him by a by-name, surname, or nickname; the latter doing to him the like.* (TA.)

6. تَلَقَّوْا *They called one another by by-names, surnames, or nicknames.* (TA.)

لَقَبٌ A by-name; a surname; a nickname; syn. تَبَرُّ: (S, K:) a name of reproach; an opprobrious appellation: in this sense forbidden: (Mṣb:) it is said in the Kṣur, xlix., 11, لَا تَتَابَرَوْا *Call not one another by nicknames; i. e., let not one of you call another by a name which he dislikes:* (Jel:) also a by-name, or surname, which is not one of reproach: such are the surnames given to certain Imáms; الأَنْبَشَى and

الْأَعْرَجُ and the like; and such are not forbidden, because by them is not meant reproach, or disparagement, but they are meant as mere appellations given with the approval of the persons to whom they are applied. (Msb.) [A لَقَب is distinguished from a كُنْيَة, q. v.] Pl. أَلْقَابُ. (S, K.) — [لَقَبُ أَسِيرٍ The appellation given to a noun by substituting ف, ع, and ل for its radical letters. See 2.]

لَقِيتُ

1. لَقِيتُ, [aor. ٤,] inf. n. تَلَقَّى; and لَقِيتُ, inf. n. تَلَقَّيْتُ; He mixed [a thing]. (K.) [The former verb is as above accord. to the TK: but it seems to be implied in the K that it is لَقِيتُ, aor. ٤, as well in the above sense as in that here following.] — لَقِيتُ, aor. ٤, inf. n. تَلَقَّيْتُ, He took [a thing] quickly, and altogether. (K.) But this is not of established authority. (TA.)

2: see 1.

لَقَحَ

1. لَقَحَتْ, (S, Msb, K,) aor. ٤, (Msb, K,) inf. n. لَقْحٌ (S, Msb, K) and لَقَحَ (K) and لَقَّحَ; (S, K;) and لَقَحَتْ بِأَوْدٍ, in the pass. form; (Msb;) She (a camel) conceived, or became pregnant; (Msb, TA;) received [into her womb] the seed of the stallion. (K.) — لَقَحَتْ (inf. n. لَقْحٌ, syn. حَبَلٌ, K, TA: in the CK جَبَلٌ) † She (a woman) conceived, or became pregnant. (Sh, T, L.) — أَمْرَأَةٌ سَرِيعَةُ اللَّقْحِ A woman quick in conceiving, or becoming pregnant. The like is said with respect to any female. Perhaps the word thus used has this signification properly, or perhaps tropically. (TA.) — أَسْرَتْ لَقْحًا, and لَقَّحًا, She (a camel) concealed her having conceived, or become pregnant: i. e., she did not show signs of her having conceived by raising her tail and elevating her nose. (L.) — لَقَحَتْ الشَّجَرُ, or لَقَّحَتْ, (as in different copies of the S,) † [The palm-trees became fecundated by the process termed إِنْقَاحٌ: see 4]: and of a single palm-tree (نَخْلَةٌ) you say لَقَحَتْ, or لَقَّحَتْ, without teshdeed; (so, again, in different copies of the S;) and تَلَقَّحَتْ. (S, art. أهر) — لَقَّحَ الْعِجَافُ, inf. n. لَقْحٌ, † The lands in which was no good became fecundated. (L.) [See also أعجف عن.]

2: see 4.

4. إِنْقَاحُ, (S, Msb,) inf. n. إِنْقَاحٌ; (Msb;) and لَقَّحَهَا, (A,) [inf. n. تَلَقَّيْحٌ] The stallion-camel made the she-camel to conceive, or

become pregnant; impregnated her; got her with young. (Msb.) — إِنْقَاحُ النَّخْلَةِ, inf. n. إِنْقَاحٌ, [and quasi-inf. n. تَلَقَّيْحٌ, q. v.; et vide infra;] and لَقَّحَهَا, inf. n. تَلَقَّيْحٌ; (S, Msb, A, K;) and لَقَّحَهَا, inf. n. تَلَقَّيْحٌ; (K;) † He fecundated the palm-tree by means of the لَقَّاح, or spadix of the male tree, which is bruised, or brayed, and sprinkled [upon the spadix of the female]: (A:) or, by inserting a stalk of a raceme of the male tree into the spathe [of the female, after shaking off the pollen of the former upon the spadix of the female; for such is the general practice]: this is done in the following manner: you leave the spathe of the [female] palm-tree two or three nights after its bursting open: then you take a stalk of a raceme of the male tree, which is best if old, of the preceding year, and insert it into the spadix [of the female, after shaking off the pollen, as above mentioned]; and this you do according to a certain measure: it should not be done but by a man acquainted with the manner of proceeding in this case; for if he be ignorant, and do too much, he turns the spathe, and mars it; and if he do too little, many of the dates produced will be without stones; and if he do it not at all to the palm-tree, he will derive no advantage from the spadix thereof that year: (L:) † لَقَّحٌ is the name of that which is taken from the male palm-tree (الْفَحَّالُ: so in the L: in the K, الفَحْلُ:) to be inserted in the other, [namely the spathe of the female]. (L, K.) [See also لَقَّاحٌ. In the CK, for إِسْرَمًا أَخَذَ الْخ, we find إِسْرَمًا أَخَذَ الْخ, giving a different and false meaning.] — أَتَلَقَّيْحُ, or جَاءَنَا زَمَنُ التَّلَاقِ, The time of the fecundating of the palm-trees has come to us. (L.) — أَتَلَقَّحَتِ الرِّيحُ السَّحَابَ (S) † The wind impregnated, or fecundated, the cloud, or clouds; (L;) and in like manner, تَلَقَّحَتِ الرِّيحُ الشَّجَرَ, [The winds fecundated the trees] (K) [and the like]. (TA.) — الْقَحُّ بَيْنَهُمْ شَرًّا † He engendered, or caused, evil, or mischief, between them. (A.) — جَرَّبَ الْأُمُورَ فَلَقَّحَتْ عَقْلَهُ † [He became experienced in affairs, and they fecundated his intellect]. (A.) — النَّظَرُ فِي عَوَاقِبِ الْأُمُورِ † [Consideration of the results, or issues, of things is (a means of) fecundation of the intellects]. (A.) — لَا تُلْقِ سِلْعَتَكَ بِالْإِيمَانِ † [Make not thy merchandise productive of a high price by means of oaths]. (A.)

5. تَلَقَّحَتْ She (a camel) pretended that she had conceived, or become pregnant, (by raising her tail, in order that the stallion might not approach her, TA,) when this was not really the case. (Fr, S, K.) — See 1.

10. اسْتَلَقَّحَتِ النَّخْلَةَ † The palm-tree attained to the proper period for its being fecundated by

the process termed إِنْقَاحٌ: [see 4: or required to be so fecundated]. (K.)

لَقَّحَ النَّخْلَةَ, inf. n. of 1 q. v. — see تَلَقَّحَتْ, and see لَقَّاحٌ.

لَقَّحَتْ: see لَقَّحَتْ and لَقَّحَتْ.

لَقَّحَتْ (K) and لَقَّحَتْ (TA) † A woman suckling; or a woman who suckles. (K.) — See لَقَّحَتْ.

لَقَّاحٌ † The thing [namely flowers or pollen] with which a female palm-tree is fecundated, (S, L, K,) taken from a male palm-tree; (L;) the spadix of a male palm-tree, (A, K,) with which a female palm-tree is fecundated, it being bruised, or brayed, and sprinkled [upon the spadix of the female]. (A.) [See also لَقَّحَ, voce لَقَّحَ, and لَقَّاحٌ.] — لَقَّاحٌ أَيْ لَقَّاحٌ A tribe that does not submit to kings, (S, K,) and that has not been governed by a king: (L:) or, that has not suffered captivity in the time of paganism. (S, K.) — See 1.

لَقَّاحٌ The semen genitale (L, K) of a stallion camel, and horse, and † of a man. (L.) I'Ab, being asked respecting a man who had two wives, one of whom suckled a boy, and the other a girl, [not his own children,] whether the boy might marry the girl, answered "No; because the لَقَّاح [i. e., لَقَّاح or لَقَّاح, as shown below,] is one:" meaning, says Lth, that the semen genitale which impregnated them both, and which was the source of the milk of both, was one, and that the two sucklings had thus become as though they were the children of the two women's husband: but, says Az, لَقَّاح may here be a quasi-inf. n., syn. with إِنْقَاحٌ; like عَطَاءٌ and إِنْقَاحٌ &c.: (L:) [and the like is said in the Msb.] — لَقَّاحٌ and لَقَّاحٌ, with fet-h and kesr, are subst. from لَقَّحَ, [q. v.] syn. with إِنْقَاحٌ, signifying impregnation, or the getting with young; and so in the answer of I'Ab above mentioned. (Msb.)

لَقَّاحٌ A camel (S, K) itself: (S:) pl. لَقَّاحٌ. (S, K.) — See لَقَّحَ and لَقَّحَتْ. (S, Msb, K) and لَقَّحَتْ, (Msb, K,) applied to a she-camel, i. q. حَلُوبٌ [meaning Milch, and a milch camel]: (S, Msb, K:) but Az says, that the former only is used as an epithet; you say هَذِهِ لَقَّحَةٌ فَلَانٍ, and not لَقَّحَةٌ فَلَانٍ, but نَاقَةٌ لَقَّحَةٌ, and not نَاقَةٌ لَقَّحَةٌ (TA:) or لَقَّحٌ is [an epithet] applied to a she-camel during the first two or three months after her having brought forth; and after this she is termed لَبُونٌ: (AA, S, K:) and accord. to some, لَقَّحَةٌ signifies a milch camel abounding with

milch : or a *she-camel* from the time when the hump of her young one becomes fat, until the expiration of seven months, when she weans her young one, and this she does at the [auroral] rising of Canopus : (TA :) [which rising, in central Arabia, about the commencement of the era of the Flight was between the 30th of July and the 12th of August:] also لَبْحَةٌ and لَبْحَةٌ a *she-camel* that has lately brought forth : (L :) pl. of لَبْحٌ, لَبْحٌ (S, Mṣb, K) and لَبْحٌ; (Ish;) and pl. of لَبْحَةٌ (and of لَبْحَةٌ, K, TA), لَبْحٌ (S, Mṣb, K) and لَبْحٌ. (Ish, Th, Mṣb.) — The Arabs also said لَبْحَانِ أَسْوَدَانِ [Two black herds of milch camels], like as they said لَبْحَانِ وَاحِدَةً in like manner as they said قَطِيعٌ وَاحِدٌ and قَطِيعٌ وَاحِدٌ. (S.) — أَدْرُوا لَبْحَةَ الْمُسْلِمِينَ † *Milk ye the milch camel of the Muslims*: occurring in a trad., alluding to the tribute (خَرَاجٌ and فِئَةٌ) whence were derived the stipends and fixed appointments of the persons addressed, and to the collecting it with equity. (TA.)

لَقَّاحُ *A fecundator of palm-trees.* (Az, TA in art. (جنی).)

(K) and لَقِيع (IAqr, S, K) and مَقْفُوحَة (Msb) A she-camel *having just conceived, or become pregnant*; (IAqr, K;) as also قَارِح: afterwards, when her pregnancy has become manifestly apparent, she is termed خَلْفَة (IAqr:) pl. of the former لَوَائِح (K) and نَقَح (TA;) and of the second, نَقَح. (L, K, TA: in the CK نَقَح.) — رِيَّاح لَوَائِح (S, K, &c.,) † *Pregnant winds*; so called because they bear the water and the clouds, and turn the latter over and about, and then cause them to send down rain; (TA;) or because they become pregnant, and then impregnate the clouds: (IJ:) the sing. is رِيَّاح لَاقِح, the contr. of which is termed رِيَّاح عَقِيم [or “a barren wind”]: (ISd:) or رِيَّاح signifies ذَاتُ لَقَاح [possessing that which impregnates]; like as دُرَّاهِمُ وَارِن signifies دُرَّاهِمُ وَارِن; (AHeyth:) or رِيَّاح لَوَائِح signifies *impregnating, or fecundating, winds*; (S, K;) as also مَلَائِحَة [pl. of مَلَّاحَة]: (K:) or it is not allowable to say مَلَائِح; (S;) but this is the regular form of the word; because the wind impregnates the clouds; (IJ;) and thus لَوَائِح is extr.: or, as some say, the proper original word is مَلَّاحَة; but the winds do not impregnate unless they are themselves pregnant; as though they were pregnant with good, and, when they raised the clouds, transmitted to them that good. (S.) — حَرْبٌ لَاقِح (K) † *War pregnant [with great events.]* (TA.)

مَلَقِحٌ *A stallion camel*: pl. مَلَاقِحُ. (S, K.)
 — See لَاقِحٌ. — † *A man to whom offspring is born.* Occurring in a trad. (TA.)

مُنْقَحَةٌ *A female camel that has her young one in her belly* : pl. **مَلَايِحُ** (S, K:) a pass. part. n. from **أَلَقَمَ**. (Mṣb.)

مَلْفُوحَةٌ (IAar, S, K, &c.) and مَلْفُوحٌ, (IAar,) which latter is also used in a pl. sense, (Aṣṣ,) *What is in the belly of a she-camel*: (A'Obeyd T, S, K, &c. :) or *what is in the back of the stallion camel*; [meaning his progeny in the elemental state;] (Abou-Sa'eed, K;) but the former, says Az, is the correct signification: (L:) مَلْفُوحَةٌ is for مَلْفُوحٌ بِهِ, converted into a subst., (Mṣb,) from لَقِحتْ, like مَحْمُومٌ from حَمَرٌ, and مَجْنُونٌ from جَنَّ: (S:) pl. مَلْفَاقِيحُ. (A'Obeyd, S, K, &c.) The Muslims are forbidden to sell مَلْفَاقِيحُ and مَضَامِينُ. (L.) [See the latter of these words.] — الْمَلْفَاقِيحُ is also used (sometimes, TA) to signify *The mothers*: and its sing. is مَلْفُوحَةٌ. (K.) — See لَفِيعٌ.

القِس

1. لَقَسْتُ نَفْسَهُ, (S, A, K,) aor. لَ, (S, K,) inf. n. لَقْسٌ, (S, TA,) *His soul [or stomach] heaved; or became agitated by a tendency to vomit; or became heavy; syn. غَثَّتْ, [q. v.,] (S, A, K,) and حَبِثَتْ; (S, K;) مِنَ الشَّيْءِ in consequence of the thing. (S, K.)* Moḥammad desired his followers to use this expression instead of حَبِثْتُ نَفْسَهُ, which he disliked. (K, TA).— With إِلَى الشَّيْءِ following it, *His soul strove with him to incline him to the thing, (K,) and became greedy for it. (TA.)* [But Az seems to disapprove of this explanation.]

لَقَسَةٌ, as an epithet applied to **نَفْسٌ**, is the part. n. of **لَقِيسٌ** in the [first and] second of the senses explained above. (TA.)

لقط

1. لَقَطَهُ, (S, Mgh,* Mṣb, K,) aor. لَظَّ, inf. n. لَقْطٌ, (Mṣb, TA,) *He picked it up, took it up, raised it, (Mgh,) or took it, (S, K,) from the ground, (S, Mgh, K,) without trouble or fatigue;* as also لَقَطَهُ: (S:) or both signify *he took it from a place where it was not thought to be;* this being the primary signification: and hence, *he took it. (Mṣb.)* It is said of a man: and you say also, لَقَطَ الطَّائِرُ الْحَبَّ [The bird picked up from the ground the grains]. (Mṣb.) The Arabs say to a calumniator, إِنَّ عِنْدَكَ دِيكَأً يَلْتَقِطُ [Verily thou hast a cock that picks up pebbles]. (TA.) And it is said in a proverb, أَصِيدُ الْقَنْفَذَ أَمْ لَقَطَهُ [Is it by the hunting of]

the hedgehog or the picking up thereof from the ground?] applied to a poor man who becomes rich suddenly. (TA.) [In Freytag's Arab. Prov. (i. 726,) أَصَيْدُ الْقَنْظَرِ أَمْ لِقَطَةٌ: and there asserted to be said of him who finds a thing which he had not sought: or, accord. to Sharaf-ed-Deen, of a thing of the nature of which we may be uncertain.] You say also, لَقَطْتُ الْعِلْمَ, *I picked up science, or knowledge, from books;* [I acquired science, or knowledge, from this and that book. (Msb.) And لَقَطْتُ أَصَابِعَهُ + *I took off his fingers, by cutting, without [the main part of] the hand. (Msb.)*

3. مَلَاظَةً. A horse's *lifting the legs all together in the pace* called تَقْرِيب (AO, K, °) or, in the pace called خَبَب, of a horse, it is *similar to* مُنَاقَلَةً. (JK.) = Also, (K,) and لِقَاطٌ, (TA,) The being over against, or facing. (K, TA.) You say, دَارُهُ بِلِقَاطِ دَارِي *His house is over against, or faces, my house.* (Lh, K.) And لَقِيتُهُ لِقَاطًا *I met him face to face.* (IAgr.)

5. **تَلَقَطَ** **فُلَانٌ** **التَّمْرَ**, or **التَّمَرَ**, (S, accord. to different copies, and K,*.) *Such a one, [picked up, or] took up from the ground, from this and that place, the dates, or the fruits.* (S, K.*)

8. التَّطَلُّعُ: see 1, in two places. — Also, *He collected it.* (Msb.) — And † *He stumbled upon it, or lighted on it,* (K, TA,) *unexpectedly,* (TA,) *without seeking;* (K, TA;) such a thing, for instance, as a well, and herbage. (TA.) You say also, *وَرَدْتُ الشَّيْءَ أَتِنَاتًا* † *I came upon the thing unexpectedly, or unawares;* (S, TA:) and *لَقِيتُهُ أَتِنَاتًا* † *I met him unexpectedly:* (TA:) *التَّطَلُّعُ* in this sense being one of those inf. ns. which are used as denotatives of state. (Sb, TA.)

لُقْتُ *What is picked up, or taken from the ground, (Ṣ, Mṣb, K,) of a thing; (Ṣ, Mṣb;) as also لُقْتُة and لُقْتُة and لُقَاتة: (K:) or لُ this last signifies what one picks up, of lost property; as also لُقَات, with the ة elided; and لُقْتُة like رُبَّة: (Mṣb:) or لُقَاتة signifies also what falls, or drops, of a thing that is worthless, (K, TA,) or paltry, and is taken by any one who chooses to take it: (TA:) and the same, what is picked up from the stumps of the branches of palm-trees, [app. meaning dates picked up thence,] after the cutting off of the dates: (TA:) I Ath says, that لُقْتُة, with ḍamm to the ل and fet-ḥ to the ق, is often mentioned in trads., and signifies property which is found: (TA:) Az says, that لُقْتُة, with fet-ḥ to the ق, signifies a thing which one finds dropped, or thrown down, and takes; (Mgh, Mṣb;) and that all the lexicologists and skilful grammarians say so; (Mṣb;) and in like*

manner, A'Obeyd, on the authority of Aṣ and of El-Aḥmar; (TA;) only Lth, of all whom he has heard, saying that it is **نُقْطَة**, with sukoon; (Mgh, Mṣb;) and Fr: (TA:) IF and El-Farábee and others mention only **نُقْطَة**; and some reckon the pronunciation with sukoon as an error of the vulgar; and the reason is this; that the original word is **نُقَاطَة**, which, in consequence of its being in frequent use, as applied to what is picked up in plundering, is contracted, sometimes, by the elision of the **ة**, into **نُقَاط**, and sometimes, by the elision of the **ا**, into **نُقْطَة**; and if they made the **ق** quiescent, there would be two alterations in the word, and such double alteration does not exist in chaste language: (Mṣb:) IB, however, says that **نُقْطَة** is correct; and he approves it; because **نُقْطَة** has the sense of a pass. part. n., as in the instance of **ضُحْكَة**; and **نُقْطَة** has the sense of an act. part. n., as in the instance of **ضُحْكَة**; and that it occurs in poetry: and I Ath observes, that some say thus; but that **نُقْطَة** is more common and more correct. (TA.) Anything that is scattered, of ears of corn, or of fruit; n. un. with **ة**: (TA:) what is picked up, or taken from the ground, (S, Mṣb, K,) by men, (S,) of ears of corn; (S, Mṣb, K;) as also **نُقَاط**, with damm: (S:) and **نُقَاط**, like **سَحَاب**, the ears of corn which the reaping-hooks miss, (AḤn, K,) and which men pick up. (AḤn.) What is picked up from a mine: (Mṣb:) pieces of gold found in a mine; (K;) or such are termed **نُقْط مَعْدِن**: (S:) or **نُقْط** signifies pieces of gold, or of silver, like what are termed **شُدُر**, and larger, in mines; which are the best thereof: and one says **دَهَبٌ نُقْط**: (Lth:) and **مُنْتَقِط**, also, signifies gold found in a mine. (TA.) You say also, **فِي هَذَا الْمَكَانِ نُقْطٌ مِنَ الْمَرْتَعِ**, In this place is some small quantity of pasturage. (S.) And **فِي الْأَرْضِ نُقْطٌ لِلْمَالِ**, In the land is pasturage not much in quantity for the beasts. (TA.) The pl. is **أَنْقَاط**. (TA.)

نُقْطَة: see **نُقْط**, throughout the first sentence. — Accord. to Lth, it [also] signifies A man who repeatedly and perseveringly seeks after things to be picked up, and picks them up: (TA:) and some say, that **نُقْطَة** signifies one who picks up: but the more common and correct signification of this latter is "property which is found," as before stated. (IAth.)

نُقْطَة: see **نُقْط**, throughout the first sentence: — and see **نُقْطَة**.

نُقَاط: see **نُقْط**, in the latter part of the paragraph.

نُقَاط: see **نُقْط**, in three places.

نُقَاط: see 3. — [The act of picking up the

ears of corn which the reaping-hooks miss;] the act denoted in the explanation of **نُقَاط**. (JK, K, TA.) You say, **هُوَ يَتَعَيَّشُ بِالنَّقَاطِ عَنِ النَّقَاطِ**, [He constrains himself to obtain the means of life, or he obtains what is barely sufficient for his sustenance, by picking up, or gleanings, from the ears of corn which the reaping-hooks have missed]. (TK: but there given without any syll. signs.) [If the reading intended be **النَّقَاطِ**, the meaning of **نُقَاط** is The act of missing ears of corn with the reaping-hook; as is implied in the K, where **نُقَاط** is imperfectly explained: but this I think improbable.] **نُقَاط** and **نُقَاط** are [respectively] like **حَصَادٌ** [as signifying what is "reaped"] and **حَصَادٌ** [as signifying the act of "reaping"]. (TA.)

نُقِيط i.q. **مَنْقُوط**; (Mṣb, K;) i.e. A thing that is picked up, taken up, raised, (Mgh,) or taken, (Mṣb, K,) from the ground, (Mgh, K,) or from a place where it was not thought to be. (Mṣb.) — And, generally, (Mgh,) A foundling; or child that is cast out, (Az, S, Mgh, Mṣb, K,) and found by a man, (Az, TA,) or picked up; (S;) or because it is cast out with the object of its being picked up: (Mgh:) not what Lth asserts it to be; i.e. a child that is cast out in the roads, and there found, whose father and mother are unknown: of the measure **فَعِيل** in the sense of the measure **مَفْعُول**: (Az, TA:) and **مَنْقُوط** signifies the same: (K:) [pl. of the former, **نُقَاط**.] — Also, A well upon which one lights unexpectedly, or unawares, (Lth, K,) without seeking it. (Lth.)

نُقَاطَة: see **نُقْط**, first sentence, in four places.

نُقِيطَة applied to a man, and to a woman, † Low, ignoble, base, vile, or mean; (K, TA;) as also **نُقِيطَة** applied to a man; (TA;) and so **نُقِيط مَاقِط**, used together. (L in art. سقط.) It occurs in this sense preceded by **سَقِيطَة**; but you say **سَقِيط** when alone. (TA.)

نُقَاط: } see **نُقِيط**.
نُقَاطَة: }

نُقَاط and in an intensive sense **نُقَاط** and [in a doubly intensive sense] **نُقَاطَة** A man [who picks up things from the ground; and the second, who does so much, or often; and the third, who does so very much, or very often: or] who takes things from places where they were not thought to be: (Mṣb:) and all signify a man who picks up the ears of corn [that fall] when the crop is reaped, and [the fruit that falls] when the ripe dates are cut from the raceme: (TA:) and the first and second, a bird that picks up grains. (Mṣb.) — **يَكُنْ سَاقِطَةً لِقِطَةٍ** For every saying that falls from one, there is a person who will

take it up: (Mṣb in art. سقط:) or for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it: (S, K:) a proverb, (TA,) relating to the guarding of the tongue: (K:) the **ة** in **لِقِطَة** is to give intensiveness to the meaning, (Mṣb in art. سقط,) or for the purpose of assimilation: (Mṣb in that art., and in the present one:) if you say **يَكُنْ ضَائِعٌ**, or the like, you say **لِقِط**. (Mṣb in the present art.) — **لِقِطَة** **قَانِصَة** [meaning stomach, &c.,] of a bird, (S, K,) in which pebbles become collected: (S:) or the omasum (**قَبَة**) of a sheep or goat [and the corresponding ventricle of a camel, as is shown in the TA in art. حصل; also called **لِقَاطَة الْحَصَى** (see **قُرْبَحَاء**);] because it conveys therein whatever it eats of earth and pebbles; (A, TA;) as also **الِلِقِطَة** [alone]. (TA.) — **لِقِط** also signifies † Any freedman, or emancipated slave: (K:) or the slave of a freedman: (S in art. مقط, and TA in art. سقط:) the slave of the **لِقِط** is called **مَاقِط**; and the slave of the **مَاقِط** is called **سَاقِط**: and hence the saying, **هُوَ سَاقِطٌ بَنٌ مَاقِطٌ بَنٌ لِقِط**. (K, TA [but in the CK, for **هُوَ** we find **بَنُو**, with the necessary difference in what follows it.]) See art. سقط. — See also **نُقِيطَة**: and see **أَنْقَاط**, which may be a pl. of **لِقِط**; as in **نُقَاط**, which is explained with **أَنْقَاط**.

نُقِيطَة: see **لِقِط**, in two places: — and see also **نُقِيطَة**.

أَنْقَاط pl. of **نُقْط**, q.v. — † A small number of men, separated, or scattered, or dispersed. (S.) — [Also, perhaps as pl. of **لِقِط**, like as **أَصْحَاب** is pl. of **صَاحِب**.] † The refuse, or lowest, or basest, or meanest sort, of mankind, or of people; (K, TA;) as also **نُقَاط** [which is doubtless a pl. of **لِقِط**, like as **سَاقِط** is of **سَاقِط**, and **مَاقِط** of **مَاقِط**]. (IAṣr, in TA, art. خسر.)

مَنْقُوط [A place where a thing is picked up:] a place where a thing is sought, or to be sought: a mine: (TA:) [pl. **مَنْقَاط**.] — **أَصْبَحَتْ مَرَاغِبًا** Our places of pasturage became dried up, and destitute of herbage, by reason of the drought. (Aṣ.)

مَنْقُوط A thing with which, (K,) or in which, (Jm,) one picks up, or takes up, from the ground; (Jm, K;) as also **مَنْقَاط**. (TA.)

مَنْقَاط: see **مَنْقُوط**. — The [instrument called] **مَنْقَاش** (K, TA,) with which hair is plucked up. (TA.)

مَنْقُوط: see **نُقِيط**, in two places. IAth explains **مَنْقُوط** as signifying property found. (TA.)

مَلَقَطُ: see **لَقَطُ**, last sentence but two. — Also, applied to a thing, i.q. **سَاقِطُ** † [Vile, mean, or paltry]. (TA.)

لَقَعَ
لَقَفَ
لَقِمَ
لَقِنَ
لَقَى
لَكَ

See Supplement.]

لَا

1. **لَا**, aor. ٢, (K,) inf. n. **لَاكَ**, (TA,) *He beat a person (K) with a whip.* (TA.) — **لَاَ بِهِ الْأَرْضُ** *He cast him upon the ground.* (AZ, S.) [See **زَكَأَ**, and **لَاَ**.] — **لَاَهُ** *He prostrated him.* (K.) — **لَاَهُ** *He gave him the whole of what was due to him:* (K:) like **لَقَاهُ**. (T.) — **لَاَهُ**, aor. ٢, *He stayed, dwelt, or abode, (K,) in a place: like كَبَى.* (TA.) *He kept, or remained fixed, in a place.* (K, * TA.)

5. **لَاَهُ** *He excused himself to him; he pleaded an excuse to him.* (K.) — **لَاَهُ عَنْهُ** *He was slow to do it; delayed to do it; (S, K, TA;) excused himself, or pleaded an excuse, for not doing it; refused to do it, or abstained from doing it.* (TA.)

لَبَّ

مَلَكَبَةٌ *A she-camel compact in flesh:* (K:) or abounding with fat, and compact in flesh. (AA, T.) — The conduct of a pimp: syn. **قِيَادَةٌ**. (L.)

لَكَثَ

1. **لَكَثَ**, [aor. ٢,] inf. n. **لَكَثٌ** (and **لَكَثٌ**, I Aqr), *He struck, or smote;* (K;) accord. to I Aqr, who does not particularize the hand, nor the foot: (TA:) or, *with his hand, or his foot, accord. to some:* (TA:) or, *with [perhaps a mistake for upon] the mouth.* (Kr.) [See also **لَكَدَ**.] — **لَكَثَهُ**, [aor. ٢,] *He overburdened him.* (K.) — **لَكَثَ**, aor. ٢, [inf. n. **لَكَثٌ**,] *He (a camel) was affected with the disorder called لَكَثٌ, or لَكَثٌ.* (K.) — **لَكَثَ بِهِ**, aor. ٢, *It (dirt [see لَكَثٌ]) adhered to it;* (K;) i.e., to the vessel. (TA.) [See also **لَكَدَ** and **لَكَعَ**.]

لَكَثٌ *The dirt of milk, which congeals upon the edge of the vessel, and is removed with the hand.* (TA.)

لَكَثٌ and **لَكَثٌ** (as also **لَكَثٌ**, TA,) *A disorder in the mouths of camels, resembling pustules.* (Lh, K.) — **لَكَثَةٌ** *A disorder that attacks sheep*

or goats in the sides of the mouth and in the lips, resembling an ulcer; happening on their first cropping plants when they are short, with small branches. (L.)

لَكَثَةٌ *A fat she-camel.* (K.)

لَكَثٌ *A shining stone in gypsum.* (Fr, K.) — See **لَكَثٌ**.

لَكَثٌ: see **لَكَثٌ**.

لَكَثٌ [pl. of **لَكَثٌ**?] *Preparers of gypsum:* (K:) not those who traffick therein. (TA.)

لَكَثٌ *A man (TA) very white:* (K:) from **لَكَثٌ** as signifying a shining stone in gypsum. (TA.)

لَكَدَ

1. **لَكَدَ عَلَيْهِ**, (Aq, S, L, K,) and **لَكَدَ بِهِ**, (L,) aor. ٢, (K,) inf. n. **لَكَدٌ**; (Aq, S, L;) and **لَكَدَ بِهِ**; (A;) *It (dirt) clave, or stuck, to him, or it.* (Aq, S, A, L, K.) — **لَكَدَ بَغِيهِ** *It (a glutinous thing that had been eaten of) left part of its substance, or its colour, sticking to his (the eater's) mouth.* (L.) — **لَكَدَ** *It (his hair) became compacted together, or matted, (L,) by reason of dirt.* (A.) — **لَكَدَ بِهِ**, and **لَكَدَ بِهِ**, *He kept to, or clave to, and did not quit, him, or it.* (L.) See also 3.

3. **لَكَدَهُ** *He kept, clave, or clung, to him.* (L.)

5. **لَكَدَ** *It (a thing) clave together, one part to another.* (S, L, K.) — *He became thick (and compact, TA,) in his flesh.* (K.) — See 1. — **لَكَدَهُ** *He embraced him; put his arms round his neck.* (Aq, L, K.)

8: see 1.

لَكَدٌ *A thing resembling a مَدَقٌ [or pestle], with which one bruises, brays, or pounds.* (S, L, K.)

لَكَزَ

1. **لَكَزَهُ**, aor. ٢, (Mgh, Mṣb,) inf. n. **لَكَزٌ**, (S, Mgh, Mṣb, K,) *He struck him upon the breast (AO, S, A, Mgh, Mṣb, K) with the fist:* (AO, S, Mgh, Mṣb:) and *upon the حَنَكُ [or part beneath the chin]:* (A, K:) and *upon the neck:* (K:) or *upon any part of the body with the fist:* (AZ, S, Mṣb:) or *with the extremities of the fingers:* (TA, art. **لَقَزَ**;) *he pushed, or impelled, or repelled, him:* (TA, ibid. ;) *he thrust or pierced him [with a spear or the like]:* (TA, art. **لَكَزَ**;) **لَكَزَ** is also syn. with **وَكَزَ** [which has several significations, some of which are identical with some explained above]. (K.) You say also, **لَكَزَهُ بِجَمْعٍ كَقِهْ** *He struck him upon the breast, or the part called حَنَكُ, with his fist.* (A.)

3. **لَكَزَهُ**, inf. n. **مَلَاكَزَةٌ**, [He contended with him in striking upon the breast, or the part beneath the chin, &c., with the fists.] (A, TA.)

6. **تَلَكَزَا** [They two contended in striking each other upon the breast, or the part beneath the chin, &c., with their fists]. (A, TA.)

تَكَزَتْ *A blow upon the breast, (A, Mgh,) and upon the part beneath the chin, [&c.,] (A,) with the fist.* (Mgh.)

مَلَكَزَ † *A low, an abject, or a despicable, man, who is repelled (A, TA) from the doors.* (TA.)

لَكَعَ
لَكَمَ
لَكَنَ
لَكَى

See Supplement.]

لَلْبِ

لَوَلَبَ: see art. **لَبَ**.

مَلَوَلَبَ i.q. **مِرْوَدَ** (S, K) and the like. (S.) Of the measure **مَفْعُولٌ**: (S, K:) or, accord. to some, **فَعْعُولٌ**. (TA.)

[see Supplement.]

لَهَا

1. **لَهَا**, and **لَهَا عَلَيْهِ**, aor. ٢, *He smote his hand upon it, [or laid his hand upon it, or seized it,] openly or secretly.* (K.) — **لَهَا الشَّيْءَ** *He took the whole thing; took it entirely.* (K.) — **لَهَا**, (K,) inf. n. **لَهَا**, (TA,) *He glanced, or took a slight look at the thing; beheld it quickly: like لَمَحَهُ.* (K.)

4. **لَهَا عَلَيْهَا** *He (a thief, TA) took it away privily.* (K.) [See also **أَلْهَى**.] — **لَهَا عَلَى حَقِّي** *He denied me my right, or due.* (K.) — **لَهَا فِي الْمَكَانِ** (S) [in the K, **بِالْمَكَانِ**; but this appears, from what is said in the S and the TA, to be wrong;] *The beasts of carriage left the place bare of pasture.* (S, K.) — **لَهَا عَلَيْهِ**, (K,) or **بِهِ**, (S, L,) *He took, or got, possession of it; took it, got it, or held it, within his grasp, or in his possession: syn. اِسْتَمَلَ عَلَيْهِ.* (S, K:) or the latter signifies *he took it away; went away with it.* (K.) **لَهَا عَلَى الشَّيْءِ** *He got possession of the thing.* (L.) **ذَهَبَ ثَوْبِي فَمَا أَدْرَى مَنْ لَهَا بِهِ** [My garment is gone, and I know not who has taken, or got, possession of it; or who has taken it away]. (S.) The phrase without negation is also used. (ISK, S.) [See also 8.]

5. **لَهَا عَلَيْهِ**, (S, K,) and **لَهَا فِي الْأَرْضِ بِهِ**, (K,) *The earth enclosed him; was made even over him: and concealed him.* (S, K.) See 8.

8. **لَهَا فِي الْجَفْنَةِ**, and **لَهَا فِيهَا**, and **لَهَا فِيهَا**, *He took to himself the contents of the bowl.* (K, TA.) [See also **اَتَمَعَ** and **اَتَمَعَ** and **اَتَمَعَ**.] — **لَهَا لَوْنُهُ** *His colour altered, or became altered.* (S, TA.)

K.) اِتِّمًا is also mentioned as having the same signification. (TA.) [See also التمتع and التمي.]

مَمْلُوءَةٌ *A place in which a thing is taken* (يُؤْخَذُ, as in some copies of the **Ḳ**) or *found* (يُوجَدُ, as in other copies of the **Ḳ**). — *A sportsman's, or hunter's, or fowler's, or fisherman's net.* (**Ḳ**, T.A.)

سج

1. لَمَجَ, (aor. ٤, S, M,) inf. n. لَمَجٌ, (S, K,) *He ate: or he ate with the extremity of the mouth: (M:) or he ate with the extremities of his mouth: (S, K:) or he took fodder, or dry herbage, with the extremity of his mouth: (T:) AZ says, I know not لَمَجٌ except as the act of asses, and it is like اللَّئَسَ, [probably a mistake for اللَّئَسَ, or its syn. اللَّئَسَ,] or signifies more than this latter word. (AHn.) — لَمَجٌ, inf. n. لَمَجٌ, *Inivit feminam. (K.)**

2. لَمَّجَهُ, inf. n. تَلْمِيجٌ, *He fed him with something whereby to content, or divert, him [so as to allay the craving of his stomach] before the [morning-meal called] عَدَاة*: see نُجَّةٌ. (TA.) And see عَسَلَ: and عَجَّلْتُمْ: and لَمَّظَهُ. — *مَا لَمَّجُوا ضَيْفَهُمْ بِشَيْءٍ* *They did not feed their guest with anything whereby to allay the craving of his stomach before the morning-meal.* (S.)

5. تَلَمَّحَ *He ate something whereby to content, or satisfy, himself* [so as to allay the craving of his stomach] before the [morning-meal called] غَدَاة. (K.) [See تَلَمَّحَ: and see also لَمَّحَ.] — Accord. to AA, it is like تَلَمَّظَ; [*He searched repeatedly, with his tongue, after the remains of food in his mouth, and put forth his tongue and licked his lips with it;*] and one says, رَأَيْتُهُ يَتَلَمَّظُ بِالطَّعَامِ, i. e. يَتَلَمَّظُ [*I saw him searching repeatedly, with his tongue, after the remains of the food in his mouth, &c.*]; and As says the like. (S.)

and (S, شَىءٌ) سَمِجٌ تَمِجٌ, (K, كَمِجٌ) تَمِجٌ, and (S, كَمِجٌ) سَمِجٌ تَمِجٌ, in each of these expressions, the latter word is an imitative sequent: (AO, S, K:) [app. *Very ugly*: in the TA it is said, that these epithets are applied to a man, and signify ذَوَّاقٌ, app. meaning one *who tastes much*: and in the L it is said, that رَجُلٌ لَمِجٌ, after the manner of a relative noun, signifies ذَوَّاقٌ]. See تَمِجٌ.

لَمَسَ : see لَمَسَ.

لَمَاحٌ: see لَمَجَةٌ. — Also [An early portion of food, being] *That with which one contents, or diverts, himself [so as to allay the craving of his*

stomach] before the [morning-meal called] غَدَاة.
(K.) See سُلْفَةٌ.

لَمَاج The least (أَدْنَى) [kind, or quantity,] of food, or of what is eaten : (S, K:) and sometimes, of beverage. (TA.) — مَا تَلَمَّجْتُ عَنْدَهُ (L,) I ate not anything at his abode : (L:) and مَا ذُقْتُ (S, L,) I tasted not anything. (S, L.)

لَمَاجُ: see لَمُوجُ.

لَبِيجُ One who eats much; a great eater.
(K.) — Is qui multum coit: as also لَا مِجُ (K.)
— See also لَمِجُ.

لَمِيجْ : see لَامِيجْ

مَلَامِجُ : i. q. مَلَاغِمَ ; (i.e., S;) The parts
around the mouth. (S, K.)

رُمَحٌ مُلَمَّجٌ, *A smoothed spear.* (K.)

المصحح

1. لَمَحَ (S,) or لَمَحَ إِلَيْهِ, aor. ٤, (L, Mṣb, K,) inf. n. لَمَحٌ; (Mṣb;) and لَمَحَ, (L, K,) or لَمَحَ, (S, Mṣb,) and لَمَحَ; (S;) *He glanced, or took a light, or slight, look, at him or it*; (S;) like لَمَحَ; (Nh;) *snatched a sight of him or it unawares*: (L, Mṣb, K;) or, accord. to some, لَمَحَ signifies *he looked*; and لَمَحَ, *he made him to look*; but the former explanation is the more correct: or لَمَحَ is only said of one looking from a distance. (L.) — لَمَحْتُ بِالْبَصْرِ — *I directed (صَوَّبْتُ) my sight towards him.* (Mṣb.) — لَمَحَ الْبَصْرُ — *The sight extended to a thing.* (Mṣb.) — لَمَحَ, aor. ٤, inf. n. لَمَحٌ (S, K) and لَمَحَ and لَمَحَ, (K,) *It (lightning, and a star,) shone; gleamed; glistened; i. q. لَمَعَ.* (S, K.)

3. لَامَهُ, inf. n. مُلَامَةً, [*He glanced at him, or viewed him lightly, or slightly, or snatched sights of him unawares, reciprocally*]. (A.)

4. **المَحْه** *He made him to glance, or to take a light, or slight, look*; expl. by **جَعَلَهُ يَلْمَحُ** (K,) and **جَعَلَهُ مِمَّنْ يَلْمَحُ**. (TA.) — See 1. — **أَلْهَتِ الْمَرْءَةَ مِنْ وَجْهَهَا**, (inf. n. **إِلْهَاعٌ**, TA,) *The woman allowed herself [or her face] to be glanced at, or to be viewed lightly, or slightly*: so does a beautiful woman, displaying, and then concealing, her beauties. (T, K.)

8. **الْتُمِحَ بَصَرُهُ** *His sight was taken away. (K.)*
— See 1.

سَمِيحٌ لَيْمِحٌ †, and فَلَانٌ سَمِجٌ : see art. سَمِجٌ. [لَيْمِجٌ and سَمِجٌ in these cases seem to be

merely imitative sequents.] — لَا رَيْبَ لَكَ لَمَّا بَاصِرًا
 † *I will assuredly show thee a manifest, or an evident, thing, matter, or affair.* (S, A, K.) [See also art. **بَصَر**.]

نَمَحَةٌ, subst. from نَمَحَ, (S, L,) *A glance, or light or slight look.* (L.) — نَمَحَةٌ *A shining, gleaming, or glistening, of lightning.* (S.) — فِي فَلَانٍ نَمَحَةٌ مِنْ أَبِيهِ *In such a one is a likeness, or point of resemblance, to his father:* then they said مِنْ أَبِيهِ مَلَامِخٌ, (S,) signifying *likenessess, or points of resemblance;* forming an extr. pl., (S, K,) as though from another word than نَمَحَةٌ: (S:) they did not say مَلَمَحَةٌ. (TA.) — مَلَامِخٌ also signifies *What appear of the beauties and defects of the face* (K) *of a human being: or the parts thereof that are glanced at, or viewed lightly or quickly.* (TA.)

لَامِيح see : لَمُوخ

نَمِیح: see نَمِیح.

لَا مِصْحَ: see لَمَّاحٌ

شُفُورٌ ذَكِيَّةٌ. (IAqr, Sharp hawks; syn. T, K, [in the CK, ذَكِيَّةٌ].)

لَمَّاعٌ and **لَمَّوعٌ** † and **لَامِيعٌ** Lightning, and a star, shining; gleaming; glistening: (K:) [but the second and third are intensive epithets, signifying *shining much*; &c.] — **أَبْيَضٌ لَمَّاعٌ** † Intensely white. (A.) — **لَامِعٌ عَظِيمُهُ** A self-admiring man, who looks at his sides. (M, F.)

الْمَجِيّ A man (TA) who glances much, or frequently takes light, or slight looks. (K.)

نَمِحةٌ : see مَلَامِحُ

لمز

1. لَمَزَ, aor. - and -َ, inf. n. لَمَزٌ, *He made a sign to him with the eye, or the like*, (S, A, * Mṣb, K,) as the head, and the lip, with low speech. (TA.) This is the original signification. (S, Mṣb, TA.) — Hence, (S, Mṣb, TA,) *He blamed, upbraided, or reproached, him; he found fault with him*: (S, Mṣb, K:) or *he did so in his face*: (TA:) or *he met him with blaming, upbraiding, reproaching or finding fault*: (IKtt, TA:) or *he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, either behind his back or before his face, though it might be with truth*; syn. اِغْتَابَهُ. (TA.) The two forms of the aor. occur in readings of the words of the Kṛ., [ix. 58,] وَمِنْهُمْ مَنْ يَلْمِزُكَ and فِي الصَّدَقَاتِ يَلْمِزُكَ, (S, TA,) *And of them are those who blame thee with respect to the division of the alms*: (Bd, Jel:) and Ibn-Ketheer reads يَلَامِزُكَ. (Bd.) — لَمَزَهُ, (Ks, S,) aor. -َ, (S,)

inf. n. لَمَزَ, (S, A, K,) *He pushed him, or impelled him, or repelled him*: (Ks, T, S, A, K:) said by AM to be the primary signification: (TA:) and *he struck him, or beat him*. (S, A, K.)

3. رَأَيْتُهُ يَلَاغِزُهُ وَيَلَامِرُهُ [means *I saw him talking enigmatically with him, or to him, and making signs with him, or to him*: or, accord. to the TA, مُلَاغِزُهُ is syn. with مُلَاَمِرُهُ]. (A, in art. لَغَزَ.)

لَمَزَ One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually; (S, K;) as also لَمَزَ, (so in two copies of the S, and in a copy of the A,) or لَمَزَ, like سَحَابٌ: (K:) لَمَزَ is applied to a man and to a woman; for its ة is to denote intensiveness, and not the fem. gender: (TA:) هَمَزَ and لَمَزَ signify the same; (ISk, Zj, K;) i.e., one who speaks evil of others, or does so in their absence, though it may be with truth; (يُغْتَابُهُ; and this may mean [who detracts by making signs] with the side of the mouth, or with the eye, or with the head; TA;) and defames them; (ISk, Zj, TA;) or one who often goes about with calumny, a separator of companions and friends: (Abu-l-'Abbás, TA:) and لَمَزَ, like شَدَّادٌ, a frequent, or habitual, calumniator, or slanderer: (TA:) or هَمَزَ and لَمَزَ differ in signification; the latter signifying one who blames, upbraids, reproaches, or finds fault with, thee to thy face; and the former, one who does so in thine absence; (K;) and Lth says the like: (TA:) or the latter, one who speaks evil of others, though it may be with truth, (مُغْتَابٌ) behind the back; and the former, one who does so to the face: or the latter, one who speaks against the lineages of men; and the former, one who speaks against the characters of men: or the latter, [one who reproaches] with the tongue; and the former, with the eye: or the reverse: (K [but omitted in the CK], TA:) or the latter signifies one who excites discord, or animosity, between two persons. (TA.) See also هَمَزَ. And see the Ksh and Bq in civ. 1.

لَمَزَ: see لَمَزَ.

لَمَزَ [One who makes frequent signs with the eye, or the like: fem. with ة: see one ex. voce رَمَزَ]. — See also لَمَزَ, in two places.

لَمَزَ act. part. n. of 1. — لَمَزَ [its pl.] Persons who speak evil of others, though it may be with truth, (مُغْتَابُونَ) in their presence. (IAqr, TA.)

لَمَسَ

1. لَمَسَ, (S, M, A, Mgh, K,) aor. 2 (S, M, Mgh, K) and 3, (S, Mgh, K,) inf. n. لَمَسَ, (S, M, Mgh,) *He felt it; or touched it*; syn. مَسَ: (IAqr, Az, IDrd, El-Farábee, A, Mgh, TA:) or *he felt it, or touched it, (مَسَهُ) with his hand*:

Bk. I.

(S, Mgh, K:) or *he put his hand to it*: (Mgh:) or *he felt it with his hand for the purpose of testing it, that he might form a judgment of it*; syn. جَسَّهُ: (M, TA:) and لَمَسَهُ is syn. with مَسَ, (M, TA,) or مَاتَهُ: (A:) لَمَسَ and مَسَ both signify the perceiving by means of the exterior of the external skin: (Er-Rághib, TA:) or they are nearly alike: (TA:) [generally, like the English words *feeling* and *touching*, respectively:] or the former is, originally, [the feeling] with the hand for the purpose of knowing the feel (مَسَ) of a thing: (IDrd, Mgh:) or, with the hand, it is the seeking for [or feeling for] a thing here and there: (Lth, TA:) لَمَسَهُ is the same as مَاتَهُ (K, TA) with the hand; as also لَمَسَ: (TA:) or a distinction is to be made between them; for it is said that لَمَسَ is sometimes the feeling, or touching a thing with a thing; and is sometimes [for] the knowledge of a thing, though there be no touching (مَسَ) of substance upon substance; whereas مَلَامَسَةٌ is mostly mutual feeling or touching, &c., being] the act of two. (IAqr in TA.) — [Hence,] لَمَسَهَا, (M, A, Mgh, K,) aor. 2 (M) [and 3, as implied in the K], inf. n. لَمَسَ, (S, M,) † *Inivit eam*; (IAb, S, M, A, Mgh, K;) scil. mulierem; (A, Mgh;) puellam; (K;) as also لَمَسَهَا, (M, A, Mgh,) inf. n. مَلَامَسَةٌ (IAb, S, Mgh, K) and لَمَسَ: (IAb, Mgh:) and † *he kissed her*; by doing which, as well as by the former, one renders necessary the performance of the ablution termed وضوء. ('Abd-Allah Ibn-'Amr, Ibn-Mes'ood.) — [Hence also,] لَمَسَهُ, aor. 2 [and 3], (A, TA,) inf. n. لَمَسَ, (IDrd, Mgh, TA,) † *He sought, [as though by feeling,] or sought for or after, it, namely, a thing*, (IDrd, Mgh, TA,) in any manner; (IDrd, Mgh;) [as, for instance, by asking, or demanding;] as also التَّمَسَهُ, (S, M, A, K, TA,) [which is more common,] and تَلَمَسَهُ: (M, TA:) or this last signifies *he sought it, or sought for or after it, repeatedly, or time after time*. (S, K, TA.) You say, أَلَمَسَ لِي فُلَانًا (A, TA) † *Seek thou for me such a one*. (TA.) And it is said in the Kur, [lxxii. 8,] relating the words of the jinn, or genii, إِنَّا لَمَسْنَا السَّمَاءَ, (K, TA,) † *Verily we sought to reach heaven: or to learn the news thereof*: (Bd:) or *to hear by stealth what was said therein*: (Jel:) or *we laboured, or strove, after (عَالَجْنَا) the secrets of heaven, and sought to hear them by stealth*. (K.) And in a trad., مَنْ سَلَكَ طَرِيقًا يَتَتَبَسُّ بِهِ عَلَيْنَا † *Whoso pursueth a way whereby he seeketh after knowledge, or science*. (TA.) And in another, of 'Aisheh, فَالْتَمَسْتُ عِقْدِي † *And I sought for my necklace*. (TA.) — لَمَسَ الْبَصَرَ, aor. 2, † *It took away the sight*. (A, TA.) And the same, or, accord. to one relation of a trad., التَّمَسَهُ, † *It*

took away quickly, and destroyed, the sight; said there of certain serpents: or the meaning is, † *it aimed at the eye with its bite*; and لَمَسَ عَيْنَهُ is said to signify [† *he, or it, put out his eye*,] the same as سَجَلَ. (TA.)

3. لَمَسَ, inf. n. مَلَامَسَةٌ and لَمَسَ: for its proper signification, see 1, in three places. [Hence,] بَيْعُ الْمَلَامَسَةِ, (S, M, A, Mgh, Mgh,) and بَيْعُ اللَّيَاسِ, (Mgh,) or بَيْعُ الْبَيْعِ, (K,) *A mode of bargaining, which consists in saying, When thou feelest, or touchest, my garment, or I feel, or touch, thy garment, (A, K,) or when, (Mgh,) or if, (Mgh,) I feel, or touch, thy garment, and thou feelest, or touchest, my garment, (Mgh, Mgh,) or when I feel, or touch, the thing to be sold, (S,) the sale is binding, or settled, or concluded, (S, A, Mgh, Mgh, K,) between us, (S, Mgh,) for such a sum: (S, Mgh, K;) or, accord. to Abou-Haneefeh, in thy saying, I will sell to thee this commodity for such a sum, and when I feel, or touch, thee, the sale is binding, or settled, or concluded; or in the purchaser's saying the like: (Mgh:) or, (M, Mgh, K,) as in the Sunan of Abou-Dáwood, (Mgh,) in purchasing a commodity on the condition of feeling it (M, Mgh, K,) behind a garment or piece of cloth, (K,) without seeing it, (M, K,) or spreading it out and turning it over and examining it: (Mgh:) or on the condition that the feeling it with the hand shall cut one off from the choice of returning it: (TA:) the mode of bargaining thus termed is forbidden. (S, M, A, Mgh, Mgh.) — For a tropical signification of the verb, see 1.*

4. أَلَمَسْنِي الْجَارِيَةَ Permit thou me to feel, or touch, the girl (A, TA.) — أَلَمَسْنِي امْرَأَةً † *Marry thou to me a woman*. (A, TA.)

5: see 1, in two places.

8: see 1, in four places.

لَمَسَ A she-camel of whose fatness one doubts; (O, TS, K;) on the authority of Ibn-'Abbád; (TA;) i. q. شَكُّوكُ and ضُبُوتُ: (A, TA:) or of whose hump one doubts, whether there be in her fat or not; wherefore it is felt: (M, L:) pl. لَمَسٌ. (M, K.) — [Hence,] † *One whose origin, or lineage, is suspected*; syn. دَعَى: (K:) or in whose grounds of pretention to respect is a fault, or taint. (A, K.)

لَمَسَ A woman soft to the feel, or touch; لَيْسَةُ اللَّيَاسِ. (K.)

لَمَسَ, (M,) لَمَسَ, (S,) or both, (TA,) † *A want: (IAqr, Sgh:) or a moderate, or middling, want*. (S, M, O, L.)

لَمَسَ A road, or way: so called because he who has lost his way seeks it in order to find the track of the travellers. (K, TA.)

لَمِظٌ act. part. n. of 1. (Mṣb, &c.) One says, of a woman who commits adultery, or fornication, or acts viciously, لَا تَرُدُّ يَدَ لَمِظٍ (A, TA,) or لَا تَمْنَعُ يَدَ لَمِظٍ (K,) but the latter is at variance with the written authorities, the former being the phrase commonly known, (TA,) [properly signifying, *Such a woman does not repel the hand of a feeler*;] meaning, † *such a woman commits adultery, or fornication, and acts viciously*, (K, TA,) *not repelling from herself any one who desires of her that he may lie with her*; (TA;) and *she is suspected of easiness, or compliance*, (K, TA,) *towards him who desires of her that he may lie with her*: (TA:) or the meaning is, *such a woman gives, of her husband's property, what is sought, or demanded, from her*; and this is more probably meant in a trad. in which a man is related to have said thus of his wife; because Moḥammad directed him to retain her, and did not require him to divorce her. (TA.) The like said of a man, (K,) لَمِظٌ لَا يَرُدُّ يَدَ لَمِظٍ (A, Mṣb,) means, † *Such a man has in him no force of resistance*, (A, Mṣb, K,) *nor care of what is sacred, or inviolable*. (TA.)

مَلِظٌ [A place that is felt, or touched: and it may also be an inf. n.: see لَمِظٌ]. (K.)

إِكْفَافٌ مَلْمُوسٌ الْأُحْتَاةُ † *An ass's saddle, or pad, of which the curved pieces of wood have been felt with the hands until they have become even*: (M:) or of which any unevenness and prominence that was therein has been pared off (Lth, T, A, K) by the passing of the hand over it, (Lth, T,) or of the hands. (A.)

لَمِظ

1. لَمِظٌ, (S, K,) aor. لَمِظَ, (S,) inf. n. لَمِظٌ, (S, M,) *He sought leisurely and gradually, with his tongue, after the remains of the food in his mouth*, (S, K, TA,) *after eating*: (TA:) and *he put forth his tongue, and wiped with it his lips*: (S, K:) as also تَلَمِظَ, (S, K,) in both senses: (K:) you say also تَلَمِظَتْ الْحَيَّةُ † *The serpent put forth its tongue*, (S, K, TA,) *like as the eater puts it forth and wipes with it his lip*: (S, TA:) or the former verb and † the latter signify *he took with his tongue what remained in the mouth after eating*: (M:) or *he sought leisurely and gradually after the taste, and tasted time after time*: (M, K:) or † the latter signifies *he tasted time after time*; as also تَمِظَ: or *he moved about his tongue in his mouth after eating, as though seeking leisurely and gradually after some remains of the food between his teeth*; whereas تَمِظَ signifies *he smacked his lips*: (T:) or تَلَمِظَ signifies *he sought leisurely and gradually, with his tongue, after the remains of the food between his teeth after eating*: or *he put forth his tongue, and*

wiped with it his lips. (Mgh.) [Hence the saying بِدِكْرِهِ يَتَلَمِظُ † *Such a one ceased not to busy his tongue with mentioning him, or it*]. (TA.) — لَمِظَ الْمَاءَ, inf. n. لَمِظٌ, *He tasted the water with the extremity of his tongue*. (TA.) — See also 2, in two places.

2. لَمِظَهُ, inf. n. تَلَمِظٌ; (TA;) or لَمِظَهُ; (M as quoted in the TT [being there written without teshdeed; and both seem to be correct;]) *He gave him something to taste; he fed him with something whereby to content or divert, him [so as to allay the craving of his stomach] before the morning-meal*; syn. ذَوَّقَهُ and لَمَّجَهُ, (M, TA,) both of which are alike. (TA.) You say also, لَمِظَ فُلَانًا لَمِظَةً [Give thou to such a one, to eat,] *something which he may taste time after time, or after eating which he may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth*. (T.) — And [hence,] لَمِظَهُ, (M, K,) inf. n. as above; (TA;) and لَمِظَهُ; (M, K;) † *He gave to him* (M, K, TA) *somewhat* (M, TA) *of his right, or due*. (M, K, TA.)

4. المِظَةُ *He put the water upon the edge of his lips*, (M,) or *upon his lips, or lip*. (K, accord. to different copies.) — And hence لَمِظَ is used to signify † *The act of piercing, or thrusting, feebly [with a spear or the like]*. (M,* TA.)

5: see 1, in six places.

8. التَمِظَةُ *He ate it*: (ISK, S, M, A:) or *he threw it quickly into his mouth*. (O, K.)

9. المِظَ, inf. n. لَمِظَافٌ, *He (a horse) had a whiteness upon his lower lip*. (S, K.)

لَمِظَ: see لَمِظَةُ, in two places.

لَمِظَةُ A whiteness in the lower lip of a horse, (S, M, K,) not being a part of the [whiteness termed] غُرَّة; (M;) as also لَمِظَ: (M, K:) also the former, a غُرَّة which descends so that it enters into the mouth of a horse, and so that he removes with it what has remained in his mouth after eating: and † the latter, somewhat white in the lip of a beast of carriage, not passing beyond the place where the lip closes: (M:) or the former, a whiteness upon both the lips, only. (M, K.) Also, *Somewhat of whiteness in the fore leg of a horse, or in his hind leg, upon the hair which surrounds the hoof*. (Ibn-'Abbād, K.) And *A small spot* (As, T, S, M, K) *of white*: (As, T, S, K:) and contr. of black, in the heart. (K.) It is said in a trad., that faith begins like a لَمِظَةُ in the heart; (T, S;) and as faith increases, so the latter increases. (T.) And that hypocrisy in the heart is a black لَمِظَةُ, and faith is a white لَمِظَةُ; and as either increases, so the لَمِظَةُ increases.

(M. TA.) — Also, † *A small quantity of clarified butter, which one takes with the finger*, (K, TA,) *like a walnut*: mentioned by Z and Ibn-'Abbād. (TA.)

لَمِظٌ A thing which one tastes, (K, TA,) and with which one moves about the tongue in the mouth. (TA.) You say, مَا لَهُ لَمِظٌ *He has not anything to taste*, (K, TA,) &c. (TA.) And مَا دُقْتُ لَمِظًا *I have not tasted anything*. (S) And شَرِبَ الْمَاءَ لَمِظًا *He tasted the water with the extremity of his tongue*. (S, M, K,*) [See also what next follows.]

لَمِظَةٌ What remains in the mouth, (S, M, K,) of food, (S, M,) after eating: (TA:) or something which one may taste time after time, or after eating which one may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth. (T.) [See also what next precedes.] — Also, *A remain, remainder, or residue, of something little in quantity*. (TA.)

أَلَمِظٌ A horse having a لَمِظَةٌ, or whiteness, upon his lower lip: when it is upon the upper lip, he is termed أَرْتَمَرٌ: (S, K:) or a horse whose lower lip is white. (Mgh.)

مَلَمِظٌ The part around the lips of a man: (M, K:) because he tastes therewith. (M.)

مُتَلَمِظٌ The part of the face by which smiling is expressed; syn. مُتَبَسِّمٌ. (K, TA) [in the CK, erroneously, مُتَبَسِّمٌ.] You say, إِنَّهُ لَحَسَنُ الْمُتَلَمِظِ [Verily he is goodly in respect of the part of the face by which smiling is expressed]. (TA.)

لَمِ

لَمِ

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See Supplement.]

لَبَّ

1. لَبَّ, aor. لَبَّ, (inf. n. لَبَّ, S,) † *He thirsted; was thirsty*: (S, K:) [probably, burned with thirst].

2. لَبَّ النَّارَ [same as لَبَّهَا, except that it has an intensive signification; *He made the fire to flame, or blaze, fiercely, or intensely*: or, *to flame, or blaze, without smoke, fiercely, or intensely*]. (K.)

4. لَبَّ النَّارَ *He made the fire to flame, or blaze*: (S:) or *made it to flame, or blaze, free from smoke*. (K.) — لَبَّ *It (lightning) flashed uninterruptedly*. (K.) See also أَهْلَبَ — لَبَّ, inf. n. لَبَّابٌ, *He (a horse, As, or other thing that runs, Lh,) was ardent, or impetuous, in his*

not say **الْفَصِيلُ**, but simply **الْهَجْجُ** (T.)

11. **الِهَاجْجُ**, inf. n. **الِهَاجَجَ**, It (anything, S) became mixed, or confused. (S, K.) — It (milk) thickened so that parts thereof became mixed together, but it did not become completely thick. (S, K.) — **الِهَاجَجَتْ عَيْنُهُ** His eye became infused (lit. mixed) with drowsiness. (S, K.) — [See also **مُنْهَاجٌ**.]

Q. Q. 1. **لَهَجَّ أَمْرَهُ** (inf. n. **لَهَجَجَةً**, S) † He performed, executed, or managed, his affairs in an unsound manner. (AZ, S, K.) — **لَهَجَّ** He cooked roast meat insufficiently, or not thoroughly: (K:) or he cooked roast meat, (K,) or flesh-meat, (S,) not well; (S, K;) as also **لَهَجَّ**. (S.) See 1.

Q. Q. 2: see Q. Q. 1.

[**لَهَجَّ بِأَمْرٍ** Devoted, addicted, or attached, to an affair, and keeping, attending, or applying himself, constantly, perseveringly, persistently, or assiduously, to it; intent upon it; and accustoming himself to it: part. n. of 1.] You say, **رَجُلٌ لَهَجَّ بِشَيْءٍ** [A man devoted, &c., to a thing]. (M in art. بل.)

لَهَجَّةٌ and **لَهَجَةٌ** The tongue: (S, K:) or the tip, or extremity, of the tongue. (L.) — The tongue, or dialect, or language, which a person speaks by nature and custom and education. (L.) — **لَهَجَّةٌ**, and **لَهَجَةٌ**, **لَهَجَةٌ**, and **لَهَجَةٌ**, Such a one is of chaste tongue: (S:) or, chaste in the dialect, or language, which he speaks by nature and custom and education. (L.) — Also, † both words, but the former is the more approved, The sound of speech. (L.)

لَهَجَةٌ That with which one allays the craving of his stomach before the morning-meal called **الْغَدَاةُ**. (K.)

لَهَجَةٌ: see **لَهَجَةٌ**.

لَهَجٌ: see 4.

لَهَجٌ Roast meat insufficiently cooked. (S.) — **رَأَى لَهَجًا** † An unsound opinion. (A.) — **حَدِيثٌ لَهَجٌ** † An unsound story, narration, or tradition. (A.)

مُنْهَاجٌ Mixed; confused. (TA.) — Milk thickened so that parts thereof are mixed together, but not completely thick. (TA.) — **رَأَيْتُ مُنْهَاجًا** I saw the affair, or case, of the sons of such a one to be confused. (S.)

مُنْهَجٌ One who sleeps, and lacks power, or ability, to work. (K.)

لهج

1. **لَهْدَهُ**, (aor. ٤, L, K, inf. n. **لَهَدَ**, L,) It (a

load) oppressed him, (a camel, L,) by its weight, (S, L, K,) and squeezed him: (L:) it (a heavy load) squeezed it, (namely, a camel's back or side,) or bruised it so that it swelled, and became galled: in which case, a hollow is made at the proper place in the stuffed lining of the saddle, to prevent farther injury. (L.) — **لَهَدَ** He jaded his beast of carriage, and rendered it emaciated, or lean, by journeying upon it. (S, L, K.) — **لَهْدَهُ**, aor. ٤, L, K, inf. n. **لَهَدَ**, L, and **لَهْدَةً**; Kr;) and **لَهْدَهُ**, (inf. n. **لَهْدٌ**; TA;) but the latter denotes frequency of the action; (S, L;) He pushed, pushed away, or repelled, him: or pushed him violently upon the chest: (L:) or he pushed him, pushed him away, or repelled him, on account of his baseness, or despicableness: (S, L, K:) or he struck him in the breasts, (L,) or in the bases of the breasts, (K,) and in the bases of the shoulder-blades: (L, K:) or he pressed, or squeezed, him; syn. **غَمَزَهُ**. (L, K.)

2: see 1.

4. **الِهْدَ بِهِ** He instigated against him; and aided against him; and acted wrongfully, or injuriously, towards him. (JK.) — **الِهْدَ** He did, or acted, wrong, wrongfully, unjustly, or injuriously; (L, K;) [as also **الِهْدَ**]. — **الِهْدَ بِهِ** is said of a man, with respect to another, when the former withholds one of two men and leaves the other at liberty, fighting him. [The object is, app., the former of these two, as he is the injured one.] (AA, S, L, K.) — It is also said of a man, with respect to another, when the former acquaints one of the men with the contention or dispute of the other, or with that which the other would say to him, and makes known to him a matter which he understands from him, but which is obscure to others, and informs him of the other's argument. [The object is, app., the latter of these two, as he is the injured one.] (AA, L.) — Also, **وَاللَّهِ مَا قُلْتَهَا إِلَّا أَنْ تُلْهَدَ عَلَيَّ** By God, thou saidst it not save that thou mightest aid against me, is said when a man has acquainted one of the two men with that which the other would say. [It is, app., said by the latter of these two, as he is the injured one.] (AA, S, L.) — **الِهْدَ** He made, or prepared, the kind of food called **لَهْدَةٌ**. (IKt.) — **الِهْدَ بِهِ**, (inf. n. **الِهْدَ**, L,) He held him in light estimation, or despised him: (S, L, K:) or he held his clemency, or forbearance, or intellect, (**جَلْمٌ**) in light estimation, or despised it; as also **الِهْدَ بِهِ**. (L, art. لحد.)

لَهْدٌ A certain disease which affects camels in the chest; (T:) an opening, or parting asunder, (**إِنْفِرَاجٌ**), in the chest of a camel, [app., next to either, or both, of the arms,] by reason of a push, or collision, (L, K,) or the like, (K,) or by reason of the squeezing of a load: (L:) or (so in

the L: in the K, and) a tumour in the **فَرْيَصَةُ** [or portion of flesh between the shoulder-blade and the side], (L, K,) by reason of the pressure of a bag or the like upon the camel's back. (L.) — Also, A certain disease, like an opening, or parting asunder, [app., in the part where the thighs unite,] (**كَالْإِنْفِرَاجِ**), which befalls men in the legs and thighs. (L, K.)

لَهْدٌ A beast of carriage jaded, or fatigued, (S, L,) and rendered emaciated, or lean, by being ridden. (L.) — A she-camel pressed, or squeezed, and having her flesh bruised, by her load. (Lh, L.) — **لَهْدٌ** and **مَنْهَوْدٌ** A camel oppressed by the weight of a load, and squeezed: having his back or side squeezed by a heavy load, or bruised so that it is swollen, and galled: having his side squeezed by a heavy load so that a disease has been the consequence, which has disordered his lungs. (L.)

لَهْدَةٌ A kind of food of the Arabs; (L;) thin **عَصِيدَةٌ**; (S, L, K;) not thin so as to be supped, nor thick so as to be formed into mouthfuls; thicker than **حَرِيْقَةٌ** and **سَخِيْبَةٌ**, but thinner than **عَصِيدَةٌ** [properly so called]. (S, L.)

لَهْدٌ: see **لَهْدٌ**. — **مَنْهَوْدٌ** and **مَنْهَدٌ**, but the latter denotes frequency of the action, A man pushed, pushed away, or repelled, on account of his baseness, or despicableness. (S, L.) See also **لَهْدَهُ**.

مَنْهَدٌ: see **مَنْهَوْدٌ**. — Also, Base, or despicable, held weak, (El-Hawázinee, L,) and frequently repelled from doors. (El-Hawázinee, TA.)

لهذب

لَزَزًا وَلَزَامًا, i. e. **لَزَزًا**, in the CK, **لَزَزًا**; (K, K;) [app. meaning He made him to adhere with one adhesion].

لهز

لهس

لهط

لهج

لهف

لهق

See Supplement.]

لهلا

Q. 2. **تَلَهَّلَ** He desisted through timidity, and was cowardly. (T, K. Mentioned in the T among the class of quinqueliterals, TA.)

لهل

لهن

لهو

لهو

See Supplement.]

لوا

[1. لَوَّاءَ, aor. يَلْوُو, inf. n. لَوَّاءُ, app., *He was foul, ugly, or deformed, in countenance.*] لَوَّاءُ accord. to the K, is the same as سَوَّاءُ; but this is probably a mistake for سَوَّاءُ, *The being foul, ugly, or deformed, in countenance*; [which is the signification of لَوَّاءُ]. (TA.) [See art. لَوَّى — هَذَا] وَاللَّوَّى وَاللَّوَّى, and اللُّوَّى, [app., *This, by Allah, is foulness and ugliness!*] (TA [app. from the T.])

2. لَوَّى *He looked malignantly with his eyes or countenance.* (TA: app. from the T.) — لَوَّى الله *May God render thee foul, or ugly!* (T.)

لوب

1. لَوْبٌ, aor. يَلْوُبُ, inf. n. لَوْبٌ and لَوْبٌ and لَوْبَانٌ (S, K) and لَوْبَانٌ (K) *He thirsted; was thirsty; (S, K) or he, thirsting, went round about the water, not reaching it: (K) or he went round about the water, by reason of thirst.* (ISk.) — لَوْبٌ signifies *The camels' going round about the tank, or cistern, and not being able to get at the water, on account of the crowding, or pressing.* (As, K.)

2. لَوْبَةٌ *He mixed it with the perfume called مَلَاب: or he smeared it therewith.* (K.)

4. لَوْبٌ *His camels were thirsty: (K:) his camels went round about the water, by reason of thirst.* (TA.)

لَوْبٌ and لَوَائِبُ Camels, or palm-trees, *thirsty; far from water.* (K.) You say, تَرَكْتَهُمَا لَوَائِبَ عَلَى الْحَوْضِ *I left them (the camels) going round about the tank, or cistern, unable to get at the water, on account of the crowding, or pressing.* (As, S.) [لَوَائِبُ is pl. of لَوَائِبَةٌ] — لَوْبٌ *A piece of meat that turns round in the cooking-pot.* (K.) = لَوْبٌ *Bees: (K:) accord. to some, originally لَوْبٌ.* (MF.) In some copies of the K, نَحْلٌ is erroneously put for لَوْبٌ. (TA.)

لَوْبَةٌ † *A number of black camels collected together: (K:) likened to the tract so called, covered with black stones.* (TA.) [See مَفْتُونَةٌ] — See لَوْبَةٌ.

لَوْبَةٌ and لَوْبَةٌ † *A stony tract, of which the stones are black and worn: syn. حَرَّة: (S, K:) لَوْبَةٌ and لَوْبَةٌ signify a tract of land covered, or strewed, with black stones; and hence a negro is called لَوْبِي and لَوْبِي, [and negroes collectively are called لَوْبَةٌ and لَوْبَةٌ: the former, however, are evidently the Lybians, the latter, the*

Nubians:] (A'Obeyd, S or, as in the TA, A'Obeydeh:) or a لَوْبَةٌ is a *very black, rugged, lengthened tract of ground, only at, or by, [so في] seems here to signify] the projecting part of a mountain, or the lower and thinner, or finer, part of a sand-hill, or the foot (عرض) of a mountain: (Az:) or it may be a difficult ascent, or acclivity, up a mountain, rising to the greatest height: (ISh:) pl. of لَوْبَةٌ and لَوْبَةٌ (S, K) and لَوْبَاتٌ (S:) or لَوْبٌ is pl. of لَوْبَةٌ: [not, as implied above, of لَوْبَةٌ:] (Sb:) for a number from three to ten, the pl. used is لَوْبَاتٌ; and more than ten are termed لَوْبٌ and لَوْبٌ: (TA:) [or these last two words are coll. gen. ns., of which لَوْبَةٌ and لَوْبَةٌ are the ns. un.] — مَا بَيْنَ لَوْبَتَيْهَا مِثْلُ فَلَانٍ [Between its two tracts of black stones, there is not the like of such a one: i. e., within its (the city's) limits, there is not, &c.]: only said with reference to El-Medeeneh and El-Koofeh: (RA:) or said originally with reference to El-Medeeneh, and fig. with reference to any other city. (A.) — بَعِيدٌ مَا بَيْنَ اللَّابَتَيْنِ, said by 'Aisheh, describing her father, † Free-hearted; of ample endowments, app. as to wealth, or possessions, and as to mind, or disposition: syn. وَاسِعُ الصَّدْرِ وَاسِعُ الْعَطَنِ. (TA.) — لَوْبَةٌ *A people that is with another people, but of which advice or counsel is not asked [by the latter] with respect to anything, (K,) whether good or evil.* (TA.)*

لَوْبِي (and لَوْبِي, TA.) [Very black]: derived from لَوْبَةٌ, as signifying “a tract covered, or strewed, with black stones”: (K:) or from لَوْبٌ as a syn. of لَوْبٌ, meaning [“the Nubians,” but see above] “a certain race, or nation, of the negroes.” (RA.) — لَوْبِي: see لَوْبَةٌ.

لَوْبٌ i. q. لَوْبٌ; *Slaver, or drivel: (K:) a chaste word, not formed by mispronunciation.* (TA.)

لَوْبِي (TA) and لَوْبِي (K) and لَوْبِي (K) [The dolichos lubia of Forskål; a species of kidney-bean]. Accord. to El-Khafājee and El-Jawāleekēe, not an Arabic word. (TA.) [In Persian, لَوْبِي and لَوْبِي: in Greek, λóβος.]

لَوْبِي Thirsting: [but see the verb:] pl. لَوْبِي like as شَوْدٌ is pl. of شَاهِدٌ. (S.) — لَوْبِي: see لَوْبٌ.

مَلَابٌ a Persian word, (TA,) *A kind of perfume, (S, K,) like خَلُوق (S): or saffron.* (IAar, K.) — مَلَابَةٌ *A fascicle, or small bundle, of filaments of saffron; a shive of saffron.* (IAar.)

مَلَابٌ *A man whose camels are thirsty; or*

whose camels are going round about the water, by reason of thirst. (TA.)

مَلَابٌ *A thing mixed with the perfume called مَلَاب: (TA:) a thing smeared therewith.* (S.) — مَلَابٌ *Twisted iron.* (K.) Applied as an epithet to a coat of mail. (TA.)

لوت

1. لَوَّى, aor. يَلْوِي, *He told, narrated, or gave an account of, a thing different from that respecting which he was asked.* (K.) [But accord. to some, the aor. is يَلِيث, and the verb belongs to art. لَيْث.] It was said to El-Asadeeyeh, “What is المَدَاحِلَةُ?” and she answered اَنْ يَلِيثَ الْإِنْسَانُ شَيْئًا قَدْ عَلِمَهُ, i. e., “The concealing a thing that one knows, and telling, or narrating, something different from it.” (TA.) — لَوَّى الْخَبَرَ, aor. يَلْوِي, *He concealed the news, or information, (K,) and related what was different therefrom.* (TA.) [But see above.] — لَوَّى الرَّجُلَ, aor. يَلْوِي, *He told the man, or narrated to him, a thing in a manner different from the real state of the case: or he expressed the news, or information, to him obscurely, or enigmatically, or obscured it to him, or concealed it from him, telling him, narrating to him, or giving him an account of, a thing different from that respecting which he was asked: but accord. to As., لَوَّى, aor. يَلِيثُهُ, [not يَلْوِيُهُ] inf. n. لَيْثٌ, signifies “he expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him”: thus he makes it belong to art. لَيْث: and the like is said in the L. See also above. (TA.) — لَوَّى, aor. يَلِيثُ; as also لَوَّى, aor. يَلِيثُ; *He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object.* (S, K, art. لَيْث, q.v.)*

لَوَّى: see اللَّاتُ, in art. لَت.

لوث

1. لَوَّى, aor. يَلْوِي, inf. n. لَوَّى, *He folded a thing: (IAar, IKt:) and twisted it.* (IAar.) These are the original meanings. (IAar, IKt.) — *He turned a thing round twice; as a turban is turned round, and an إزار.* (TA.) — *He bound, or wound round, a turban.* (K.) You say لَوَّى الْعِمَامَةَ عَلَى رَأْسِهِ, aor. and inf. n. as above, *He bound, or wound round, the turban on his head.* (S.) — لَوَّى الْوَبَرَ بِالْفَلَكَةِ *He wound the camel's hair round the whirl of the spindle.* (TA.) — الْأَسْقِيَةُ الَّتِي تَلَاثُ عَلَى أَفْوَاهِهَا *The skins that are bound and tied round their mouths.* (TA, from a trad.) — لَوَّى, aor. يَلْوِي, *He (a man) went round about; syn. دَار.* (S.) — لَوَّى

طاف به *He went round about a thing*; syn. طاف به. (TA.) — *لَاثَ بِهِ النَّاسُ*, and *الَاثُ*, *The people collected around him.* (TA, from a trad.) — *لَاثَتْ قَرْنًا مِنْ قُرُونِهَا بِالذَّهْنِ* *She surrounded, or, as some say, intermixed [one of her locks of hair with ointment].* (TA, from a trad.) — *لَاثَ*, and *الَاثُ*, and *الاث*, *It (a plant, or tree, or herbage,) became tangled and luxuriant.* (TA.) — *لَاثَ*, aor. *يَلُوثُ*, inf. n. *لُوثٌ*, *He rolled about a morsel of food in melted fat or the like.* (K.) — *لَاثَ*, aor. *يَلُوثُ*, inf. n. *لُوثٌ*, *He chewed, or mumbled, a thing*; syn. *لَاكَ*; (K;) such as a morsel of food, &c. (TA) — *لَاثَةُ الْمَطَرِ*, and *لُوثُهُ*, *The rain laid it, or mixed it, (i.e., a plant,) part over part.* (TA.) — *لَاثَ*, aor. *يَلُوثُ*, inf. n. *لُوثٌ*; (K;) or *لُوثٌ*, [aor. *يَلُوثُ*,] inf. n. *لُوثٌ*; (L;) and *الاث*, (S, K,) *He was slow, or tardy, (S, K,) in his work, (S,) or في الأمرِ in the affair.* (K.) — *الاث* *He (a camel) was slow, or tardy and languid.* (TA, from a trad.) — *لَاثَ عَنْ حَاجَتِي* *He was slow, tardy, or tedious, in accomplishing my want.* (TA.) — *لَاثَ لُوثًا مِنَ الْكَلَامِ* *He twisted his speech, and did not make it plain by reason of shame.* (IKt, TA, from a trad.) [Similarly, *الاث* *He was slow in speech, and heavy in tongue.* (TA.) — See 8. — *لَاثَ الدَّارَ*, aor. *يَلُوثُ*, inf. n. *لُوثٌ*, *He kept to the house.* (K.) — *لَاثَ*, aor. *يَلُوثُ*, inf. n. *لُوثٌ*; and *لُوثٌ*, inf. n. *تَلُوثٌ*; *He mixed, and steeped, or macerated, in water.* (K.) — *لَاثَ بِهِ*, aor. *يَلُوثُ*, (inf. n. *لُوثٌ*, K,) *He took refuge in him; had recourse to him for protection or concealment*: (S, K:) i. q. *لَاذَ* (S:) accord. to Yaakooob, the *ث* here is a substitute for the *ذ* of *لَاذَ*. (TA.)

2. *لُوثَ التَّبَنَ بِالْقَتِّ* *He mixed the straw with [the kind of trefoil called] قَتَّ*. (A.) — *لُوثَ*, *He, or it, rendered water turbid.* (S.) — *لُوثَ*, inf. n. *تَلُوثٌ*, *He befouled, defiled, polluted, dirtied, soiled, besmeared, or bedaubed, (S, K,) his clothes with mud.* (S.) — See 1 and 8.

4: see 1. — *أَلُوثَتِ الْأَرْضُ* *The land produced fresh, or green, herbage, (رُطْبَ, as in some copies of the K, or رُطْبَ, as in others, and in the TA,) among that which was dry.* So in the K: but in the L, as follows. *الوْثُ الصَّلِيَانُ* *The dried up, and then produced fresh, or green, shoots*: and sometimes the same verb is thus used with reference to the *ضَعَة* and *هَلْتَى* and *سَحْمَ*: of the *نَمَامَ*, one scarcely ever says *الوْثُ*, but *بَقْلٌ*; nor does one say of the *عَرَجَجَ*, *الوْثُ*, but *أَدْبَى*, and *أَمْتَعَسَ*. (TA.) — *أَلُوثْتُ بِهِ مَالِي* *I asked him to*

keep my property as a deposit. (K.) From *لُوثُ*, *“the taking refuge.”* (TA.) — *لُوثُ*, in a verse of El-'Ajjāj, *He, or it, did not make to delay.* (TA.)

5. *تَلُوثَ* *It (a garment) was, or became, befouled, defiled, polluted, dirtied, soiled, besmeared, or bedaubed, with mud.* (Msb.) — *تَلُوثَ بِالْأَمْرِ* [app., *He was confused, or perplexed, by the affair*]. (Lth.)

8. *الاث*: see 1. — *It was, or became, collected together.* (TA) — *الاث*; (S, K;) and *لُوثَ*, inf. n. *تَلُوثٌ*; (L;) *It (an affair, TA,) was, or became, confused, (S, K,) intricate, and difficult.* (TA.) You say *الاثُ عَلَيْهِ الْأُمُورُ* *The affairs became confused, and intricate, to him*: (TA:) and *الاثُ الْخُطُوبُ* [The affairs became confused]. (S.) — Also, both verbs, (the former accord. to the S and K, and the latter accord. to the L,) *It became wound about.* (S, L, K.) You say *إِلْتَاثَ بِرَأْسِ الْقَلَمِ شَعْرَةً* (so in one copy of the S: in another, *الاث*) [A hair became wound about the head, or tip, of the reed-pen: read, erroneously, by Golius, and Freytag, *الاثُ بِرَأْسِ الْقَلَمِ شَعْرَةً*]. (S.) — *He became strong, powerful, or vigorous.* (K, TA.) — *He became fat.* (K, TA.) — *He withheld, or restrained*; syn. *حَبَسَ*: (K:) [but it seems rather to signify he withheld, or restrained, himself; syn. *إِحْتَبَسَ*; like *لَاثَ*]. Accord. to the K, *لُوثَ*, inf. n. *تَلُوثٌ*, signifies the same; but it is not so: it is the same as *الاث* only as signifying “it was, or became confused”, and “it became wound about.” (TA.)

حَلَّ مِنْ عِمَامَتِهِ لُوثًا أَوْ لُوثَيْنِ *He loosed, or undid, a turn, or twist, or two turns, or twists, of his turban.* (TA, from a trad.) — *لُوثٌ* *Strength; power; vigour*: (S, K, TA:) as also *لُوثَةٌ*, [as in one place,] or *لُوثَةٌ*, [as in another]. (TA.) — *لُوثَةٌ* *A strong she-camel; a she-camel endowed with strength, or vigour*: (TA:) or, the former, (L,) or the latter, (S,) a she-camel having much flesh and fat, (S, L,) with which she is bound round: (L:) or, as some say, *stupid, unsteady, and hasty*; syn. *ذَاتُ هَوَجٍ*: (S:) or, the former, a bulky she-camel; yet her bulkiness does not prevent her being swift. (Lth.) — *لُوثٌ* *A strong man.* (TA.) — *لُوثٌ*, (IAar,) or *لُوثَةٌ*, (Aq,) *Resolution of mind, (IAar, Aq,) and strength of mind.* (IAar.) — *لُوثٌ*, *Evil, as a subst.* (K.) — *لُوثٌ* *Mutual suits, or demands, with malevolences, or rancours*: (K:) one says, *لُوثٌ بَيْنَهُمَا* *Between them are mutual suits, &c.* (TK.) — *لُوثٌ* *Offsets of palm-tress.* (AHn.) —

لُوثٌ *Weak, incomplete, evidence*; (Az, in Msb;) *resembling what is termed دَلَالَةٌ*, (Az, K,) *not complete, or perfect, evidence*; so accord. to Esh-Shāfi'ee: (Az:) it is *one person's giving his testimony to the fact of a slain person's declaring, before his death, that a certain person slew him; or two persons giving their testimony to the fact of there having existed enmity between them two, [i.e., the slain person and the person accused of slaying him,] or, of one's having threatened the other; and the like*: it is from *تَلُوثٌ* as signifying “it was befouled, or defiled.” (TA.) — See *لُوثٌ*, and *لُوثَةٌ*.

لُوثٌ *A certain plant (S, K) that winds about*: the *و* is changed into *ي* on account of the kesreh before it. (S.)

لُوثٌ, or *لُوثٌ*, (as in different copies of the S) *Languor; flaccidity; in a man.* (S.)

لُوثٌ: see *لَاثَتْ*.

لُوثٌ *The gum, accord. to some, belongs to this art., because the flesh of the gums is bound round the roots of the teeth.* (TA.)

لُوثَةٌ: see *لُوثٌ*, and *لُوثَةٌ*.

لُوثَةٌ *Languor, and slowness, or tardiness.* (S, K.) — *لُوثَةٌ* *A man slow, or tardy, and weak.* (TA.) — *لُوثَةٌ* *Weakness*: (IAar, K:) as also *لُوثٌ*. (TA.) — *لُوثَةٌ* *Weakness of judgment, and a repetition, or stuttering, (تَلَجُّجٌ,) in speech.* (TA, from a trad.) *An impediment in speech.* (Msb.) — *لُوثَةٌ* (IAar, M, K) and *لُوثٌ* (IAar, M) and *لُوثٌ* (Msb) *Stupidity; foolishness; paucity of sense.* (IAar, M, K, Msb.) — *لُوثَةٌ* *A touch, or first affection, of insanity, or diabolical possession.* (S, K.) — *لُوثَةٌ* *A state of excitement*; syn. *هَيْجٌ*. (S, K.) — *لُوثَةٌ* *Abundance of flesh and fat, (S, K,) in a she-camel.* (S.) [See *لُوثٌ*.] — *لُوثَةٌ* *A piece of rag collected together, with which one plays.* (K.)

لُوثٌ: see *لُوثَةٌ*.

لُوثَةٌ and *لُوثَةٌ* *A company, an assembly, or a troop, (K,) of men, and of other animals.* (TA.) — *لُوثَةٌ* *A company, or an assembly, of people of different tribes*; (S, K;) like *لُوثَةٌ*. (K.) — *لُوثَةٌ* *One who, or a thing which, (الذِي: in the TA, الذر:) is befouled, or defiled, (يَتَلُوثُ) in anything.* (K.) — *لُوثَةٌ* and *لُوثٌ* (the latter [in the CK *لُوثٌ*] is with kesr, and is mentioned in the L, without the former, on the authority of Fr, TA,) *Flour [of wheat, &c.]*

which is sprinkled upon the table, beneath dough, (K,) to prevent the dough's adhering to the table. (TA.)

لَوَاثَةٌ: see لَوَاثَةٌ.

لَوَاثَةٌ: see لَوَاثَةٌ. — لَوَاثَةٌ: A tangled beard. (TA.) — A beard in which half-white hairs are mixed with white: so in the K; but correctly, in which half-white, or grizzly, hairs are mixed with black. (TA.)

وَيْلٌ لِلَّوَاثِينَ الَّذِينَ يَلْوُونُ مَعَ الْبَقَرِ رُفْعَ يَأْ غُلَامُ: respecting these words, occurring in a trad., El-Harbee says, I think the meaning to be, those to whom various kinds of food are carried round about; from اللَوَاثُ, "winding round" a turban on the head. (IAth.)

لَوَاثَةٌ, and لَوَاثَةٌ, and لَوَاثَةٌ, A tangled plant; (K;) a tangled and luxuriant plant: and in like manner, herbage: لَوَاثٌ is originally اللَوَاثُ, or لَوَاثٌ: (TA:) so also a tree. — اللَوَاثُ (and اللَوَاثُ, TA.) The lion: (K:) from لَوَاثٌ "strength." (TA.)

لَوَاثٌ A man slow, or tardy. (M.) — دِيمَةٌ [A lasting, or continuous, and still, rain] that lays, or mixes, the plants, part upon part, (Lth, K, TA,) like as straw is mixed with the kind of trefoil called قَت: (Lth, TA:) but this explanation is disapproved by AM. (TA.) — سَحَابَةٌ لَوَاثَةٌ A slow cloud: such a cloud is the longest in raining. (AM.) — أَلَوَاثٌ Slow and heavy in tongue; (K;) slow in speech, and heavy in tongue: fem. لَوَاثَةٌ, [pl. لَوَاثٌ]. (TA.) — A man weak in mind, or understanding: from لَوَاثٌ, as signifying "weak, incomplete, evidence." (Msb.) — أَلَوَاثٌ, like أَلَوَاثٌ, Stupid; foolish; of little sense; as also لَوَاثٌ: (TA:) stupid, foolish, or of little sense, and cowardly: pl. لَوَاثٌ. (IAar.) — Languid; flaccid: (S, K:) applied to a man. (S.) — Strong; powerful; vigorous. Thus the word bears two contrary significations. (K.)

مَلَاثٌ [A place of refuge; a refuge]. [You say,] إِنَّهُ نِعْمَ الْمَلَاثُ لِلضَّيْفَانِ Verily he is an excellent refuge for guests. (TA.) — مَلَاثٌ (S, K) and مَلَاثٌ (K) † One who is a refuge to others; a noble chief; (TA;) a nobleman; (Ks, S, K;) whom others compass, and go round about: (Ks, S:) or so called because the command is [as it were] bound round him; i.e., because affairs are connected with him: (TA:) pl. مَلَاثٌ and مَلَاوِثَةٌ and مَلَاوِثٌ: (S, K:) the last used by poetic licence. (ISd.)

مَلَاثٌ: see مَلَاثٌ.

مَلَاثٌ A man (S) slow, or tardy, by reason of his fatness. (S, K.) [See also art. لَيْث.]

رَأْسٌ مَلَوْتُ and مَكَانٌ مَلَوْتُ: see مَلَاثٌ in art. لَيْث.]

أَلَوَاثٌ: see مَلَاثٌ.

لوح

1. لَوَاثٌ, aor. يَلْوُجُ, (inf. n. لَوَاثٌ, TA.) He turned it about in his mouth. (K.) — لَوَاثٌ عَيْنَاهُ [His eyes rolled.]

2. لَوَاثٌ, inf. n. تَلْوِجٌ, The road became bending to us, or deviating from a straight course. (K.)

لَوَاثٌ and لَوَاثٌ [the latter the dim. of the former] A want; a thing wanted; an object of want: (TA:) from لَوَاثٌ as explained above. (K.) — مَا فِي صَدْرِهِ حَوَاثٌ وَلَا لَوَاثٌ إِلَّا [There was not a want in his bosom but I accomplished it. (TA.)] — مَا لِي فِيهِ حَوَاثٌ وَلَا لَوَاثٌ I have no want, [nor any little want,] with respect to him, or it. (Lh.) — مَا لِي عَلَيْهِ حَوَاثٌ وَلَا لَوَاثٌ [I have no wants which it is incumbent upon him to supply: حَوَاثٌ being a pl. of حَوَاثَةٌ; and لَوَاثٌ, irregularly, of لَوَاثَةٌ, in imitation of حَوَاثٌ]. (TA.) — See also حَوَاثَةٌ, in three places.

لَوَاثَةٌ: see لَوَاثَةٌ.

لوح

1. لَوَاثٌ, aor. يَلْوُجُ, inf. n. لَوَاثٌ, It (a thing) shone; gleamed; glistened. (S.) — لَوَاثٌ, (aor. يَلْوُجُ, inf. n. لَوَاثٌ and لَوَاثٌ; TA;) and لَوَاثٌ; It (lightning) flashed slightly, not extending sideways in the adjacent tracts of cloud: (S, K:) or لَوَاثٌ signifies it lighted up what surrounded it. (TA.) — لَوَاثٌ, (S, Msb,) aor. يَلْوُجُ; (Msb;) inf. n. [لَوَاثٌ and لَوَاثٌ; (IAth;) It appeared: (IAth, Msb:) it (a star) appeared, (S, Msb,) as also لَوَاثٌ, (S, K,) [it loomed,] and shone, gleamed, or glistened; (TA;) as also لَوَاثٌ: (Msb, TA:) ISk says, سَهْلٌ لَوَاثٌ Canopus appeared; (S;) and لَوَاثٌ it shone and glistened. (S, K.) — لَوَاثٌ, and لَوَاثٌ, He (a man) came forth and became apparent. (A'Obeid.) — لَوَاثٌ لِي أَمْرُكَ, and لَوَاثٌ, † Thine affair became apparent and manifest to me. (A.) — لَوَاثٌ الشَّيْبُ فِي رَأْسِهِ Hoariness appeared upon his head. (TA.) — لَوَاثٌ, aor. يَلْوُجُ, He saw him, or it. (K.) — لَوَاثٌ إِلَى كَذَا, aor. يَلْوُجُ, He looked at, or towards, such a thing; as a distant fire. (L.) — لَوَاثٌ بَصَرِهِ, aor. يَلْوُجُ, inf. n. لَوَاثٌ, [so in the L,] He saw him, or it, and

then he or it became concealed from him. (L.)

— See 4. — لَوَاثٌ, (S,) aor. يَلْوُجُ, (TA,) inf. n. لَوَاثٌ (S, K,) and لَوَاثٌ (K) and لَوَاثٌ (S, K) and لَوَاثٌ (S, K); and لَوَاثٌ (K); and لَوَاثٌ (S, K); He thirsted: (S, K;) or he thirsted in the slightest degree: (TA:) or he thirsted quickly. (Lh.) — لَوَاثٌ, (aor. يَلْوُجُ, inf. n. لَوَاثٌ, TA,) It (thirst, K, or travel, S, K, and cold, and disease or illness, and grief, TA,) altered him, (S, K,) and made him lean, lank, light of flesh, slender, or lank in the belly; (TA;) as also لَوَاثٌ, (K,) inf. n. تَلْوِجٌ: or the latter signifies it (the heat of fire or of the sun) altered the colour of his skin: (TA:) or both verbs signify it parched, scorched, or burned, and blackened, his skin. (Zj.) لَوَاثٌ الشَّمْسُ The sun altered him, and scorched, i.e. slightly burned, and changed the colour of, his face; (S;) and in like manner fire, and the hot wind called سَمُوم; as also لَوَاثٌ. (A.)

2. لَوَاثٌ, (inf. n. تَلْوِجٌ, TA,) He heated (S, K) a thing with fire. (S; see MA, and see 1.) — لَوَاثٌ الشَّيْبُ Hoariness altered him; (TA;) rendered him white. (K, TA.) — See 1, and 4.

4. See 1 throughout the first half. — لَوَاثٌ (inf. n. لَوَاثَةٌ, TA,) † He (a man) was cautious and fearful of the thing. (S, K.) — لَوَاثٌ بِهِ (Lh, S, L,) and لَوَاثٌ بِهِ (L,) † He made a sign with his garment, (S, L,) from a distant place, taking the end of it in his hand, and waving it about, to make it seen by some one whom he desired to see it. (L.) — لَوَاثٌ بِسَيْفِهِ (S, K;) and لَوَاثٌ بِهِ (K,) inf. n. تَلْوِجٌ; (TA;) † He made a sign with his sword, (S, K,) and waved it, or moved it about, [for the purpose above mentioned]. (TA.) — لَوَاثٌ لِكَلْبٍ بِرَغِيفٍ قَتِيعَةٍ † He made a sign to the dog with a cake of bread, and he followed him. (A.) — لَوَاثٌ بِحَقِّي He went away with, or took away, that which belonged to me. (ISk, S.) — لَوَاثٌ, (inf. n. لَوَاثَةٌ, TA,) He destroyed him or it. (S, K.)

8: see 1.

10. لَوَاثٌ He sought, tried, or endeavoured, to see, syn. تَبَصَّرَ, (K,) into the affair, or thing. (TA.)

لَوَاثٌ A look; syn. نَظْرَةٌ; [or rather a glance, or light or quick look;] like لَوَاثَةٌ. (K.) — See لَوَاثٌ — Any broad, or wide, and thin, thing, such as a board or plank or the like, of wood or of bone: (T, M, Msb, K:) pl. لَوَاثٌ, and pl. pl. أَلَوَاثٌ. (K.) A word of this kind has not a pl. of the measure أَفْعَلٌ, because dammeh to the و is disliked. (Sb.) — لَوَاثٌ i. q. لَوَاثٌ, q. v. و is disliked. (Sb.) — لَوَاثٌ i. q. لَوَاثٌ, q. v. و is disliked. (Sb.)

— The scapula or shoulder-blade, (T, S, Mṣb, K,) when it is written upon, or inscribed. (T, Mṣb, K.) — Any wide bone: (S, Mṣb:) or any bone of the body, except the bones called قَصَب of the arms and legs. (Mṣb.) See also مَلَوَاح. — **لَوْحٌ** There remained of him nothing but the wide bones. Said of one that is lean, or emaciated. (A.) — **نُوحُ الْكَتِفِ** The smooth part of the shoulder-blade, where its projecting part (غير) [so I read for غير, in the L.] terminates, in the upper portion. (L.) — **نُوحٌ** That [meaning a tablet] upon which one writes. (S.) — **كُتِبَتْ لَهُ فِي الْأَلْوَحِ** [We wrote for him upon the tablets, or tables]. (Kur vii. 142.) They are said to have been two tablets; but it is allowable to call two tablets الواح. (Zj.) — **الْوَحُ الْمَحْفُوظُ**, mentioned in the Kur, [chap. lxxxv. last verse, The Preserved, or Guarded, Tablet, whereon are said to be inscribed all the divine decrees;] † the depository of the decrees, or nilled events, ordained by God: (TA:) or i.q. **أَمْرُ الْكِتَابِ**: or a light which appears to the angels, showing to them the things which they are commanded to do, and which they obey. (Mṣb.)

نُوحٌ (S, K) and **نُوحٌ** (Lh, K,) but the former is of higher authority, (K,) and the latter is mentioned by none but Lh, (TA,) The air, or atmosphere, (S, K,) between heaven and earth: (S:) the air next to the higher part, or to the clouds, of the sky; syn. **سُكَاك**: this is its meaning in the phrase **لَا أَفْعَلُ ذَلِكَ وَلَوْ تَرَوْتَ فِي السَّمَاءِ** [I will not do that even if thou leap into the air next to the higher part, or to the clouds, of the sky]. (S.)

ثَلَاثُونَ إِبِلَ نُوحَى (S, K.)

لَيَّاحٌ: see **لَيَّاحٌ**.

لَيَّاحٌ (S, K,) and **لَيَّاحٌ** (K,) A white thing. (S.) The و is changed into ي because of the kesreh before it. (Fr, S.) **لَيَّاحٌ** is extr.; for there is no reason for the change of the و therein into ي, unless for alleviation of the sound. (L.) — Also **لَيَّاحٌ** and **لَيَّاحٌ** Of a shining, or glistening, white hue. (L.) — **أَبْيَضٌ** and **لَيَّاحٌ**, † Intensely white. (K, TA.) — Also **لَيَّاحٌ** (S, K) and **لَيَّاحٌ** (K) The wild bull: (S, K:) so called because of his whiteness. (S.) — Also both words, The daybreak, or dawn: (K:) so called for the same reason. (TA.) — **لَقِيتُهُ بِلَيَّاحٍ** I met him at the period of the afternoon called العَصْر, when the sun was white. (L.)

سَقَرٌ [Kur, lxxiv. 29, referring to سَقَرٌ,] **لَوَاحَةٌ لِبَشِيرٍ** Burning the [scarf-] skin so as to blacken it. (Zj.)

لَوَاحٌ [pl. of لَوَاحَةٌ] The parts of a thing that are apparent, and that show the signs thereof. (TA.) **لَوَاحٌ** and **لَوَاحٌ** The external parts of a thing. (A.) **لَوَاحِي الشَّيْبِ** The apparent signs of hoariness, occurs in a verse of Khufāf Ibn-Nudbeh, for **لَوَاحِي الشَّيْبِ** (TA.)

— **لَوَاحٌ أَلَوَّاحٌ** Shining, gleaming, or glistening, weapons; such as the sword, (S, K,) and the like, (K,) and the spear-head; (S;) generally meaning swords, because of their whiteness: (ISd:) or, as some say, the cases, or receptacles, in which are the swords together with their scabbards and suspensory belts or strings, because made of boards. (IB.) 'Amr Ibn-Aḥmar El-Bāhilee says,

• تَمَسَّى كَالْوَوَّاحِ السَّلَاحِ وَتَضَ •
• جَى كَالْمَهَامَةِ صَبِيحَةَ الْقَطْرِ •

[In the evening she is like shining weapons, (so accord. to the S,) or like sword-cases, (accord. to IB,) and in the early part of the day, after sunrise, she is like the wild cow on the morning of, or after, rain]. IB says, that the poet means, in the evening she is lean, or slender, like a sword-case; but in the morning, like a wild cow, &c. (L.)

مَلَوَاحٌ: see **مَلَوَاحٌ**.

أَلَوَّاحٌ (K,) meaning [the shoulder-blades, or] any of the wide bones of the body: applied to a camel and to a man: (TA:) or having excellent and large الواح: (Sh, AHeyth:) and الواح is said to mean the **ذِرَاعَانِ** [or two radii], the **سَاقَانِ** [or two tibiae], and the **عَضْدَانِ** [or two humeri, or upper bones of the arms]. (TA.) — **تَلَوَّاحٌ** (K,) — **Lean, lank, or light of flesh; or slender, or lank in the belly:** (K:) applied alike to a man and a woman: also, a beast of carriage that becomes so quickly: (TA:) also, a woman that quickly becomes lean, or emaciated: (K:) pl. **مَلَوَاحٌ**. (TA.) — **مَلَوَاحٌ** A beast (S) that quickly becomes thirsty; (S, K;) as also **مَلَوَاحٌ** (K) and **مَلَوَاحٌ** (IAqr, K;) the last extr., as though the و were changed into ي because of the kesreh which is near before it, and as though they had imagined a kesreh to the ل. (ISd.) — **رَبِيحٌ مَلَوَاحٌ** [A very thirsty wind]. (TA, voce **رَبِيحٌ**) — [A kind of decoy-bird. See **رَامِقٌ**.]

مَلَوَاحٌ: see **مَلَوَاحٌ**.

مَلَوَاحٌ Altered by fire, or by the sun, or by travel, [&c.]: an arrow, before it is furnished with feathers and a head, altered by fire; and in like manner the iron head of an arrow or of a

spear, or the like: (TA:) also **مَلَوَاحٌ** altered (K) by the sun, or by travel, &c. (TA.)

مَلَوَاحٌ: see **مَلَوَاحٌ**.

لوح

1. **لَوَّاحٌ**, aor. **يَلَوِّذُ**, (S, A, L, Mṣb,) inf. n. **لَوَّاحٌ** (S, L, K) and **لَيَّاحٌ** (S, A, L, K) and **لَوَّاحٌ** (L, Mṣb, K) and **لَوَّاحٌ** and **لَوَّاحٌ** (Mṣb, K,) He had recourse to it, (a mountain [&c.], Mṣb,) or him, for refuge or protection or preservation; (S, A, L, Mṣb;) as also **لَوَّاحٌ** and **لَوَّاحٌ** (A;) and **لَوَّاحٌ** (Mṣb;) sought, or took, refuge in it, or him; (S, L;) and joined himself to him; and sought, desired, implored, or called for, aid, or succour, of him: (L:) he protected, concealed, defended, or fortified himself by it, (L, K,) or him; (L;) as also **لَوَّاحٌ** (L, K) and **لَوَّاحٌ** (L,) inf. n. **لَوَّاحٌ** (L, K) and **لَوَّاحٌ** (L;) and **لَوَّاحٌ** (L.) — **لَوَّاحٌ** (L,) inf. n. as above, in the commencement of the art., (K,) It encompassed, or surrounded, it; (L, K;*) as also **لَوَّاحٌ** (L,) inf. n. **لَوَّاحٌ** (L, K.) You say, **لَوَّاحٌ** and **لَوَّاحٌ**, **لَوَّاحٌ** and **لَوَّاحٌ**, The road encompassed, or surrounded, the house: (L:) or, reached, or extended, to the house: (Mṣb:) and **لَوَّاحٌ** and **لَوَّاحٌ** The house encompassed, or surrounded, the road. (L.) See also 3. — **لَوَّاحٌ بِالْقَوْمِ** and **لَوَّاحٌ** (S, L, K,) with which **تَلَوَّاحٌ** is syn., (K,) The people had recourse, one to another, for refuge or protection or preservation; sought, or took, refuge, one in another; protected, concealed, defended, or fortified, themselves, one by another. (S, L, K;*) Agreeably with this explanation, (as some say, L,) **لَوَّاحٌ** is used in the Kur, xxiv. 63: were it from **لَوَّاحٌ**, it would be **لَوَّاحٌ**. (S, L.) — See 1. — **لَوَّاحٌ** (S, L, K,) inf. n. **لَوَّاحٌ**, He went round about them, or encompassed them. (Mṣb.) See also 1. — **لَوَّاحٌ** (M, L,) inf. n. **لَوَّاحٌ** (K) and **لَوَّاحٌ** (M, L, K,) He circumvented, or deluded, him; **مَرَاوَعَةٌ** (M, L, K;*) syn. **رَاوَعَةٌ** (M, L) inf. n. **مَرَاوَعَةٌ** (K.) — **لَوَّاحٌ** (M, L) and **لَوَّاحٌ** (M, L,) He wheedled, beguiled, or deluded, them; syn. **دَارَاهُمْ**. (M, L.) **لَوَّاحٌ** He eluded, and shunned, or avoided, thee; syn. **رَاغٌ عَنْكَ**, and **حَادٌ**. Agreeably with this explanation, or as signifying **مَرَاوَعَةٌ**, some render **لَوَّاحٌ** in the Kur, xxiv. 63. (Ibn-Is-Seed, TA.) — **لَوَّاحٌ** (TK,) inf. n. **لَوَّاحٌ**

it is said in a trad., **مَنْ أَحَبَّ الدُّنْيَا انْتَابَ بِثَلَاثَ** [He who loves the present world cleaves to three things; occupation that will not end, and hope that will not be attained, and inordinate desire that will not cease]. (TA.) — **لَا طَ فِي الْأَمْرِ**, inf. n. (Sgh, K,) accord. to Lth., and if correct, like **قَالَ** in the sense of **قَوْلَ** (Sgh,) + **He was importunate in, or with respect to, the affair:** (Lth, Sgh, K:) because he who is so usually cleaves, or adheres. (TA.) — **لَا طَ بِحَقِّهِ** + **He went away with, or took away, his right, or due.** (TA.) — **لَا طَهُ**, inf. n. **لَوُطَ**, **He stuck it; made it to cleave, stick, or adhere;** as also **لَا طَهُ**, inf. n. **لَا طَهُ**; and **لَا طَهُ**. (TA.) — [See also **لَا طَ** in art. **لِطَ**.] — **لَا طَ الْحَوْضُ** (K,) or **لَا طَ** (K,) **لَا طَ بِالْحَوْضِ** (S,) and **لَا طَ بِالْحَوْضِ** (K,) accord. to Lh, but not known to ISd on any other authority, and deemed by him extr., (TA,) inf. n. **لَوُطَ** (S,) **He plastered the watering-trough, (S, K, TA,) and repaired it, and made it smooth, (TA,) with mud, or clay.** (S, K, TA.) — It is said in a trad., **كَانَتْ بَنُو إِسْرَائِيلَ يَشْرَبُونَ فِي** **لَا طَوَا**, meaning [The children of Israel used to drink, in the desert,] what they collected, in the watering-troughs, from the wells. (TA.) — **لَا طَ** (S, Mṣb, K,) aor. **يَلُوطُ** (Mṣb, TA,) inf. n. **لَوَاطَ** (TA,) or **لَوَاطَ** with ة; (Mṣb;) and **لَوَاطَ** (S, K,) [inf. n., app., **لَوَاطَ** and **لَا طَ**, for it is said in the TA that **لَا طَ** is syn. with **لَوَاطَ**;] and **تَلَوُطَ** (K;) **He committed the act of the people of لوط [or Lot]; he did that which is excessively foul, like as the people of لوط did.** (Mṣb.)

2. **لَوُطَهُ بِالطِّيبِ** **He smeared him, or it, much with perfume.** (TA.)

3: see 1, last sentence.

4: see 1.

5: see 1, last sentence.

التاطة: see 1, in four places. — **التاطة**: see 10. — **التاط حَوْضُهُ** **He plastered with mud, or clay, for himself, his watering-trough.** (K.)

10. **اسْتَطَاوَهُ** **They made him to cleave, stick, or adhere, to themselves; they attached him to, or connected him with, themselves.** (S.) — **اسْتَطَاوَهُ** **He claimed him as a son, he not being his; as also** **التاطة دَمُهُ** **He had a right, or just title or claim, to his blood; syn.** **اسْتَطَاوَهُ** (S, TA,) and **اسْتَطَاوَهُ** (TA.) — **اسْتَطَاوَهُ** **They committed sins for which he who should punish them would be excusable, because**

they deserved punishment; as also اسْتَطَاوَهُ, and **أَعْدَرُوا**, and **أَوْجَبُوا**. (IAṣr.)

لَوُطَ A thing cleaving, sticking, or adhering: an inf. n. used as an epithet. (K.) — [Hence the saying,] **إِنِّي لَأَجِدُ لَهُ فِي قَلْبِي لَوُطًا** + **Verily I feel for him, in my heart, a love cleaving thereto;** as also **تَلُوطَ** (S, TA;) and **لَوُطَ**; and **لَوُطَ**. (Lh, Kr.)

لَوُطَ and **لَوُطَ**: see **لَوُطَ**.

لَوُطِي One who is addicted to the crime of the people of Lot; as also **لَوَاطَ**: both used in this sense in the present day; but perhaps post-classical.]

لَوُطِيَّة [The crime of the people of Lot]: a subst. from **لَا طَ** in the last of the senses explained above: occurring in a trad. (TA.)

لَوَاطَ [originally **لَوَاطَ**] Quick lime, or the like; syn. **كَلْسَ**: and **gypsum**: (K:) because watering-troughs, &c. are plastered therewith. (TA.) — And, (as being likened thereto, TA,) + **Human ordure; or thin human ordure; syn.** **سَلَخَ**. (K.)

لَوُطِي: see **لَوَاطَ**.

لَوَاطَ alone, (S,) and **لَوَاطَ** alone, (A'Obeyd,) + **He is more, or most, closely cleaving to my heart; (A'Obeyd, S;*) as also** **لَوَاطَ**. (S.)

لوع

لوف

لوق

لوك

لوم

لون

لوه

لوى

لى

See Supplement.]

ليا

4. **الْيَاثُ النَّاقَةُ** **The she-camel was slow.** (K.)

لِيَا A kind of white grain, resembling the **حَبِصَ** [or **cicer arietinum**], (K,) intensely white, which is eaten. **AḤn** says, I know not whether it [the plant] have, or have not, **قَطْنِيَّة** [q. v.]. (TA.)

ليب

لَيَابَ A quantity of food less than what fills the mouth: (IAṣr, K:) or a spoonful, that is chewed, or to be chewed. (K, and said to be on

the authority of IAṣr.) Mentioned by IM in art. **لَوَب**, and again in the present art. (TA.)

ليت

1. **لَا تَهُ**, aor. **يَلِيْتُ**, (inf. n. **لَيْتَ**, S,) as also **لَا تَهُ**, aor. **يَلُوتُ**; or **لَا تَهُ عَنْ وَجْهِهِ**; as also **لَا تَهُ**; (and **أَتَهُ**, S, K, art. **أَلَتَ**;) **He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object.** (S, K.) The Rājiz says,

• وَلَيْتَ ذَاتَ دُجَا سَرَيْتَ •
• وَلَمْ يَلِيْنِي عَنْ سَرَايَا لَيْتَ •

[During many a dark night (or many a rainy, or wet, night, accord. to the reading in the TA, namely **ذَاتَ نَدَى**) have I journeyed;] and no hindrance hindered me from journeying during it: (S:) or the meaning is — and no averting thing averted me, &c.; **لَيْتَ** being put for **لَا تَتُ**: or, nothing made me to repent, and say, **لَيْتَنِي** **مَا سَرَيْتَهَا** **Would that I had not journeyed during it!** or, no deficiency, nor any impotence, averted me, &c., accord. to the T. (TA.) — **لَا تَهُ حَقَّهُ**, aor. **يَلِيْتُ**, inf. n. **لَيْتَ**; and **لَا تَهُ**; but the former is the more approved; as also **أَتَهُ** and **أَتَهُ**; **He diminished unto him his due, or right; [or defrauded him of part thereof.]** (TA.) It is said in the Kur, [xlix. 14,] **لَا يَلِيْكُم مِّنْ أَعْمَالِكُمْ** **He will not diminish unto you, nor defraud you of, aught [of the reward] of your works.** (Fr, Zj.) — **مَا أَلَا تَهُ شَيْئًا**; as also **مَا أَلَا تَهُ** (and **مَا أَلَا تَهُ**; TA;) **He did not diminish unto him aught.** (Fr, S, K.) In **مَا أَتَنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ**, in the Kur, [lii. 21, q. v. in art. **أَلَتَ**.] the verb may be from **أَلَتَ** or from **أَلَاتَ**. (TA.) — **لَا يَلِيْتُ** in a verse of 'Orweh Ibn-El-Ward, signifies **أَضْرَهُ** and **أَحْيَاهُ** [I passed the night putting away (from my mind the thought of) death: the poet having just before mentioned the death of certain of his camels]. (Sh, L.) — In the following saying, **لَا يَلِيْتُ لَآ يَفَاتُ** **Praise be to God, whom nothing will escape, (lit., who will not be escaped, see Kur xxxiv. 50, and 1 in art. **فَوَاتَ**), and —, and to whom voices will not be confused, or undistinguishable, one from another!], **لَا يَلَاتُ** is from **أَلَاتَ**, a dial. var. of **لَاتَ**, aor. **يَلِيْتُ**, in the sense of **نَقَضَ**, and signifies **unto whom one cannot diminish [aught that is his due], and whom prayer cannot be hindered from reaching:** so accord. to IAṣr: or, accord. to Khālid Ibn Jembeh, upon whom nothing that any one saith can have any power; (expl. by **لَا يَأْخُذُ بِهِ**)**

(; قول قائل) i. e., *who obeyeth no one.* (L.) — *لَا تَ شَيْئًا*, aor. *يَلَيْتُ*, *He concealed a thing that he knew, and told, or narrated, something different from it.* (TA, art. *لوت*, q. v.) — *لَا تَهْ*, aor. *يَلَيْتُ*, inf. n. *لَيْتٌ*, *He expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him:* so accord. to Aḡ, and the like is said in the L: but accord. to some, the verb is *لَا تَهْ*, aor. *يَلُوتُ*, q. v., in art. *لوت*. (TA, art. *لوت*) — *وَلَاتٌ* (TA, art. *لوت*) — *وَلَاتٌ*, occurring in the *Qur*, [xxxviii. 2,] (§.) [there meaning, accord. to the general opinion, *When (it, or the time,) was not a time of flight:* in other cases, *and (it, or the time,) is, or was, not a time of flight*]. *لَا ت* is here likened to *لَيْسَ*; and the name of the agent is understood. (§, K.) So says Akh, accord. to J; but this is the opinion of Sb: so in the margin of some copies of the §. (TA.) Or *لَا ت* is originally *لَا*; and the *ت* is added, as in *لَيْتٌ* [in the CK, *لَيْتٌ*,] (El-Muārrij, §, K,) and *لَيْتٌ*. (El-Muārrij, §.) — With respect to the proper meaning and etymology of *لَا ت* there are four opinions. First, that it is a single word, a verb in the pret. tense: and some say, that it is originally *لَا ت* in the sense of *نَقَصَ*, and afterwards used as a negative, like *قُلْ*: so says Abou-Dharr El-Khushanee, in his Expos. of the Book of Sb: others, that it is originally *لَيْسَ*; that its *س* is changed into *ت*, and then the *ي* into *ل*, because it is movent and preceded by *fet-hah*: so says Abu-r-Rabeea. Second, that it is two words, the negative *لَا*, with the fem. *ت*, added to make the word fem., as say IHsh and Er-Radee, or to render the negation more intensive, as is said in the Expos. of the *Qur* by the author of the latter work: and this is the general opinion. Third, that it is an independent word, not originally *لَيْسَ* nor *لَا*; as related by the sheikh Abou-Is-hāk Esh-Shātibee alone. Fourth, that it is a word and a part of a word, namely the negative *لَا*, and *ت* prefixed to *حِينَ*; which opinion is ascribed to A'Obeyd [as is mentioned in the §] and Ibn-El-Ṭarāweh: the former of whom argues in favour of this opinion from the fact that *ت* is found so prefixed in Othmān's copy of the *Qur*-ān; but this is no proof, because there are found in the writing of that copy things at variance with analogy. (TA.) *لَيْتٌ* [however] occurs, without *لَا ت*, in the following verse of Abou-Wejzeh:

• الْعَاطِفُونَ لَحِينَ مَا مِنْ عَاطِفٍ •
• وَالْمُطْعِمُونَ زَمَانَ أَيَّنَ الْمُطْعِمِ •

[The persons who act affectionately in the time when there is none (other) that acts affectionately; and the feeders in the time when (it is said) Where is the feeder?] (§.) The general opinion is favoured by the following facts: that *لَا ت* is

pronounced in a case of pause *لَا ت* and *لَا تْ*: that it is written separately from *حِينَ*: and that it is sometimes written *لَا ت*, with kesreh to the *ت*, as is mentioned by Z, agreeably with the fundamental rule with respect to the concurrence of two quiescent letters [when followed by a conjunctive *ل*]; whereas, were it a verb in the pret. tense, there would be no reason for its being written with kesreh: it is also written *لَا تْ*, with dammeh to the *ت*: and both these variations occur in readings of the *Qur*-ān: but *لَا ت*, with fet-hah to the *ت*, is the most common. (TA.) — With respect to its government there are also four opinions. First, that it has no government: that if a noun in the nom. case follow it, it is put in that case as an inchoative of which [as is mentioned in the §] the enunciative is suppressed; and that if a noun in the acc. case follow it, it is put in that case as an objective complement of a verb suppressed; which is the opinion of Akh; the meaning of *لَا ت حِينَ مَنَاصٍ* being, in the former case, *لَا حِينَ مَنَاصٍ كَائِنْ لَهْمُ* [A place of flight not existing for them; which does not imply that there was none for others; as *لَا* here has the force of a particular, not a general, negation]; and in the latter case, the meaning being, *لَا أَرَى حِينَ مَنَاصٍ* [I see not a time of flight]. Second, that it governs in the same manner as *إِنْ*; which is another opinion of Akh and the Koofees. Third, that it is a particle governing the gen. case; an opinion ascribed to Fr by Er-Radee and IHsh and others. Fourth, that it governs like *لَيْسَ*; and this is the general opinion; but IHsh restricts it by two conditions; that the two nouns which it governs must be significant of time, and that one of them must be suppressed. (TA.) [It is generally the subject, rarely the predicate, that is suppressed.] — *لَا ت* [when it has grammatical government] does not occur without *حِينَ* [or, as many say, some word syn. therewith, as *وَقْتُ*, &c.]. (§, K.) So says Akh, accord. to J; but this is the assertion of Sb; because the latter holds it to have the same government as *لَيْسَ*; whereas Akh assigns to it no government [as explained above]. (IB.) But [it is said that] *حِينَ* is sometimes suppressed, (in poetry, §, [or in prose,]) though meant to be understood; as in the following saying of Mázin Ibn-Málik, [respecting 'Abd-Shems, surnamed Maḡrooḡ, the son of Sa'ad the son of Zeyd-Menáh the son of Temeem, and respecting Heyjumáneh the daughter of El-'Ambar the son of 'Amr the son of Temeem, (§, art. *قَرع*), who was enamoured of Maḡrooḡ,] *وَحَنَّتْ وَلَاتٌ هَمَّتْ وَأَتَى لَكَ مَقْرُوعٌ* [And she conceived a longing desire; but it was not a time for her conceiving such a desire. And how (O Heyjumáneh) should Maḡrooḡ be thine? See Freytag, Arab. Prov. i. 343 and ii. 525.] (§, K.) This, however, is said to be not poetry but a prose-example. (TA.) Moreover, it is

observed, that *لَا ت*, in this instance, has no government, and that a word signifying time is not meant to be understood after it: [so that the meaning is, *And she conceived a longing desire, but it was as though she did not conceive such a desire*:] (MF.) for when *لَا ت* has government, the subject and predicate cannot both be suppressed. (AḤei, MF.)

4: see 1.

لَيْتٌ a word denoting a wish [signifying *Would that —; I wish that —;*] (§, K;) generally relating to a thing that is impossible; rarely to a thing that is possible: (IHsh, K;) governing the subject in the acc. case, and the predicate in the nom. case, (§, K,) like *كَأَنَّ* (or [rather] *إِنْ*, MF) and its coordinates, because it resembles verbs in their force as words, [being composed of at least three letters, and the last being meftooḡah,] and in their admitting most of the pronouns as affixes, and in their meanings. (§.) Ex. *لَيْتَ زَيْدًا ذَاهِبٌ* [Would that Zeyd were going;] (§;) and *لَيْتَنِي فَعَلْتُ كَذَا وَكَذَا* [Would that I had done so and so.] (TA.) You say *لَيْتَنِي* as well as *لَيْتَنِي*, (§, K,) like *لَيْتَنِي* and *لَيْتَنِي*, and *لَيْتَنِي* and *لَيْتَنِي*, (§;) but *لَيْتَنِي* is more common than *لَيْتَنِي*; whereas *لَيْتَنِي* is less common than *لَيْتَنِي*. (TA.) You also say *لَيْتَ يَا* *O, would that —.* As to the saying of the poet,

* يَا لَيْتَ أَيَّامَ الصَّبَا رَوَّاجِعَا *
meaning *لَا رَوَّاجِعَ*, [O, would that the days of youth were returning (to us)!] *رَوَّاجِعَ* is put in the acc. case therein as a word descriptive of state: (§;) or it is governed in the acc. case by a verb understood, as *أَقْبَلْتُ*, or *عَادْتُ*, or some other verb suitable to the meaning: so says Sb: (TA:) or *لَيْت* in the above verse may be used in the manner of *وَجَدْتُ* [see below], (§,) for *لَيْت* is sometimes used in the manner of *وَجَدْتُ* [I found], (Fr, §, K,) in government, not in meaning, (MF,) as related by the grammarians on the authority of certain of the Arabs, so that it is doubly transitive, and used in the manner of verbs: (§;) you say, *لَيْتَ زَيْدًا شَاخِصًا* [Would that Zeyd were going away, &c.]: (§, K:) this is done to give intensiveness: one says, for this purpose, *لَيْتَ زَيْدًا قَائِمًا* [Would that Zeyd were standing] putting both the subject and the predicate in the acc. case. (Mḡb.) — *لَيْتَمَا*: see De Sacy's Gr. Ar. ii. 63. — See also an ex. of *لَيْت* as a subst. voce *سَوْفَ*.

لَيْتَانِ The side of the neck: (§, K:) or the *لَيْتَانِ* are the lower parts of the two sides of the neck, upon which the earrings hang down, behind the two projections of the jaw-bones that are beneath the ear: or the parts of the neck beneath the

earrings: or the places upon which the cupping-instrument is applied; المَحْجَمَتَانِ: pl. لَيْثَاتٌ and لَيْثَةٌ [but whether the latter be لَيْثَةٌ or لَيْثَةٌ is not shown]. (TA.) — أَصَغَى لَيْثًا He inclined the side of his neck. (TA, from a trad.)

لَيْث

2. لَيْث He became related to the Benoo-Leyth. (A.) [See also 5.]

3. لَيْثَةٌ He did, acted, or dealt, with him in the manner of the lion: or he contended with him for the glory of resembling the lion. (S.) — He parted, or separated himself, from him; syn. زَايَلَهُ. (TA.)

5. لَيْث and لَيْثٌ and لَيْثٌ He (a man, TA,) became like the Benoo-Leyth, or, like a lion, in desire; expl. by صَارَ لَيْثِي الْهَوَى (K;) and in zeal in the cause of his party: (TA:) he became like a lion; as also اِسْتَلَيْتُ. (L.)

10: see 5.

الْلَيْثُ Strength: [like لَوْثُ]. (TA.) — اللَّيْثُ (S, K) and اللَّيْثُ (K) The lion: (S, K:) said to be from لَيْثٌ as signifying "strength": accord. to Kr, from لَوْثُ, as signifying the same: ISd says, that, if so, the ي is changed from و; but that this is not a valid opinion: yet Suh and several others agree with Kr: pl. لَيْثَاتٌ, and, as some say, مَلَيْثَةٌ, like مَلَيْخَةٌ and مَلَيْفَةٌ: (TA:) fem. لَيْثَةٌ; pl. لَيْثَاتٌ. (Msb.) — لَيْثٌ The lion: (AA, S:) or an animal like the chameleon, that opposes itself to the rider; so called in reference to عَفْرَيْن, the name of a town or district. (As, S.) One says إِنَّهُ لَأَشَجُّعُ مِنْ لَيْثٍ عَفْرَيْنَ [Verily he is more courageous than the lion, &c.] (S.) [See also art. عفر.] — See اللَّيْثُ Eloquent: (K:) strong in dispute: in the dial. of Hudheyl. (TA.) — اللَّيْثُ also A certain kind of spider, (S, K,) that hunts flies by leaping, or springing: (S:) a certain kind of spider [surpassed, or equalled, by] no beast, or creeping thing, in acuteness, and circumvention, and in leaping, or springing, with correct aim, and in rapidity of snatching, and in dissimulation; that catches flies: ('Amr Ibn-Bahr:) or the spider, الْعَنْكَبُوتُ: (Lth:) or [a reptile] smaller than the عَنَكِبُوت, that catches flies. (TA.) — اللَّيْثُ A land's having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.)

لَيْثٌ, signifying A certain plant that winds about, belongs to art. لَوْث, q. v. (TA.)

لَوْنَةٌ A strong she-camel. (K.) See لَوْنَةٌ.

لَيْثٌ [Of, or belonging to, or resembling, a lion. (K.)

لَيْثَةٌ: see لَوْنَةٌ.

لَوْنَةٌ and لَيْثَةٌ [Lion-like courage]. (TA.)

لَوْنٌ and لَيْثٌ: see art. لَوْث.

لَوْنٌ Courageous: pl. لَيْثٌ: (IAar, K:) as also لَيْثٌ. (TA.) — لَوْنٌ Stronger, and more hardy; or strongest, and most hardy. (TA, from a trad.)

لَوْنٌ: see لَوْنٌ.

لَوْنٌ [accord. to the K and TA; but in the L, لَوْنٌ;] Strong; powerful: (K:) or very hard; syn. شَدِيدُ الْعَارِضَةِ. (L.)

لَوْنٌ: see لَوْنٌ. — لَوْنٌ A strong stallion; likened to a lion. (A.) — لَوْنٌ Fat, and broken, or trained, to obedience; syn. سَمِينٌ مُدَلِّلٌ. (TS, K.) [See also art. لَوْث.] — لَوْنٌ, as also لَوْنٌ, A place having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.) — لَوْنٌ, as also لَوْنٌ, A head of which part of the hair is black, and part white. (TA.)

لَوْنٌ [A camel] full [of flesh, and] abounding with wool, or wool. (TS, K.)

ليس

1. لَيْسَ a word denoting negation: (S, A, K:) it is a verb in the pret. tense, (S, A, K, Mughnee,) having no other tense, (Sb, S, M, Msb, Mughnee,) nor a part. n. nor an inf. n.; (Sb, M, Msb;*) of the measure فَعَلَ; (Mughnee;) originally لَيْسَ, from which it is contracted by the suppression of a vowel, (Sb,* S, M,* K, Mughnee,*) being found difficult of pronunciation, (S,) [i.e.,] to render it easy to pronounce, (K,) like عَلِمَ for عَلِمَ, (Sb, M,) the ي not being changed into ا (Sb, S, M) because it is imperfectly inflected, being used in the pret. form for the present, (S,) [i.e.,] because it has no future, nor part. n., nor inf. n., nor derivation, wherefore, not being perfectly inflected like its coordinates, it is made like that which is not a verb, as لَيْتَ: (Sb, M:) what shows it to be a verb, (S, Mughnee,) not a particle occupying the place of مَا, as Ibn-Es-Sarrāj and some others after him have asserted, (Mughnee,) though not perfectly inflected like [other] verbs, (S,) is their saying لَسْتُ and لَسْتُمْ (S, Mughnee) and لَيْسْتُ and لَيْسُوا and لَيْسَ and لَيْسُوا [&c.], (Mughnee,) like as they say ضَرَبْتُ and ضَرَبْتُمْ [&c.]: (S:) we have

not determined its measure to be فَعَلَ, because this is not contracted; nor فَعَلَ, because there is no verb of this measure with ي for its medial radical letter, except هَيَّوْ; but لَسْتُ has been heard; so, accord. to this form, it may be like هَيَّوْ: (Mughnee:) the Benoo-Dabbeh say لَسْتُ and لَسْنَا in the sense of لَسْتُ and لَسْنَا; and some of them say لَسْتُ: (TA, art. لَوْس:) but Sb says, that the Arabs did not say لَسْتُ, like as they said خَفْتُ, because ليس is not perfectly inflected like [other] verbs. (M.) [There is also another opinion respecting its origin, which will be mentioned in the course of this article.] It [is generally a particular (not a universal) negative, and] denotes the negation of a thing at the present time; (M, Mughnee;) [i.e.] it denotes [thus] the negation of its predicate: (Msb:) and has the same government as the verb كَانَ and its coordinates; (S:) governing the subject in the nom., and the predicate in the accus.: (S, Mughnee:) as when you say, لَيْسَ زَيْدٌ قَائِمًا [Zeyd is not a person standing]: (Msb:) and by means of the context, it denotes the negation of a thing at a time not the present; as in the saying of El-Aashà [respecting Moḥammad],

لَهُ نَافِلَاتٌ مَا يُغِبُّ نَوَالَهَا •
وَلَيْسَ عَطَاءُ الْيَوْمِ مَانِعُهُ غَدًا •

[He has bounties the bestowing of which is not on alternate days; and the giving of to-day will not be a preventer of it to-morrow]; and [sometimes when it is followed by a verb, as] in the saying, لَيْسَ خَلَقَ اللَّهُ مِثْلَهُ [God has not created the like of him, or it.] (Mughnee.) But it differs from its coordinates in that the prep. بِ may be prefixed to its predicate; as in the saying, لَيْسَ زَيْدٌ بِمَنْطَلِقٍ [Zeyd is not going away]; the ب being a means of the verb's being trans., and also corroborative of the negation: and one may optionally not introduce it, because one may do without the corroborative, and because some verbs are trans. sometimes by means of a prep. and sometimes without a prep., as اِسْتَقْتَنَكَ and اِسْتَقْتَنُكَ. (S.) It also differs from its coordinates in that its predicate may not be put before it: for you may say مُحْسِنًا كَانَ زَيْدٌ, but not مُحْسِنًا لَيْسَ زَيْدٌ, or some allow this latter; but others disallow it. (Ibn-Aḳeel on the Alfeeyeh, section on كَانَ and its coordinates.) It is also used as an exceptive particle, (S, M, Mughnee,) in the place of لَّا; (S, Mughnee;) in which case [also] its subject [which is understood] is in the nom. case, and its predicate in the accus.: (S:) you say, جَاءَنِي لَيْسَ الْجَائِي [The company of men came to me, except Zeyd]; as though you said, لَيْسَ الْجَائِي

زَيْدًا. (S, M: but in the latter, instead of جَاءَنِي, we find أَتَى; and instead of الْجَانِي, we find الْآتِي.) You may also say, جَاءَنِي الْقَوْمُ نَيْسَكُ [The company of men came to me, excepting thee]; but the separate pronoun, إِيَّاكَ, is here better. (S.) When the predicate after it is connected with إِلَّا, as in the ex. here next following, Benoo-Temeem make it in the nom. case: thus they say, نَيْسَ الطِّيبِ إِلَّا الْبِسْكَ [It is not perfume, except musk; meaning, nothing is perfume except musk]: which has been resolved in several ways; some holding الطِّيبِ to be the subject of ليس: but its being peculiar to the dial. of Temeem refutes the explanations here referred to: some, again, hold ليس to be here used as a particle; and so in the saying نَيْسَ خَلَقَ اللَّهُ مِثْلَهُ mentioned above. (Mughnee.) Sometimes it is used in the sense of لَا التَّيْرَةَ [the لَا which denies in a general manner to the uttermost, i. e., universally, or totally]; as is said in the K, except that in all the copies thereof we find وَإِنَّمَا put by mistake for وَرَبَّمَا: (TA:) [so in the saying in the K, ii. 194, نَيْسَ عَلَيْكُمْ جُنَاحٌ, which is the same as لَا جُنَاحَ عَلَيْكُمْ in verse 235 of the same chapter, meaning, There shall be no crime, or sin, chargeable upon you]. Sometimes, also, it is used as a connective particle, (Mughnee,) in the sense of لَا so used: (TA:) as in the saying [of a poet],

- * أَتَيْنَ الْمَفْرُ وَالْإِلَهَ الْغَالِبُ *
* وَالْأَشْرَمَ الْمَغْلُوبُ نَيْسَ الْغَالِبُ *

[Where is the place of flight when God is the pursuer, and El-Ashram (meaning Abrahah) is the overcome, not the overcomer?]: which has been resolved by supposing الغالب to be the subject of ليس, and the predicate to be suppressed; the latter being said by Ibn-Malik to be an annexed pronoun referring to El-Ashram; so that the meaning is نَيْسَهُ الْغَالِبُ [the overcomer is not he]. (Mughnee.) It is said (M, K) by Fr, (M,) and also by Kh, (TA,) that the original of نَيْسَ is لَا أَيْسَ; (M, K) [in the latter of which I read أَوْ أَصْلُهُ, as in several copies of the K, or rather أَصْلَهَا, as corrected in the TA, instead of أَوْ مَعْنَاهُ, the reading in the CK]; and this, says Fr, is shown by the saying, جِيءَ بِهِ مِنْ أَيْسٍ وَلَيْسَ بِهِ مِنْ أَيْسٍ, i. e., [Bring thou him, or it,] from where he, or it, is, and is not: (M:) or إِيْتِنِي مِنْ حَيْثُ أَيْسٍ وَلَيْسَ, i. e., [Come thou to

me, or probably, the right reading is إِيْتِنِي بِهِ bring thou to me him, or it, (as I find in a copy of the K, in which بِهِ has been added in red ink, and in the A I find إِيْتِنِي بِهِ,) from where he, or it, is, and he, or it, is not: (K:) or the meaning is, مِنْ حَيْثُ لَا وَجْدَ [from where there is no finding; or no being found, or no existence; or no power, or ability]: (K, TA:) or أَيْسٌ means مَوْجُودٌ [found, or existing], and لَا أَيْسَ [means] لَا مَوْجُودٌ [not found, or not existing], and is contracted [into] نَيْسَ: (K:) [but the last rendering of ليس and لا ايس seems to be taken from an explanation, not literal, of another saying; مَا يَعْرِفُ مَا يَعْرِفُ he knows not a thing existing from a thing not existing.] Abou-Alee relates, that Sb said, جِيءَ بِهِ مِنْ حَيْثُ وَلَيْسَا, or it, from where he, or it, is, and is not; meaning, وَلَيْسَ, the fet-hah of the س being made full in sound, on account of the pause. (M.) In the saying of a certain poet,

- * قَدْ رَسَتْ الْحَاجَاتُ عِنْدَ قَيْسٍ *
* إِذْ لَا يَزَالُ مُوَلَّعًا بِلَيْسٍ *

[Wants have been forgotten as old things (so رَسَتْ is explained in the M, as used here, in art. رَسَ,) with Keys, since he ceases not to be addicted to the use of the word leysa], it is made by him a noun, and declined. (M.)

ليط

1. لَا طَ بِهِ see نَيْطٌ, inf. n. يَلِيطُ, aor. يَلِيطُ, in art. لَوَط, in three places. — مَا يَلِيطُ بِهِ النَّعِيمُ A state of ease, or plenty, or enjoyment, does not suit him, (AZ, K.) = لَا طَ الْقَاضِي فَلَانًا بِفُلَانٍ (K,) aor. as above, (TA,) † The judge classed such a one, as an adjunct, with such a one; put him on a par with him; or made him to be as though on a par with him; syn. أَلْحَقَهُ بِهِ. (K.) It is said in a trad., of 'Omar, كَانَ يَلِيطُ أَوْلَادَهُ † He used to class the children of people of ignorance, [the pagans,] as adjuncts, with their fathers; syn. يُلْحِقُهُمْ. (TA.) [See also لَا طَهُ in art. لَوَط; and see 4.]

2: see 4.

4. الْإِطَةُ, inf. n. الْإِطَةُ, He stuck it; made it to cleave, stick, or adhere; (TA;) as also يَلِيطُ, inf. n. تَلِيطٌ. (K, TA) [but only the inf. n. is mentioned.]

لَيْطٌ: see نَوُطٌ: — see also لَيْطٌ.

لَيْطٌ is a pl. of لَيْطَةٌ, (S, K,) as also لَيْطٌ and لَيْطٌ; (K;) [the last being a pl. of pauc.; or rather, لَيْطٌ is a coll. gen. n., of which لَيْطَةٌ is the n. un.;] and signifies The bark, rind, or peel, that adheres to a tree: or, accord. to Az, that is beneath the upper bark, rind, or peel: (TA:) or the covering, exterior part, skin, peel, rind, bark, or the like, of anything: (K:) and particularly, of a cane, or reed; (L;) or this is termed لَيْطَةٌ; (K:) or this last word signifies a piece, or portion, of the exterior part of a cane, or reed; (S, L;) or a sharp piece thereof, mentioned in a trad. as used for cutting the throats of sparrows: (TA:) also, of a spear-shaft; (L;) or this, too, is termed لَيْطَةٌ; (K:) and of a bow; i. e. the upper and exterior part thereof, that is oiled and made smooth; (TA;) or the exterior part of a bow is termed لَيْطَةٌ; (K:) and of a [beetle of the kind called] جُعَلٌ: (TA:) and of anything that is hard and strong; and لَيْطَةٌ signifies a piece, or portion, of the exterior part of any such thing. (L.) — Hence, (TA,) † The skin: (K, TA:) pl. لَيْطٌ. (TA.) — † The external skin; or exterior of the skin: as in the saying, رَجُلٌ لَيِّنُ اللَّيْطِ † a man soft in the external skin, or exterior of the skin: also meaning † soft to the feel. (TA.) — † Colour; (S, K, TA;) as also لَيْطٌ (K) and لَيْطٌ: (TA:) and particularly of the sun; as also لَيْطٌ. (TA.) You say, هُوَ أُنُورٌ مِنْ لَيْطِ الشَّمْسِ † He is brighter than the colour of the sun. (TA.) And أَتَيْتُهُ † I came to him when the redness of the sun had not departed, in the beginning of the day. (TA.) — † What appears of the sky. (TA.) — † The natural disposition, or temper. (K, TA.)

لَيْطَةٌ: see لَيْطٌ, in five places.

لَيْطٌ: see لَيْطٌ, in two places: — and see also art. لَوَط.

أَلِيطٌ: see أَلِيطٌ.

[ليع

ليف

ليق

ليل

لين

See Supplement.]



[The twenty-fourth letter of the alphabet; called *ميم*. It is one of the letters termed *مَجْهُورَة*, or vocal, and of those termed *شَفِيحَة* or labial: it is a letter of augmentation. = As a numeral, it denotes *forty*.]

[ما]

See Supplement.]

مَا

R. Q. 1. *مَامَاتُ* *She* (a ewe or she-goat or a gazelle) uttered continuously the cry *مِي مِي* (K,) or (accord. to the Tes-heel) *مَاءَ مَاءَ*: [and this is confirmed by a verse which I have cited voce *تَخُونُ*:] (MF:) thus written in his *Hāshiyeh*. (TA.)

مَاج

1. *مَاج*, aor. ʾ, (or *مَاج*, aor. ʾ, M), inf. n. *مُؤَجَّة*, *It* (water) was, or became, what is termed *أَجَاج*, (S, K,) i.e., salt, (TA,) [or bitter, or salt and bitter, &c.].

مَاج, (and, as occurring in a verse of Ibn-Harmeh, *مَاج*, without ʾ, IB,) *Water such as is termed أَجَاج*, (S, K,) i.e., salt, (TA,) [or bitter, or salt and bitter, &c.].

مَاد

1. *مَاد*, aor. ʾ, (S, L, K,) inf. n. *مَاد*, (S, L,) *It* (a plant, L, K, and a tree, L, and a branch, S, L) was, or became, *flourishing and fresh, and soft, tender, and supple*: (L:) or it *quivered, shook, or played loosely, and was, or became, succulent, or sappy*, (L, K,) and *flourishing and fresh, and soft, tender, and supple*: (K:) it (a branch or twig) became filled with its first sap: and *مُؤَد*, aor. ʾ, it (a plant) became *succulent, or sappy*. (L.) *يَمَادُ مَادًا حَسَنًا* *It* (a branch) is [beautifully] *soft, tender, and supple, and quivering*. (S, L.)

Bk. I.

4. *امَاد* *It* (the imbibing of moisture, L, K, and the [rain or season called] *رَبِيع*, and the like, L) caused a plant [or tree or branch] to become *flourishing and fresh, and soft, tender, and supple*: (L:) or to *quiver, shake, or play loosely, and to become succulent, or sappy*, (L, K,) and *flourishing and fresh, and soft, tender, and supple*. (K.)

8. *امتَاد خَيْرًا* *He gained, or acquired, good, or prosperity*. (S, L, K.)

مَاد and *يَمُودُ* A [plant or tree or] branch [flourishing and fresh, and soft, tender, and supple: see 1: or] *quivering, shaking, or playing loosely, and succulent, or sappy, flourishing and fresh, and soft, tender, and supple*: (K:) or a plant [or tree] or branch *soft, tender, and supple*; (S, L;) and *مَمِيد* signifies the same, (K,) applied to a branch; and so *مَائِد*: (TA:) which last also signifies a branch *succulent, or sappy*; and so *مَاد*, (L,) and *مُمَاد*: (TA:) and (as some say, L) *مَاد* signifies *soft, tender, or supple*, applied to anything. (L, K.) — In like manner, *مَاد* and *يَمُودُ* are applied to † a man: (K:) and *مَادَة* (TA) and *يَمُودَة* and *يَمُود* to a female. (K.) You say *رَجُلٌ مَاد*, (L,) and *يَمُود*, (S, L,) † *A young, and soft, or tender, man*: and *يَمُودَة*, (L,) and *يَمُودَة*, (S, L,) and *يَمُود*, (L,) † *a young, and soft, or tender woman*: (S, L:) and *جَارِيَة مَادَة*, (K,) and *يَمُودَة*, (TA,) † *a soft, or tender, damsel*: (K:) and *جَارِيَة مَادَة*, without ʾ, † *a damsel having youthful softness, thinness of skin, and plumpness*. (L.) — *مَادُ الشَّبَاب* † *The softness, or tenderness, of youth*. (L.) — *مَكَانٌ تَادُ مَادٌ* [A place moist and soft]; (S, L;) as also *تَدُّ مِيد*. (T, art.) *تَادُ* = *مَاد* The moisture that exudes from the earth, before it springs forth: (L, K:) of the dial. of Syria. (L.)

مِيد :
مَمِيد :
مَائِد :
مُمَاد :
يَمُود :

see مَاد.

[مَار, &c.]

See Supplement.]

مَت

1. *مَت*, aor. ʾ, inf. n. *مَت*, *He extended, or stretched out*, (S, K,) a rope, &c. (TA); *i.q.* *مَت* (S, K) and *مَطَّ* and *مَغَطَّ*. (TA.) — *مَت*, aor. ʾ, inf. n. *مَت*, *He drew [water], or drew up [a bucket], without a pulley*. (S, K.) — *مَت*, aor. ʾ, inf. n. *مَت*, (S, K;) and *مَمَت*, inf. n. *مَمَتَة*; (K;) *He sought to bring himself near [to another], or to approach [to him], or to gain access [to him], or to advance himself in [his] favour, (تَوَسَّلَ), by relationship, (S, K,) or by what is termed حُرْمَة, [see مَاتَة, below,] or by other means: (TA:) or i.q. تَوَسَّلَ [which seems here to signify nearly or exactly the same as تَوَسَّلَ] by relationship, or by what is termed دَالَّة [or blandishment, &c.] (L.) — *مَتَ إِلَيْهِ بِالنَّشَى*, (L.) *He sought to bring himself near to him, &c., (تَوَسَّلَ إِلَيْهِ), by the thing. (M.)* — *مَمَتَ* *He sought to bring himself near, &c., [to another,] by affection, or love, or by relationship. (IAar.)* — *لَا تَمْتَانِ إِلَى اللَّهِ بِحَبْلِ وَلَا تَمْدَانِ إِلَيْهِ بِسَبَبٍ* [Ye two shall not approach, or obtain access, to God by means of any friend, nor shall ye do so by means of any relation]. A trad. (TA.) — *مَتَهُ* *i.q.* *مَتَهُ*, *طَلَبَ إِلَيْهِ الِهْتَاتَ*, q.v. infra. (L.)*

3. *مَاتَ فُلَانًا* *He reminded such a one of what are termed مَوَات* [pl. of مَاتَة, q.v.]. (A.)

5. *تَمَتَّى*, originally *تَمَتَّتْ*, which has not been heard, (like *تَطَنَّى* for *تَطَنَّ*, TA,) i.q. *تَمَطَّى*. (K.) — *تَمَتَّى فِي الْحَبْلِ* He bore upon the rope in order to break it, (K,) or to stretch it out. (TA.) See also art. *مَتَو*.

B. Q. 1. *مَتَمَت*: see 1, in two places.

مَتَّى dial. form of *مَتَّى*, q.v. (K.) It occurs in the following instances:

* *أَلَمْ تَسْأَلِ الْأَطْلَالَ مَتَّى عُبُودَهَا* *
[*Didst thou not ask the remains of the dwelling, when were their times?*] AHât asked Aṣ respecting *مَتَّى* in this hemistich, and he answered, I know not. AHât thinks that it is for *مَتَّى*: or that it may be for *مَتَّى*, inf. n. of *مَتَّ*; and that the meaning may be [*Didst thou not ask the remains of the dwelling,*] whereof the times when men were present there are (or were) long past, or distant, or remote? but he confesses that he does not know. (L.) MF remarks upon it, that it is very extraordinary. (TA.)

مَتَات signifies *مَا يُمَتُّ بِهِ*; (K;) i.e., *That whereby one seeks to bring himself near [to another], or, to approach [to him], or, to advance himself in [his] favour; or to gain access [to him].* (TA.) *طَلَبَ إِلَيْهِ الْمَتَاتَ* [He sought the means of drawing near to him, or, of advancing himself in his favour, &c.: or he sought access to him]. (TA.) [See also *مَاتَة*, which signifies the same.]

مَاتَة i.q. *حُرْمَة* and *وَسِيلَة*: [the former signifies, *Anything that is sacred or inviolable; and here, such a bond, or tie, or the like; or a quality &c. to be regarded as sacred, or inviolable; or that which renders one entitled to respect and reverence: so says IbrD: the latter, a thing whereby one seeks to bring himself near, or to approach, to another, or to advance himself in his favour:*] (S, K:) pl. *مَوَاتٍ*. (S.) [See also *مَاتَات*, which signifies the same.] — *بَيْنَنَا رَجْمٌ مَاتَة*, i.e. *قَرِيبَة*, *Between us is a near relationship.* (L.)

مَتَا

1. *مَتَا*, aor. *مَتَا*, He beat a person with a staff or stick. (S, K.) — Also, inf. n. *مَتَا*, (TA,) He extended, or stretched out, a rope: (S, K:) a dial. form of *مَتَا*. [See art. *مَتَو*.] (S.)

مَتَح

1. *مَتَحَ الْمَاءَ*, aor. *مَتَحَ*, (inf. n. *مَتَحٌ*, S,) He drew water: (S, Mṣb, K:) or he drew up water by means of the pulley and its appertenances.

(L.) — *مَتَحَ الدَّلْوُ* He drew out the bucket: (Mṣb:) or he pulled the rope of the bucket, drawing [the rope] with one hand, and taking [it to draw again] with the other hand, at the head of the well; as also *مَتَحَ بِالدَّلْوِ*. (L.) — *مَتَحَ بِسَلْجِهِ* *Alvum pepedit*. (S, K.) — *مَتَحَ بِهِ* (TA.) = *مَتَحَ النَّهَارُ* † *The day advanced, the sun becoming high*: (S, K:) a dial. form of *مَتَعَ*: (S:) became prolonged. (TA.) — *مَتَحَ*, and *مَتَحَ* † *It (a day, and a night,) was long, or prolonged.* Said of a summer-day and of a winter-night. (Aṣ.)

4: see 1.

5. *الْإِبِلُ تَمَتَّحُ فِي سَيْرِهَا* † *The camels move their fore-legs alternately* (*تَرَاوَحُ بِأَيْدِيهَا*, A, and some copies of the K; in other copies of the K, *تَتَرَوَّحُ*;) in going along, (K,) like as the drawer of water moves alternately his two arms. (A.)

8. *مَتَحَ* He pulled out a thing: (Aboo-Turáb and T, art. *تَح*, and K:) as also *مَتَّحَ*. (Aboo-Turáb and T, ubi supra.)

مَتَّحٌ inf. n. of 1: see *مَتَّوَحٌ*.
مَتَّوَحٌ † *A well from which one draws water with the two hands by means of the pulley*: (S, L, K:) or, of which the bottom, or part from which the water is drawn, is near to the mouth: pl. *مَتَّوَحٌ*. (L.) [See also *مَتَّوَحٌ* — [You say,] *بِئْسَ مَتَّوَحًا* [in the CK *عَقَبَة*] † *We proceeded a long march.* (S, L, K.) — *بَيْنَنَا فَرْسَخٌ مَتَّوَحًا*, and *مَتَّوَحًا*, † *Between us is a long league.* (L.) — *لَيْلٌ مَتَّوَحَةٌ* † *A long night.* (S, K.) — *يَوْمٌ مَتَّوَحٌ إِلَى اللَّيْلِ* † *A day in which travelling is prolonged until the evening without intermission or alighting.* (L.) See *مَتَّوَحٌ*.

مَتَّوَحٌ: see *مَتَّوَحٌ*. — *فَرَسٌ مَتَّوَحٌ* † *A long horse, (A, TA,) that stretches himself out much or takes long steps, مَدَادٌ, (A, K,) in going along.* (TA.)

مَتَّوَحٌ and *مَتَّوَحٌ* † *A drawer of water*; (S;) applied to a man who draws the water from the mouth of the well: one who draws it from the bottom being called *مَتَّوَحٌ*: pl. of *مَتَّوَحٌ*. (L.) — *مَتَّوَحٌ* A camel that draws water: pl. *مَتَّوَحٌ*. (L.) [See an ex. in a verse cited voce *مَتَّوَحٌ*.] — See *مَتَّوَحٌ*.

[مَتَر, &c.,

See Supplement.]

مَث

1. *مَثٌ*, [aor. *مَثَ*,] *It (a bone) distilled, or let flow, the oily matter that was in it*: (TA:) [like *نَثٌ*]. — *مَثٌ*, (S, K, aor. -, inf. n. *مَثٌ*, TA,) and *مَثْمَثٌ*, (K,) or, as in some copies of the K, *مَثْمَثٌ*, (TA,) *It (a نَحْيُ, or butter-skin,) exuded [its butter: as also نَثٌ]*. (S, K.) You do not say of it *نَضَحَ*. (S.) — *يَمِثُّ مَثٌ* — *الْحَمِيتُ* He sweats like the butter-skin. (TA, from a trad.) — *مَثٌ*, aor. *مَثَ*, He (a man) sweated by reason of fatness. (TA.) — *جَاءَ يَمِثُّ* He came in a fat state, and looking as though he were anointed. (TA.) — *مَثٌ قَيْحًا وَدَمًا*, aor. *مَثَ*; or aor. *مَثَ*; accord. to different readings of a phrase in the story of Abrahah; [*It exuded matter and blood*]: in the former case, the verb is trans.; in the latter, intrans.; and *قَيْحًا*, in the latter case, is regarded as a specificative. (Suh.) — *مَثٌ شَارِبُهُ*, (aor. *مَثَ*, inf. n. *مَثٌ*, ISd,) He put some grease upon his mustaches: (S, K:) or he greased his mustaches so that they glistened: (ISd:) or he wiped his mustaches with his hands, they having been greased, and left some remains, or traces, of grease visible upon them: (AZ:) IDrd thinks *مَثٌ* and *نَثٌ* to be syn. (TA.) — *مَثٌ الْجَرْحِ*, [aor. *مَثَ*,] He removed the purulent matter from the wound: (Aboo-Turáb, K:) or he anointed the wound; as also *نَثٌ*. (Aboo-Turáb.) — *مَثٌ*, aor. *مَثَ*, (inf. n. *مَثٌ*, TA,) He wiped his hand (or fingers, TA,) with a napkin, or with dry grass, (S,) or the like: (TA:) a dial. form of *مَشَّ*: (S:) or he wiped anything: (TA:) [as also *نَثٌ*.]

R. Q. 1. *مَثْمَثٌ* He saturated a wick with oil. (K.) — *مَثْمَثٌ*, He immersed [a thing] in water. (K.) — *مَثْمَثٌ*, (inf. n. *مَثْمَثَةٌ*, S, and *مَثْمَثَاتٌ*, S, K,) He mixed, or confounded. (S, K.) You say *مَثْمَثَ أَمْرَهُمْ* He confounded their affair. (S.) — *مَثْمَثُهُ* He moved it, or shook it, about; (S, K;) like *مَزْمَزَهُ*: (Aṣ, S:) you say *أَخَذَهُ فَمَثْمَثَهُ* He took it, and moved it, or shook it, about, and went forwards and backwards with it. (S.) — A poet says,

• ثَمَّ اسْتَحَثَّ ذُرْعَهُ اسْتِحْثَانًا •
• نَكَفْتُ حَيْثُ مَثْمَثَ الْبِشْمَاءَ •

i.e., I came upon his track: and [the case is, that] the viper makes its course confused: therefore the poet means, that he came upon [It seems to me, that he is speaking of the track of a viper.] *مَثْمَثٌ*, with kesreh, is the inf. n.; and *مَثْمَثٌ*, with fet-ḥah, is the subst. (S, K.) [By the subst., is here meant the ideal subst., or abstract noun, (like *زُلْزَالٌ* and *قُلُقُلٌ*, as dis-

tinguished from زَلْزَال and قَلْقَال, signifying *Mixture, or confusion.* = مَمْثُوا بِنَا (K,) or مَمْثُوا بِنَا سَاعَةً, and مَمْثُوا, (TA,) i.q. تَلْثُوا (K.)

R. Q. 2: see 1 and R. Q. 1.

مَثَاتٌ *A moist plant.* (TA.)

مَثَاتٌ: see R. Q. 1.

[مثل, &c.,

See Supplement.]

مج

مَجَّ بِهِ (S, K, &c.) and مَجَّهُ مِنْ فِيهِ 1. aor. ُ, and some allow ِ, but this is not well known, and, unless the medial letter of the pret. be pronounced with kesreh by those who use this form of the aor., it is to be rejected utterly, (TA,) *He cast it forth, or ejected it, or spirted it, from his mouth;* meaning beverage, or wine, water only: or a thing: (L:) or, properly, something fluid; مَجَّهُ لَفْظُهُ being used to signify “he cast it forth” from his mouth when the thing meant is not fluid: but used with relation to all other things that are perceived by any of the senses, figuratively: (MF:) accord. to Sh, it is used to signify the pouring forth of water, and of spittle, from the mouth, when it is ejected to a short distance or far; or, as some say, only when it is ejected far. (TA.) It is made trans. by means of ب because syn. with رَمَى [which is trans. by the same means]. (MF.) — مَجَّتِ النَّحْلُ العسل *The bees ejected the honey from their mouths.* (TA.) — مَجَّ العِرْقُ بِالدَّمِ *The vein ejected, or spirted forth, blood.* (TA.) — مَجَّتِ الشَّمْسُ رِيْقَهَا [The sun ejected its spittle; meaning the filmy substance described in the explanation of الشَّيْبُ (A.)] — هَذَا كَلَامٌ *This is language which the ears reject.* (MF.) — قَرَأَ آيَةَ فَمَجَّ بِهَا *He read a verse of the Kur-ân, and dismissed it from his mind;* i.e., did not reflect upon it. (MF, from a trad.) = مَجَّ and مَجَّ, (TA in this art.,) or مَجَّ and مَجَّ, (TA in art. مَجَّ,) acc. to IAar, are syn. (TA.)

4. اَمْجَجَ (S, K,) and, by poetic licence, اَمْجَجَ, (TA,) inf. n. اَمْجَاجٌ, (As,) *He (a horse) ran violently:* (TA:) or *he (a horse) began to perform the act of running, before it (his run, As) was vehement, or ardent.* (قَبْلَ أَنْ يَضْطَرِمَ). (As, S, K.) — *He (a man) went, or went forth journeying, through (فِي) countries.* (S, K.) —

He went away, or departed, to (إِلَى) a country or town. (TA.)

7. اَنْجَتِ نَفْطَةً مِنَ الْقَلَمِ *A drop [of ink] became spirted from the reed-pen.* (S, K.)

R. Q. 1. مَجَّجَ فِي خَبْرِهِ, (inf. n. مَجَجَّةٌ, TA,) *He was not explicit in his information.* (S, K.) [See also حَجَّجَ.] — مَجَّجَ الْكِتَابَ *He made the writing indistinct in its letters:* (S, K:) or *he rendered the writing confused, and marred it with the pen.* (Lth.) مَجَّجَ خَطَّهُ *He made his handwriting confused.* (A.) — مَجَّجَ بَفْلَانٍ *He pursued an indirect course of speech with such a one, and turned him back from one state to another:* (Shujāa Es-Sulamee, K:) as also مَجَّجَ بِهِ (Shujāa.)

مَجَّ (S, K) and مَجَّجَ (TA) *The grain of the ماش:* (K:) or the grain called ماش; and called by the Arabs خَلَرٌ and زَنْ (T:) or a kind of grain resembling the lentil, (but more round, TA); an arabicized word; in Persian ماش: (S:) or, accord. to El-Jawāleekī, it is Arabic: accord. to AHn, what is called مَجَّة [n. un. of مَجَّ, which is a coll. gen. n.,] is a sour or salt, or salt and bitter, plant, or tree, (حَمْضَةٌ) resembling the طَحْمَاء, but more delicate, and smaller. (TA.) = See مَجَّجَ.

مَجَّجَ *Drunken men.* (K.) — *Bees.* (K.)

مَجَّجَ (S, K) and مَجَّجَ (S) *Spittle, or saliva, that one casts forth from his mouth:* (S, K:) or the latter, [and so, app., مَجَّجَ, see مَجَّجَ,] a portion of such; a gob of spittle. (TA.) — مَجَّجَ الْغَارِيَةِ *Girl's saliva, or spittle.* (TA.) — Also مَجَّجَ النَّحْلُ [The ejected spittle of the bees], (S, K,) honey. (S, K.) — مَجَّجَ الْجَرَادِ *The slaver of locusts.* (TA.) — مَجَّجَ الدَّبَى *The slaver of little locusts.* (L.) — مَجَّجَ الْمَزْنِ *The ejected spittle of the clouds; i.e., rain.* (S, K.) — مَجَّجَ also signifies *The expressed juice of a thing.* (S.) — مَجَّجَ الْعِنَبِ *What flows of the expressed juice of grapes.* (TA.) = See مَجَّجَ.

مَجَّجَ *A writer:* so called because his pen emits ink. (TA.)

الْأُذُنُ مَجَّجَةٌ وَلِلنَّفْسِ حَمْضَةٌ *The ear is wont to reject instruction, through forgetfulness, while the mind has eager desire to listen thereto, is said in a trad.* (TA.) And in another trad., لِلْأُذُنِ مَجَّةٌ وَلِلنَّفْسِ حَمْضَةٌ [meaning the same]. (TA, art. حَمْض.) [See also حَمْضَةٌ.]

مَجَّجَ *One whose slaver flows by reason of old age, or extreme age:* (K:) an old man who

ejects his spittle, and cannot retain it, by reason of age: you say اُحْمَقُ مَاجَّ, meaning a stupid, or foolish, drivelling, or slaving, fellow: (S:) and so, simply, مَاجَّ: or stupid, or foolish, and decrepit: fem. with ة: (TA:) and pl. مَاجُونَ (IAar) and مَجَّجَ. (TA) — Also, An old she-camel: (K:) or a she-camel so old that she ejects the water from her throat: (S:) and in like manner an old and slaving he-camel: fem. with ة: (TA:) and pl. مَجَّجَةٌ. (IAar.)

قَوْلٌ مَرْجُوحٌ † *A saying which the ear rejects.* (TA.)

مَج

مَجَّجَ: see مَجَّجَ in art. مَجَّجَ.

مجد

1. مَجَّدَ, aor. ُ, inf. n. مَجْدٌ; (L, K;) and مَجَّدَ, aor. ُ, inf. n. مَجَادَةٌ; (S, L, K;) *He (a man, S) was, or became, possessed of, or characterized by, مجد [or glory, honour, dignity, nobility, &c.; he was, or became, glorious, in a state of honour or dignity, noble, &c.: see مَجْدٌ below].* (S, L, K.) — See 3. — مَجَّدَتِ الْإِبِلَ (AZ, IAar, S, L, K,) aor. ُ, (AZ, L,) inf. n. مَجْدٌ (AZ, L, K) and مَجْدُ; (AZ, S, L, K;) and † امجدت; (L, K;) *The camels fed in a land abounding with pasturage, and satiated themselves therewith:* (AZ, L:) or, *lighted upon abundant pasturage:* (IAar, L, K:) or, *obtained of fresh herbage, (خَلَى, S, K,) or of herbage, (L,) nearly as much as satiated them, (S, L, K,) and their bodies made this known.* (L.) See 4. — مَجَّدَتِ الْغَنَمُ, inf. n. مَجْدُ, *The sheep, or goats, ate of leguminous plants so as to blunt the sharpness of their hunger.* (A.) — [Hence, app., accord. to the A, the signification of مَجْدٌ and مَجْدٌ given in the commencement of this art.]

2. مَجَّدَهُ, inf. n. تَمْجِيدٌ, *He attributed, or ascribed to him, مجد [or glory, honour, dignity, or nobility, &c.; he glorified him; honoured him; &c.];* (S, L;) *he magnified him, and praised him;* as also † امجدته. (L, K.) — مَجَّدَهُ and † امجدته *He (God) honoured his (a man's) deeds, or actions: or may He honour his deeds, or actions!* (A.) — مَجَّدَهُ and † امجدته *He made it (a gift) large, or abundant.* (L, K.) — See 4.

3. مَجَادَهُ, inf. n. مَجَادٌ, *He vied, or competed, with him (عَارَضَهُ) in مجد [or glory, honour, dignity, nobility, &c.].* (L, K.) You say, مَجَادَتُهُ فَمَجَّدَتُهُ, (aor. of the latter ُ, S, L,) *I vied, &c., with him in glory, &c., and overcame him therein.* (S, L, K.)

4: see 1 and 2. — نَزَلُوا بِهِمْ فَأَمَجَدُوهُمْ [They alighted at their abode as guests, and they entertained them honourably]. (A.) — اَمَجَدَ وَلَدَهُ, and لَوَدَّهِ, He chose [noble or generous] mothers [whereon to beget his children; and thus caused his children to be noble or generous]. (A, TA.) — اَمَجَدْنَا فَلَانٌ قَرَى — Such a one gave us a sufficient and superabundant entertainment. (L.) — اَمَجَدَهُ سَبًّا وَذَمًّا He reviled and dispraised him much. (IKt.) — اَمَجَدَ الْإِبِلَ (AZ, IAr, L, K;) and تَمَجَّدَ (S, L, K;) inf. n. تَمَجُّدٌ; (S, L;) and مَجَّدَهَا (K;) He filled the camels' bellies with fodder, (AZ, L, K;) and satiated them: (AZ, L:) or he fed the camels upon abundant pasturage: (IAr, L:) or he satiated the camels: (K;) or he fed them upon herbage so as nearly to satiate them, in the beginning of the [season called] رَبِيع: (L:) or he half-filled their bellies with fodder: (K;) the people of El-'Aliyeh say, مَجَّدَ النَّاقَةَ (L,) or الدَّابَّةَ, aor. ُ, inf. n. مَجَّدٌ (S,) he filled the belly of the she-camel, (L,) or of the beast of carriage, (S,) with fodder: (S, L:) and the people of Nejd, تَمَجَّدَهَا, inf. n. تَمَجُّدٌ, he half-filled her belly with fodder: (AO, A'Obeyd, S, L:) and اَمَجَدَ الدَّابَّةَ He gave the beast of carriage much fodder. (As, L.)

5. تَمَجَّدَ He had مَجَّدٌ [or glory, honour, dignity, nobility, &c.,] attributed, or ascribed, to him. (L.)

6. تَمَاجَدَ He mentioned his [i.e. his own] مَجَّدٌ [or glory, honour, dignity, nobility, &c., made a show of glory, &c.]; (K;) or the goodness of his actions, and the glory, &c., of his ancestors. (TA.) — تَمَاجَدَ الْقَوْمُ فِيمَا بَيْنَهُمْ The people vied among themselves, or competed, for, or in, مَجَّدٌ [or glory, honour, dignity, nobility, &c.], each mentioning his own مَجَّدٌ. (S,* L, K.)*

10. اَسْتَمَجَدَ [He desired, or sought, مَجَّدٌ, or glory, honour, dignity, nobility, &c.;] he gave largely from a desire of مَجَّدٌ. (S, L.) — It is said in a proverb, فِي كُلِّ شَجَرٍ نَارٌ وَاسْتَمَجَدَ † In all trees is fire; but the markh and 'afâr yield much fire: (S, L, K:*) as though they had taken as much fire as sufficed them, (S, L,) and were therefore fit substances for striking fire: (L:) or because they yield fire quickly; wherefore they are likened to him who gives largely from a desire of مَجَّدٌ. (S, L.) See مَرَّخٌ, and عَفَّارٌ.

مَجَّدٌ Glory; honour; dignity; nobility; syn. عَزٌّ (Msb) and شَرَفٌ [q.v.] (L, Msb) and كَرَمٌ: (S, L, K:) or ample glory, honour, dignity, or nobility: (L:) or the acquisition of glory, honour, dignity, or nobility; syn. تَبَلُّ شَرَفٍ: (M, L, K:) or the acquisition of what suffices thereof and of

lordship: (L:) [and hence, acquired glory, honour, dignity, or nobility:] or only glory, honour, dignity, or nobility, transmitted by one's ancestors: (M, L, K:) ISk says, that مَجَّدٌ and شَرَفٌ are [transmitted] by one's ancestors; but حَسَبٌ [q.v.] and كَرَمٌ may belong to a man without ancestors who possessed these qualities: (S, L:) or, specially, nobleness, or generosity, of ancestors: (M, L, K:) or personal glory, or nobility with goodness of actions: and nobleness, or generosity, of actions: (L:) or generosity; liberality; syn. كَرَمٌ (S, L, K) and سَخَاءٌ: (L:) or manly virtue or moral goodness; syn. مَرْوَةٌ. (L.) [Accord. to the A, مَجَّدٌ thus used, and consequently each of the words in this art. derived from it, is tropical: but if so, it is a حَقِيقَةٌ عَرَفِيَّةٌ, or word so much used in a particular tropical sense as to be, in this sense, conventionally regarded as proper.]

مَجَّدٌ (from مَجَّدٌ, L) and مَاجِدٌ (from مَجَّدٌ, L) A man (S) possessing, or characterized by, مَجَّدٌ [or glory, honour, dignity, nobility, &c.; glorious, in a state of honour or dignity, noble, &c.]: (S, L, K:) glorious, in a state of honour or dignity, noble, abounding in good, and beneficent; but the former has a more intensive sense: or the latter, characterized by gloriousness or nobleness of actions: (K:) or, by personal glory or nobility with goodness of actions; and the former has a more intensive sense: or both, generous and munificent: (L:) and the latter, good in disposition, and liberal, bountiful, munificent, or generous: (ISh, L, K:) pl., either of the former or of the latter, اَمَاجِدٌ. (L.) — اَلْمَجِيدُ as an epithet of God signifies The Glorious, or Great, or Great in dignity, who gives liberally, or bountifully: or the Bountiful and beneficent: (L, TA:) and اَلْمَاجِدُ is applied in the same manner: (L:) or the former, He who is glorified for his deeds. (T, L.) — اَلْمَجِيدُ is also applied in the Kur as an epithet to the throne (عَرْشُ) of God; and to the Kur-ân; (L.) and signifies exalted; sublime; (IAr, L, K;) noble; (Zj, L, K;) when thus applied: (IAr, Zj, L, K:) but in ch. lxxxv., v. 15, for ذُو الْعَرْشِ الْمَجِيدِ, some read ذُو الْعَرْشِ الْمَجِيدِ, making اَلْمَجِيدُ an epithet of ذُو; and in the same ch., v. 21, for هُوَ قُرْآنٌ مَجِيدٌ, some read هُوَ قُرْآنٌ مَجِيدٌ, making مَجِيدٌ an epithet of God. (L.) اَلْمَجِيدُ alone also occurs in a trad. as meaning the Kur-ân. (L.)

مَاجِدٌ see مَجِيدٌ. — Also, applied to a camel: see مَجَدَتِ الْإِبِلَ: pl. مَجَدٌ and مَجْدٌ and مَوَاجِدٌ. (L.) — مَاجِدٌ Much; abundant; syn. كَثِيرٌ. (K, TA.) [In the CK, كَثِيرٌ. — اَلْمَجْدُ She

does not eat or drink much. Said by Abou-Habbeh, describing a woman. (L.)

أَمَجَدٌ [More, or most, glorious, honourable, noble, &c.]: pl. اَمَاجِدٌ. (A.)

هُوَ أَهْلُ التَّمَاجِيدِ He is a fit, or deserving, object of praises for مَجَّدٌ [or glory, honour, dignity, nobility, &c.]. (A, TA.)

مجر

1: see بجر; and as an imitative sequent see art. دعر.

3. مَجَّرَ, inf. n. مَجَّارَةٌ and مَجَّارٌ, † He practised usury with him; syn. رَابَاهُ. (K.) See also 4.

4. اِمَجَّارٌ (S, Msb, K,) inf. n. اِمَجَّارٌ, He practised what is termed مَجَّرٌ in selling; he sold a thing for what was in the belly of a certain she-camel (S, Msb) or other beast: (Msb:) or he practised what is termed مَخَاقِلَةٌ: see مَجَّرٌ, below: (Msb:) or مَاجَرٌ, inf. n. مَاجَرَةٌ, † [he practised usury: see 3.] (TA.)

مَجَّرٌ What is in the belly of a pregnant animal, (IAr, Mgh,) or of a she-camel, (Msb, K,) and of a ewe or a she-goat, (K,) when her pregnancy has become manifest: (TA:) or (Msb; in the K, and) the sale of a thing for what is in the belly of a certain she-camel: (S, Msb:) or the sale of a camel, or other thing, for what is in the belly of a she-camel: (AZ, Mgh,* TA:) or the purchase of what is in the bellies of she-camels and of ewes or she-goats: and the purchase of a camel for what is in the belly of a she-camel: and مَجَّرٌ [signifies the same, but] is a word of weak authority, or a barbarism; (K:) and the latter appears to be the case, for it is rejected by Az and IAr: (TA:) or (Msb; in the K, and) مَخَاقِلَةٌ [or the sale of corn in the ear for wheat-grain]: (IAr, Msb, K:) and مَزَابَنَةٌ [or the sale of dates on the tree for dates by measure]: and † a game of hazard; syn. قِمَارٌ: and † usury; syn. رِبَى: (IAr, K:) it is a subst. from اِمَجَّارٌ فِي الْبَيْعِ. (Msb.) مَجَّرٌ (S,) or بَيْعُ الْمَجَّرِ (TA,) is forbidden in a trad. (S, TA.) Perhaps بَيْعُ الْمَجَّرِ may be termed مَجَّرٌ in this trad. tropically. (TA.) — A great army (see a verse cited in art. دهر).

مَجَّرٌ: see مَجَّرٌ.

مجس

2. تَمَجَّسَ (S, A, &c.) inf. n. تَمَجُّسٌ (A, K,) He made him a مَجُوسِيٌّ [or Magian]: (S, A, Msb, K:) he taught him the religion of the مَجُوسِ. (TA.)

5. تَمَجَّسَ He became a مَجُوسِيٌّ [or Magian]; (S, A, K;) he became of the religion of the مَجُوسِ. (Msb.)

And الظلماء تَمَحَّصَتُ †The darkness became cleared away, or removed. (A, TA.) And السُّمُ †أَمَحَصَتْ, and †أَمَحَصَتْ, (K,) and †أَمَحَصَتْ, (TA,) †The sun appeared, and became clear, after an eclipse. (K, TA.) And الرَّجُلُ †أَمَحَصَ, (inf. n. †أَمَحَاصُ, TA) †The man recovered from his disease. (Ibn-'Abbād, K.)

7. †أَمَحَصَ and †أَمَحَصَ: see 5, in two places.

8: see 1.

مُحَصَّصٌ One whose sins are put away from him: mentioned by Kr.: but he says, I know not how this is; for that which is مُحَصَّصٌ is the sin [itself]. (TA.)

محض

1. مَحَضَهُ, (S, A, K,) aor. ʾ, (K,) inf. n. مَحَضٌ, (TK,) He gave him to drink [milk such as is termed] مَحَضٌ; (S, A, K;) as also †أَمَحَضَهُ. (S, K.) — He made it (namely milk) to be such as is termed مَحَضٌ; (A;) and †أَمَحَضَهُ signifies [the same; or] he made it (milk, or anything, S) to be pure, sheer, free from admixture, unmingled, unmixed, or clear. (S, Mṣb.) — [And hence,] مَحَضْتُ الْوَدَّ, aor. and inf. n. as above, †I made love, or affection, true, or sincere; as also †أَمَحَضْتُهُ. (Mṣb.) And مَحَضَهُ الْوَدَّ, (S, A, K,) and التَّضَحُّ, (A,) and مَحَضَ لَهُ التَّضَحُّ, (TA.) †He made love or affection, and good advice, to be pure, or sincere, to him; [i.e. he was pure, or sincere, to him in love, or affection, and in good advice;] as also مَحَضَهُ الْوَدَّ; (S, A, K;) or, accord. to IDrd, this latter only; (A;) but this latter was unknown to Aṣ; (IB;) and †أَمَحَضَهُ النِّصَحَ; (A;) and †أَمَحَضَ لَهُ النِّصَحَ. (TA.) And †أَمَحَضَهُ الْحَدِيثَ †He was true, or veracious, to him in the narration, or in discourse. (IKṭṭ, K.) And مَحَضَنِي †[Such a one declared, or told clearly, to me the truth]. (A, TA, voce صَحَّ.) — مَحَضٌ, (Sgh, K,) aor. ʾ, inf. n. مَحَضٌ, (TK,) He drank [milk such as is termed] مَحَضٌ; (Sgh, K;) as also †أَمَحَضَ. (S, K.) See also 10. — مَحَضٌ, aor. ʾ, inf. n. مَحَضَةٌ, †He became pure in his حَسَبُ [or grounds of pretension to respect]. (S, K.) And مَحَضٌ مَحَضٌ, inf. n. as above, †He was pure, or unmixed, in his race, lineage, or parentage. (Mṣb.)

2: see above.

4. مَحَضَهُ: see مَحَضَهُ, throughout. — مَحَضٌ †He fed the beast of carriage with مَحَضٌ, meaning قَتَّ [a kind of trefoil, or clover]. (IKṭṭ.)

8: see مَحَضٌ.

10. اسْتَمَحَضَ [He asked for, or demanded, or desired, milk such as is termed مَحَضٌ]. (A.) — [In a copy of the A, it has also assigned to it the signification given above to مَحَضٌ and امتحَضَ; but in this instance I think it a mistranscription for امتحَضَ.]

مَحَضٌ Milk that is pure, sheer, free from admixture, unmingled, unmixed, or clear; (Lth, S, A, K;) without froth; (Lth, A;) or not mixed with water: (S, Mṣb;) whether sweet or sour; no other milk being so called: (S;) but it occurs repeatedly in trads. as meaning milk absolutely: (TA:) pl. مَحَاضٍ. (K.) It is said in a trad. بَارِكْ لَهُمْ فِي مَحَضِهِمْ وَمَحَضِهِمْ Do Thou bless them in their [the beasts'] pure milk and churned milk. (TA.) And in another, قَاعِدُوا إِلَى شَاةٍ مُتَلَتَّةٍ شَحْبًا وَمَحَضًا [And betake yourselves to a ewe, or she-goat,] fat, and abounding with milk. (TA.) [See also an ex. voce زَبَدٌ: and another voce صَرَحَ.] — †Anything (Az, TA) pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (Mṣb, TA;) that is not mixed with any other thing. (Az, Mṣb, TA.) You say, فَضَّةٌ مَحَضٌ, (K,) and مَحَضَةٌ, (A, K,) and †مَحَضَةٌ, (K,) †Pure, unmixed, unalloyed, silver: (A, *K;) so says Sb: but you say, هَذِهِ الْفِضَّةُ مَحَضًا †[This is silver in a pure state]; putting the last word in the accus. case, used as an inf. n. (TA.) And عَرَبِيٌّ مَحَضٌ †An Arabian of pure, or unmixed, race, or lineage, or parentage: (S, A, Mṣb:*) [a genuine Arabian:] and the epithet is the same as fem. [and dual] and pl., (S, Mṣb,) accord. to the more approved usage; (Mṣb;) [for it is originally an inf. n.]; but you may, if you please, use the fem. and dual and pl. forms, as in the instances of [the synonymous epithets] قَلْبٌ and بَحْتُ †هُوَ مَحَضٌ †السَّبِّ †he is pure, or unmixed, in race, or lineage, or parentage: (K, TA:) and مَحَضٌ †الضَّرْبَةِ †rendered pure in nature, or disposition; (Az, O;) freed from faults or vices: (Az:) and مَحَضٌ †الْحَسَبِ †pure in grounds of pretension to respect: (TA:) and مَحَضٌ †الْحَسَبِ †rendered pure therein: (O, K:) the pl. of مَحَضٌ thus used is مَحَاضٍ [a pl. of mult.] and أَمَحَاضٍ [a pl. of pauc.]. (TA.) You say also, †أَحِبُّكَ حُبًّا مَحَضًا †[I love thee with a pure, sincere, or true, love]. (A.) And الْإِيمَانُ مَحَضٌ occurs in a trad. as meaning †Pure faith or belief. (TA.) — Also, i.q. قَتَّ [A kind of trefoil, or clover]. (IKṭṭ.)

مَحِضٌ A man who loves [milk such as is termed] مَحَضٌ; like as one says, شَعِرٌ لِحْمٍ,

meaning one “who loves fat and flesh meat:” (O:) or one who eagerly desires مَحَضٌ; as also †مَحِضٌ: (K:) each is a relative epithet: (TA:) or †the latter signifies a possessor of مَحَضٌ; (S, K;) similar to لَابِنٌ and تَامِرٌ: (S:) and the former, a drinker of مَحَضٌ. (TA voce ثَقُلَ, q.v.)

مَحِضٌ: see مَحِضٌ, in two places.

أَمَحُوضَةٌ †True, or sincere, advice. (K, TA.)

مَمَحُوضٌ: see مَحَضٌ, in four places.

[محط, &c.,

See Supplement.]

مخ

2. مَخَّخَ الْعَظْمَ, (K,) and †مَخَّخَهُ and †مَخَّخَهُ, (S, K,) and †مَخَّخَهُ, (K,) He extracted the marrow from the bone. (S, K.)

4. اَمَخَّ It (a bone) was, or became, marrony; had, or contained, marrow in it. (S, K.) — It (a camel, S, L, and a sheep or goat, L, K) became fat: (S, L, K:) or became in the first stage of fatness; or in the last stage when becoming lean. (L.) — اَمَخَّ †It (a branch, or twig,) became sappy, and succulent. (L, K.) — †It (standing corn, K, or its grain, L) became supplied with the farinaceous substance. (L, K.)

5:

8:

R.Q. 1:

see 1.

مَخَّخَ i.q. لَيْنٌ Softness, &c.: or لَيْنٌ soft, &c. (So in different copies of the K.)

مَخَّخَ The marrow (نَقْيٌ, in the CK نَقْيٌ) of a bone; (K;) that which is in a bone; (S;) the substance which is extracted from a bone; (IDrd;) the greasy or oily substance which is in a bone: (Mṣb:) pl. مَخَخَةٌ (S, K) and مَخَاخٌ (K.) — [Any kind of pulp.] — مَخَخَةٌ is a more special term than مَخَّخٌ, (S,) signifying A portion, or piece, of marrow. (L.) — †شَرُّ مَا يُجْبِئُكَ إِلَى مَخَخَةٍ عُرْقُوبٌ [It is an evil thing that compelleth thee to have recourse to the marrow of a hock]. A proverb. (S.) [See art. عُرْقُوبٌ.] — مَخَّخٌ also signifies (sometimes, S,) †The brain. (S, K.) — Also, The bulb (lit. fat, شَحْمَةٌ,) of the eye. (A, K.) Mostly used in this sense in poetry. (TA.) — Also, †Good, profit, or advantage. Ex. لَا أَرَى لِأَمْرِكَ مَخَاخًا I see no good, or profit, or advantage, [pertaining] to thy affair. (A.) —

aor. of the latter, as of the former, مَخَض ; (K;) and مَخَضَتْ ; (Ish, L, K;) but this last is disallowed by IAar; (TA;) and the generality of Keys and Temeem and Asad say مَخَضَتْ , with kesr to the م, [for مَخَضَتْ], and in like manner they do in the case of every [incipient] letter before a guttural letter in words of the measures فَعِلَتْ and فَعِيل ; (Nuṣeyr, TA;) inf. n. مَخَاض (Ish, S, A, Mgh, Mṣb, K) and مَخَاض (Mṣb, K) and مَخَض ; (A;) said of a she-camel, (Ish, S,) or of a woman, (IAar,) or absolutely, (A, Mgh,) or also absolutely, (Mṣb, TA,*) of a woman, and of a she-camel, and of other beasts, (TA,) † *She was taken with the pains of parturition*, (Ish, S, A, Mgh, Mṣb, K,) *being near to bringing forth*; (Mṣb;) as also مَخَضَتْ , inf. n. مَخِض ; (K;) and مَخَضَتْ ; (Ish, and so in some copies of the K;) each of these last two is correct; (TA;) and مَخَضَتْ . (Ish.) And مَخَضَتْ said of a woman, † *Her child moved about in her belly, previously to the birth*: (Ibrāheem El-Harbee;) and in like manner, مَخَضَتْ † *her young one became agitated in her belly at the time of bringing forth*: (TA;) and مَخَضَتْ [alone], said of a ewe, or she-goat, † *she conceived, or became pregnant*. (Aṣ, K.) — [Hence,] $\text{مَخَضَ السَّحَابُ بِمَائِهِ}$, and مَخَضَ , (TA,) and مَخَضَتْ † *the sky, or heaven, prepared, or became ready, to rain*. (A, TA.) And $\text{مَخَضَتْ$ † *the night had an evil morning*. (TA,) † *The night had an evil morning*. (TA,) And $\text{مَخَضَ الدَّهْرُ بِالْفِتْنَةِ}$ † *Time, or fortune, brought trial, civil war, sedition, or the like*: (K, TA;) as though from مَخَاض . (K.) Amr Ibn-Hassān, one of the Benu-l-Hārith-Ibn-Hemmām-Ibn-Murrah, says, (Seer, S,) but the saying is also ascribed to Sahm Ibn-Khālid Ibn-'Abd-Allah Esh-Sheybānee, and to Khālid Ibn-Hikḥ Esh-Sheybānee, (TA,)

* $\text{تَمَخَضَتِ الْمَوْنُ لَهُ يَوْمَ}$
* $\text{أَتَى وَلِكُلِّ حَامِلَةٍ تَمَامٌ}$

meaning [Time, or fortune,] was pregnant with a day for him, of which the time of birth had come: [for for every one that is pregnant there is a term of completion.] (S.)

2: see مَخَضَتْ .

4. $\text{اِمْتَخَضَ اللَّبَنُ}$ The milk attained to the proper time for [its being churned, or] having its butter taken, or extracted. (S, A, Mṣb.) In the O and K, it is made to signify the same as اِمْتَخَضَ : but it seems that Sgh has inadvertently omitted, after it, the words أَنْ يُمَخَضَ , and that the author of the K has copied him

without referring to other lexicons. (TA.) — Also اِمْتَخَضَ , (K,) said of a man, (TA,) † *He had his she-camels taken with the pains of parturition*; (K, TA;) and *his she-camel, in like manner*. (TA.)

5. تَمَخَضَ It (milk) was, or became, agitated in the مَخَضَةُ ; (S, A,* TA;) as also اِمْتَخَضَ . (S, O, K.) [See also 4.] — It (milk) had its butter taken. (K.) — † It (a child, or young one,) moved about in the belly of its mother; as also † the latter verb. (S, TA.) — See also مَخَضَتْ and what follows it, to the end of the paragraph.

8: see 5, in two places: — and see مَخَضَتْ .

10. $\text{اِسْتَمَخَضَ اللَّبَنُ}$ The milk was slow in becoming thick and fit for churning, and its butter would hardly, if at all, come forth: such is the best of milk, because its butter is in it. (A.) — Also, The milk was slow in acquiring flavour after it had been collected in the skin. (TA.)

مَخَض : see مَخِض .

مَخَاض † The pains of parturition; (S, Mṣb;) as also مَخَاض . (Mṣb.) — Applied to she-camels, † *Pregnant*: (AZ, Aṣ, S, ISd, A, Mṣb, K, &c. :) used in this sense as an epithet of good omen, whence they augur that their young ones will become agitated in their bellies at the time of parturition: (ISd;) *having their young in their bellies*: (M, TA;) or *such as are called عَشَار*, that have been ten months pregnant: (Th, K;) but ISd says, I have not found this explanation of مَخَاض on any authority beside that of Th: (TA;) [see also عُشْرَاءُ] it has no proper sing: (S;) a single one is termed خَلْفَةٌ , (AZ, Aṣ, S, A, &c.) which is extr. (K, TA) with respect to rule: (TA;) or مَخَاض signifies, or it signifies also, (accord. to different copies of the K,) she-camels in the state in which they are from the time when the stallion is sent among them (ISd, K) until he brays (حَتَّى يَهْدِرَ), or, accord. to another relation, until they are left (حَتَّى تَغْدَرَ), i.e., (ISd,) until he ceases (حَتَّى يَنْقَطِعَ , in the copies of the K, erroneously, حَتَّى تَنْقَطِعَ , TA) from covering: (ISd, K;) a pl. (K) having no sing. (ISd, K.) — Hence, (S,) اِبْنُ مَخَاض † A young male camel, which, (Aṣ, S, Mgh, Mṣb, K,) having completed a year (Aṣ, S, Mgh) from the day of its birth, (Aṣ, S, Mṣb, K;) because his mother, (S, IAth, Mgh, K,) from whom he has been separated, (S,) has become adjoined to the مَخَاض , (S, IAth, Mgh, K,) or pregnant camels, (IAth, K,) whether she have conceived or not; (S, IAth,* K;*) for they used to make the stallion-camels to cover the females a year after these had brought forth,

(IAth, K,*) in order that their young ones might become strong, so that they conceived in the second year: (IAth;) or because its mother has been covered, and has conceived, and become adjoined to the مَخَاض , i.e., to the pregnant camels; and this appellation it bears until it has completed the second year; but when it has entered upon the third, it is called اِبْنُ لَبُون : (Mṣb;) or a young male camel when his mother has conceived: (K;) or whose mother has become pregnant: or when the she-camels among whom is his mother have become pregnant, though she have not become so: (IAth, K;) the female is called مَخَاض ; (IAth, Mṣb, K;) or اِبْنَةُ مَخَاض : (S;) the pl., (S, Mṣb, K,) of both the male and female appellations, (Mṣb,) is بَنَاتُ مَخَاض , (S, Mṣb, K,) only; like بَنَاتُ لَبُون and بَنَاتُ آوَى . (S.) Sometimes one adds to it the article ال, (Mṣb, K,) saying, اِبْنُ الْمَخَاض : (Mṣb;) [for] اِبْنُ مَخَاض is indeterminate; and when you desire to make it determinate, you affix the article ال, as above; but this only makes it determinate as a generic appellation. (S.)

مَخَاض : see مَخَاض .

مَخَوْض : see مَخَاض , in two places.

مَخِض and مَخَوْض (S, Mṣb, K) and مَخَض (TA, voce مَخَض , q.v.) [Churned milk:] or milk which has been churned ($\text{الَّذِي قَدْ مَخَضَ}$), and of which the butter has been taken: (S;) or milk of which the butter has been taken: (K;) or milk of which the butter has been extracted, or fetched out, by putting water in it, and agitating it. (Mṣb.)

مَخَاض , applied to a she-camel, (Ish, IAar, S, K,) and to a woman, and a ewe or she-goat, (IAar, Mṣb, K,) and any pregnant animal, (S, A,* Mṣb,) † *Taken with the pains of parturition*, (Ish, IAar, S, A, Mṣb,) *being near to bringing forth*; (IAar, Mṣb, K;) as also مَخَوْض : (Ish;) and, applied to a ewe or she-goat, *having conceived*; as also † the latter epithet; (Aṣ, K;) pl. of the former, مَخَاض (S, Mṣb, K) and مَوَاض . (A, K.) — The Arabs say, in one of their imprecations, $\text{صَبَّ اللَّهُ عَلَيْكَ أَمْرَ حَبِيبٍ مَخَاضًا}$, meaning † [May God pour upon thee] the night. (Ibn-Buzurj.)

اِمْتَخَاض Fresh milk (حَلِيب), (K,) or churned milk (لَبَنٌ مَخِض), (Lth,) as long as it remains in the مَخَضَةُ : (Lth, K;) or, as some say, milk collected in the place of pasturage until it amounts to the quantity of a camel-load: pl. اِمْتَاخِض . (Lth.) You say $\text{اِمْتَاخِضٌ مِنْ لَبَنٍ}$ and $\text{اِحْلَابٌ مِنْ لَبَنٍ}$: (Lth;) or the former is of ewes or she-

goats, or of cows; and the latter, of camels.
(TA, in art. حلب, q.v.) — See also مَيْخَضُ.

مَمْحَضٌ *A skin*; syn.; سِقَاءٌ; (K;) as also
 مَمْحَاضٌ, which is mentioned by Sb, and thus
 explained by Seer: (TA:) or *a skin* (سقاء) *in*
which is مَمْحِضٌ [or churned milk, &c.]: (TA:) or
 the receptacle in which the milk whereof the
 butter has been taken is agitated: (Lth:) and
 مَمْحَضَةٌ [and app. the former also] the vessel,
 (Mgh,) or receptacle, (Mṣb,) [generally *a skin*,]
in which milk is churned or beaten and agitated;
 (Mgh, K;*) or *in which the butter of the milk*
is extracted, or fetched out by putting water in
it, and agitating it; (Mṣb;) [i.e. *a churn*.]
 i.q. اَمْرِيج. (S.)

مُخَضَّةٌ: see what next precedes.

مَخَاضٌ + A she-camel having a quick flow
of milk. (JK.)

مَخِيضٌ: see **مَمْخُوضٌ**.

مُسْتَمَحَض Milk slow in becoming thick and fit for churning: (ك:) or that hardly, if at all, becomes so; and when it has become so, is churned; and this is the best of the milk of ewes or goats, because its butter is destroyed (استهلك) in it. (TA.) [But see 10.]

مخط

1. مَخَطٌ, [an inf. n., of which the verb is app. مَخَطَ,] the act of *flowing*; and of *going, coming, or passing, out, or forth*: this is the primary signification; and hence مَخَاطٌ, q.v. (TA) — [Hence also,] مَخَطَ السَّهْمِ (S, K,) aor. َ and ُ inf. n. مَخُوطٌ, (K,) † *The arrow transpierced, (S, K,) and went forth on the other side.* (S.) — [And] مَخَطَ بِهِ الْجَمَلُ † *The camel went quickly with him.* (Sgh, K.) — [And] مَخَطَ فِي الْأَرْضِ inf. n. مَخَطٌ, † *He went away quickly in the land.* (TA.) = مَخَطَ الصَّبِيَّ inf. n. مَخَطٌ, *He wiped the nose of the child*; and in like manner you say of a lamb or kid: (L:) and مَخَطَهُ (Mṣb,) inf. n. تَمْخِيطٌ, (Z, K,) *he removed the mucus from out of his nose*: (Mṣb:) and *he (the pastor) wiped off from its (a lamb's or kid's) nose what was upon it [at the time of the birth].* (Z, K.) And مَخَطَ مِنْ أَنْفِهِ He cast the mucus (S, K) from his nose. (S.) — [And hence,] مَخَطَ السَّيْفِ † *He drew the sword (K, TA) from its scabbard*; (TA;) as also مَخَطَهُ: (S, K:) and sometimes they said, (S,) مَا فِي يَدِهِ † *he pulled out what was in his hand*; (S, K;) *he seized, took away quickly by force, or snatched away, what was in his hand*: (S, L, K:) and

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مَرْكَزِهِ اَمْتَخَطُ † he pulled out his
 spear from its place in which it was stuck.
 (TA.) — [And] مَخَطُهُ (S, K, *) aor. -, inf. n.
 مَخَطُ (S,) + He drew it; pulled it. (S, K, *)
 You say, مَخَطَ فِي الْقَوْسِ + [He drew the bow;
 or drew, or pulled, its string with the arrow].
 (S.)

2 : see 1.

4. اَمْخَاطُ السَّهْمِ, (S, K,) inf. n. اِمْخَاطٌ, (TA,) † *He made the arrow to transpierce, (S, A, K,) and to go forth on the other side. (A.)*

5: see 8.

8. **فَنَفَسَ** *He blew his nose; ejected the mucus from his nose; (S, Mṣb, K);* as also **فَنَفَسَ** : (S, K) or the latter signifies *he had the mucus removed from out of his nose.* (Mṣb.) — See also 1, in three places.

مُخَاطٌ *Mucus; snivel; what flows from the nose*, (S, K, TA,) like لُعَابٌ *from the mouth*: (TA :) pl. أَمْخِطَةٌ only. (TA.) — مُخَاطُ الشَّيْطَانِ (K,) also called مُخَاطُ الشَّمْسِ, and لُعَابُ الشَّمْسِ, and رَيْقُ الشَّمْسِ, all these appellations having been heard from the Arabs, (TA,) † [*The fine filmy cobwebs called gossamer, which are occasionally seen in very hot and calm weather, when the sun is high, floating in the air, in stringy or flaky forms;] what appears in the sun's rays to him who looks into the air in the time of vehement midday-heat*: (K, TA :) مَخَاطُ الشَّيْطَانِ is explained by Z and IB as meaning *what comes forth from the mouth of the spider*. (TA in art. خَيْط.)

مُخَاطَّةُ (AO, K) and مُخَاطُ (K,) called by the latter name by some of the people of El-Yemen, (Sgh, TA,) and by the people of Egypt [in the present day], (TA,) [and مُخَاطَا (Golius, on the authority of Ibn-El-Beytár, but if it end with a short ا, i.e. without ة, it should be written مُخَاطِي)] [The *cordia myxa*, or *smooth-leaved cordia*; also called *sebestena*, and *sebesten*, and *Assyrian plum*;] a kind of tree, (K, TA,) producing a viscous fruit, [whence its name, like the Greek *μύξα*, which signifies both mucus and this kind of plum,] which is eaten; (TA;) called in Persian سِیْسْتَان [or سَیْسْتَان]; (K, TA;) i.q. أَطْبَاءُ الْكَلْبَةِ [bitch's dugs], [its fruit] being likened thereto. (TA.) (See De Sacy's "Abd-allatif," pp. 68—72.)

مُحِطَّ and **مُحِطَّ** : see what next precedes.

سَهْرٌ مَاطِطٌ : *An arrow transpiercing, and going forth on the other side. (TA.)*

أَمْخَطُ مِنْ سَهْمٍ † [*More transpiercing than an arrow*]: a proverb. (JK.)

[مخن, &c.,

See Supplement.]

مد

1. مَدَّه (S, L, K), aor. مَدَّ , (L,) inf. n. مَدٌّ ; and مَدَّ بِهِ ; and مَدَّدَهُ ; [or this has an intensive or a frequentative signification;] and تَمَدَّدَهُ ; (L, K;) and مَادَّهُ , or مَادَدَهُ , (as in different copies of the K, TA,) inf. n. مُمَادَّةٌ and مَمْدَادٌ ; (K;) *He drew it* (namely a rope, &c., A); *pulled it: strained it: extended it by drawing or pulling; stretched it.* (L, K, El-Baṣā'ir.) You say also مَدَّ الْقَوْسَ [*He drew the bow*]; (S, Mṣb, K, in art. نَزَعَ ;) and $\text{مَدَّ مِنَ الْبُئْرِ}$ [*He drew water from the well*]. (S, K, art. مَتَح .) [Hence, app., $\text{مَدَّ بِأَرْقَادِي}$: see رَفَدَ .] — $\text{قَائِلٌ كَلِمَةِ الزُّورِ وَالَّذِي يَمْدُّ بِحَبْلِهَا فِي الْإِثْرِ سَوَاءٌ}$ [*The utterer of falsehood and he who transmits it are in respect of the sin alike*]: a trad. of 'Alee; in which the utterer of the falsehood is likened to him who fills the bucket in the lower part of the well, and the relater thereof to him who draws the rope at the top. (L.) — مَدَّ *He extended, or stretched forth, his hand or arm, foot or leg, &c.* (The Lexicons passim.) — تَمَدَّدْنَا هُ بَيْنَنَا *We drew, pulled, strained, or stretched, it between us, or together.* (L.) [But in a copy of the M, it is تَمَادَّدْنَا هُ .] — مَدَّ الْحَرْفَ , aor. مَدَّ , inf. n. مَدٌّ , *He lengthened the letter.* (L.) — مَدَّ صَوْتَهُ † *He prolonged, or strained, his voice* [as the Arab does in chanting]: (L:) and $\text{فِي الصَّوْتِ تَمَدَّدَ}$ † [*He strained the voice in threatening*]. (K, art. نَمَر .) — مَدَّ , inf. n. مَدٌّ , † *It* (his sight) *was, or became, stretched, and raised, مَدَّ بَصَرَهُ towards a thing. (K.) — مَدَّ بَصَرَهُ † *He stretched, and raised, his sight towards a thing.* (A,* L.) — $\text{مَدَدْتُ عَيْنِي إِلَى كَذَا}$ † *I looked at such a thing desirously.* (IKtt, El-Baṣā'ir.) — مَدَّه , aor. مَدَّ , (Lh, L,) inf. n. مَدٌّ , (Lh, L, K,) *He expanded it, or stretched it out: (L, K:) he extended it, elongated it, or lengthened it.* (L.) — مَدَّ اللَّهُ *God expanded, or stretched out, and made plain, or level, the earth.* (Lh, L.) — $\text{مَدَّ اللَّهُ الظِّلَّ}$ † *God extended, or stretched forth, the shade.* (A.) See 8. — $\text{مَدَّ اللَّهُ فِي عُمُرِهِ}$ † *God made his life long; (S, A,* L;) as also* أَمَدَّ . (IKtt.) — $\text{مَدَّ اللَّهُ فِي عُمُرِكَ}$ † *May God make thy life long!* (L.) — $\text{مَدَّ فِي عُمُرِهِ}$ † *He had his life lengthened.* (L.) — أَمَدَّ الْأَجَلَ , inf. n. إِمْدَادٌ , † *He deferred, or postponed, the term, or period of duration.* (K.) — $\text{أَمَدَّ لَهُ فِي الْأَجَلِ}$ † *He deferred, or postponed, to him the term, or his term.* (TA.) — مَدَّه , aor. مَدَّ , (L,) inf. n. مَدٌّ ;*

مدّ; and ۱۰ امدّه, inf. n. امداد; (L, K;) but the latter is little used; (L;) † *He made him to continue; to go on long; left him, or let him alone, long, or for a while; granted him a delay, or respite.* (L, K*) Ex. ۱۰ مَدَّ فِي غِيهِ, (S, L,) and ۱۰ امدّه, (L,) † *He made him to continue, &c., in his error.* (S, L.) And in like manner, مَدَّ اللَّهُ لَهُ فِي الْعَذَابِ † *God made him to continue, or go on long, in a state of punishment.* (L.) See also 3. — مَدَّ فِي السَّيْرِ † *He made much advance in journeying.* (L.) — مَدَّ, inf. n. مَدَدٌ and مَدَادٌ, *He made it much in quantity; increased it.* (L, TA.) — مَدَّ (S, L, Mṣb,) aor. ۱, [contr. to analogy,] (L,) inf. n. مَدَّ (S, L, K;) *It (water, L, and a river, S, L, and a sea, or great river, L) flowed: (S, L, K;) it (water, L, and a sea, or great river, L, Mṣb) increased; as also ۱۰ امدّه; both of which verbs are also used transitively: (Mṣb:) or became much in quantity, copious, or abundant, in the days of the torrents; as also ۱۰ امدت: (L:) contr. of جَزَرَ [it ebbed]. (Lth, S, M, K in art. جَزَرَ.) — وَادِي كَذَا يَمُدُّ فِي نَهْرٍ كَذَا. (A, L.) — مَدَّ (Lh, S, L, Mṣb,) aor. ۱, (Lh, L,) inf. n. مَدَّ (Lh, L, Mṣb;) and ۱۰ امدّه; (L, Mṣb;) *It (a thing) entered into it, (i.e., a like thing,) and increased it, or made it copious or abundant: (Lh, L:) it (a river, S, L, or sea, or great river, L, Mṣb) flowed into it, (i.e., another river, or sea, or great river,) and increased it, replenished it, or made it copious or abundant: (S, L, Mṣb:*) it (a well) fed it, i.e., another well: (L:) [see an ex. in a verse cited in art. غُرُو, conj. 3]: both these verbs are also used intransitively. (Mṣb.) — مَدَّتِ السُّوقُ † *The market was full of people and of goods for sale.* See the part. n. — مَدَّ الْقَوْمُ, [aor. ۱, inf. n. مَدَّ,] *He became an auxiliary to the people: (K:) and اَمْدَنَاهُمْ We became auxiliaries to them: somewhat differing from اَمْدَنَاهُمْ, which signifies We aided them, or succoured them, by others than ourselves: (AZ, S, L, K:) you say, بِمَدِّ اَمْدَنْتُهُ I aided him, and strengthened him, [or increased his numbers and strength,] with an army: (S, Mṣb:) and اَمْدَّ الْأَمِيرُ جُنْدَهُ بِالْخَيْلِ وَالرِّجَالِ He aided them with, or, as some say, gave them, much wealth: (L:) and [it is said in the Kṣur, lii. 22,] اَمْدَنَاهُمْ بِفَاكِهَةٍ (S, L) *And We will increase their provision time after time with fruit: (Beyd, Jel:) or with relation to evil, you say مَدَّوْنَهُ; and with relation to good, اَمْدَنُوْنَهُ: (K:) so says Yoo: (L:) this is generally the case; and****

the following are examples: اَمْدَنُوْنَاهُمْ بِفَاكِهَةٍ [explained above]: and تَمْدُّهُمْ مِنَ الْعَذَابِ (El-Baṣṣāir) [Kṣur, xix. 82,] *We will prolong and increase to them punishment: (Beyd:) but Z relates, that Akh said the reverse, like وَعَدَّ and أَوَعَدَّ: the usage of the Arabs, however, does not accord with either of these assertions. (MF.) — مَدَّ It (anything) became full, and rose. (Sh, L.) — مَدَّ السَّرَاجَ, (aor. ۱, A, [inf. n. مَدَّ,]) *He put oil (or the like, K) into the lamp. (A, L, K.) — مَدَّ الدَّوَاةَ, (aor. ۱, inf. n. مَدَّ, Mṣb,) and ۱۰ امدتها, He put ink into the receptacle thereof; (S, Mṣb;) he increased its water, and its ink. (L.) — In like manner, مَدَّ الْقَلَمَ, and ۱۰ امدته, He supplied the reed-pen with ink. (L.) — مَدَّ مَدَّةً مَدَّةً مِنَ الدَّوَاةِ, aor. ۱; and مَدَّ مَدَّةً ۱۰ امدته is also allowable; (L;) or simply مَدَّ (A) and اَمْدَهُ; (S, A, K;) *He gave him a dip of ink from the receptacle thereof with a reed-pen. (S, TA.) — مَدَّ, inf. n. مَدَّ, He dipped the reed-pen in the receptacle of ink a single time for writing. (Mṣb.) See also 10. — مَدَّ الْأَرْضَ, (aor. ۱, A, inf. n. مَدَّ, L,) *He manured the land with dung: (A, K:) or he added to the land manure composed of dung and ashes, or of earth or dust and dung, or of strong earth; or simply earth; or sand; to render it more productive. (L.) — مَدَّ الْإِبِلَ, (AZ, S, A, L, K,) aor. ۱, inf. n. مَدَّ; (AZ, L;) and ۱۰ امدتها; (S, A, L;) *He gave مَدِيد (or water upon which had been sprinkled, or with which had been mixed, some flour, or the like, &c.) to the camels to drink: (AZ, S, A, L, K:) or he put some barley coarsely ground, and then moistened, into the camel's mouths: (AZ, L:) or مَدَّ بِمَدِيدٍ, aor. ۱, inf. n. مَدَّ, signifies, as some say, he fed him with fodder. (M.)*****

2. see 1, first sentence.

3. مَدَّادٌ and مَدَادَةٌ, inf. n. مَادَرْتُهُ, *I pulled him, he pulling me: (Lh, L:) I contended with him in drawing or pulling, in straining, or in stretching; syn. جَادَرْتُهُ. (L.) — مَادَةُ الثَّوْبِ [He pulled, strained, or stretched, the garment, or piece of cloth with him]. (A.) — مَادَهُ He prolonged to him a time. (L, from a trad.) — مَادَ فِي الْمَدَّةِ † *He prolonged, protracted, or lengthened, the space of time. (IAth, from a trad.) — مَادَهُ, (L,) inf. n. مَادَةٌ (L, K) and مَدَّادٌ, (L,) † *He protracted, delayed, or deferred, with him; put him off. (L, K*) See also 1.***

4. See 1 throughout. — اَمْدَّ فِيهِ He (God) made it (the means of subsistence) ample: made it (wealth or the like) abundant: increased it, namely, a sea or river. (IKṣt.) — اَمْدَّهُ He made it (anything) to become full, and to rise.

(Sh, L.) See also 1. — اَمْدَّ, inf. n. اَمْدَادٌ, *He aided, or succoured: and he gave. (K.) See مَدَّ الْقَوْمَ. — اَمْدَّ فِي مَشِيَّتِهِ He (a man) walked with an elegant, and a proud, and self-conceited, gait, with an affected incline of his body from side to side. (TA.) See also 5. — اَمْدَّ (inf. n. اَمْدَادٌ, L, &c.) *It (a wound) produced مَدَّة, or thick purulent matter. (S, L, Mṣb. K.) — اَمْدَّ (inf. n. اَمْدَادٌ, K) *It (the plant called عَرْفَج, S, L, K, and the صَلْبَان, and the طَرِيفَة, TA) became succulent, the sap running in it: (S, L, K:) and it, (the twig, or wood, of any of the three plants above mentioned,) being rained upon became soft, or supple. (L.)***

5. تَمَدَّدَ: see 8. — *It (leather, A) or a skin for water, &c., and anything that may be extended by drawing or pulling, (L,) stretched. (A, L.) — See also 1. — تَمَدَّدَ He (a man) stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms: syn. تَمَطَّى. (S, L.) [Both these verbs are commonly used in the present day in the former sense.] See also 4.*

6. تَمَادَا الثَّوْبَ [They two pulled, strained, or stretched, the garment, or piece of cloth, together]. (A.)

8. اَمْتَدَّ (S, L, K,) and ۱۰ تَمَدَّدَ, [or this has an intensive or frequentative signification,] (L, K.) *It (a rope, &c., A) became drawn, or pulled: it became strained: it became extended by drawing or pulling; it extended itself; it stretched. (L, K, El-Baṣṣāir.) See also 5. — اَمْتَدَّ It became expanded, or stretched out. (Mṣb.) — It became elongated, or extended, or long. (Mṣb.) — [It (a time) became protracted.] — اَمْتَدَّ بِهِمُ السَّيْرُ † *The journey became long to them. (A, L.) — اَمْتَدَّ † It (a man's life) became long. (A.) — † It (the shade) became extended, or stretched forth. (A.) — It (a disease) spread. (A.) See 1. — اَمْتَدَّ; (A, L;) and ۱۰ مَدَّ, (L, K,) inf. n. مَدَّ; (S, L, K;) † *It (the day, S, A, L, K, and the period of morning called الضُّحَى, L,) became high; it became advanced, the sun being high: (S, L, K:) and the former, † it (the day) shone forth. (L.) — اَمْتَدَّ; and ۱۰ مَدَّ, inf. n. مَدَّ; (TA;) said of the shade, † It extended]. (A.) — اَمْتَدَّ إِلَى الْإِجَابَةِ [app. † He strained himself to give his consent to it.] (K, voce اِنْبَاع, q.v. in art. بَوَع.)***

10. اسْتَمَدَّ مِنَ الدَّوَاةِ; (A, L, Mṣb, K;) and ۱۰ مَدَّ مِنْهَا, inf. n. مَدَّ; (L, Mṣb, K;) *He took ink from the receptacle thereof with the reed-pen, for writing: (Mṣb:) or he took a dip from the receptacle of ink with the reed-pen. (L.) See also 1. — اسْتَمَدَّ النَّفْسَ [He drew breath.] (M,*

TA, art. **استمد** — *He asked, sought, or desired* **مَدَد** [or *aid, or succour, in war, &c.*] (S, L, K.) — **استمده** *He asked, sought, or desired, of him (a commander, A) مَدَد* [or *aid, or succour, in war, &c.*] (A, L.)

R. Q. 1. **مَدَمَد** *He fled.* (T, L, K.)

قَدَر inf. n. of 1, q.v. — [As a subst.] **مَدَّ البَصَر** † A piece of land (S, L) [occupying] the space of the extent of vision; i. q. **مَدَاهُ**. (S, L, K.) It is said in the K, art. **مدى**, that one should not say **مَدَّ البَصَر**, but only **مَدَاهُ**; this was originally said by El-Hareere: but some urge against it the expression in a trad., **مَدَّ** **إِنَّ الْوَدَّ** (MF:) the trad. is, **صَوْتِ الْوَدَّ** **مَدَّ**, or, according to another reading, **يُغْفَرُ لَهُ مَدَّ صَوْتِهِ**; i. e., † *Verily the muēdhahin shall be forgiven to the extent of the prolonging of his voice; meaning, largely.* (L, TA.) — **أَتَيْتُهُ مَدَّ** (L, TA.) — **مَدَّ الضُّحَى**, and **النَّهَار**, † *I came to him at the time when the day, and the morning, was high; or was advanced, the sun being high.* (A, L.) **مَدَّ** is here an inf. n. put adverbially. (L.) — **هَذَا مَدَّ النَّهَارِ الْأَكْبَرُ** † *This is the highest time of day.* (A.) — **كَلِمَاتِهِ مَدَّ**, (A, L, K.) and **مَدَّهَا**, (L,) and **مَدَّ السَّمَوَاتِ**, (L, K,) and **مَدَّهَا**, (L,) † *I extol, or celebrate, or declare, the absolute purity, or perfection, or glory, of God, much as his words are numerous, (L,) and, as the heavens are many, or large: (L, K:*)* **مَدَّ** and **مَدَّر** are here inf. ns. of **مَدَّ**, q.v.: (L:) or the first of these phrases is from **مَدَّ** the pl. of **مَدَّ**, a certain measure. (K.) — **مَدَّ**, app. an inf. n. used as a subst., *A flow of water; a torrent: pl. مَدَدٌ.* (Msb.)

مَدَّ A certain measure with which corn is measured; equal to a pint (وِطْل) and one third, (S, L, Msb, K,) of the standard of Baghdād, (Msb,) with the people of El-Hijāz, (S, L, Msb,) and accord. to *Esh-Shāfi'ee*; (L;) i. e., the quarter of a صَاع; the صَاع being five pints and one third: (Msb:) such was the مَدَّ of the Prophet; (L, TA;) and the صَاع above defined was that of the Prophet: (Msb, art. **صواع**;) or two pints, (S, L, Msb, K,) with the people of El-'Irāk, (S, L, Msb,) and accord. to *Aboo-Haneefeh*, (L,) who held the صَاع to be eight pints: (Msb, art. **صواع**;) or the quantity (of corn, L) that fills the two hands of a man (of moderate size, K) when he extends his arms and hands; (L, K;) and therefore called مَدَّ: (K:) pl. [of pauc.] **أَمَدَاد** and [of mult.] **مَدَاد** (L, Msb, K) and **مَدَدَةٌ** (L, K) and **مَدَدٌ**. (L.) — **مَدَدٌ**, pl. of **مَدَد**, or inf. n. of **مَدَّ**, see **مَدَّ**.

مَدَدٌ (S, K, &c.) — **أَمْرُهُمْ مَدَدٌ** *Their affair, or case, is conformable to the just mean; like* **أَمَدٌ** and **زَمَرٌ**. (TA in art. **زمر**.) — *Aid, or succour, given to one's people in war, &c., such as an auxiliary force, and corn; (T, L;) an accession to an army, &c.; (Mgh;) a military force forming an accession to warriors in the cause of God: (L:) pl. **أَمَدَاد** only: (Sb, L:) in like manner, **مَدَدَةٌ** signifies anything where-with one aids a people in war, &c. (L.) — [A mystic aid imparted by a وَلِيّ] — See **مَدَّ**.*

مَدَّة A single act of drawing or pulling; of straining; of stretching; &c. (S, L.) — See **مَدَّ**.

مَدَّة † The utmost, or extreme, extent, term, limit, reach, or point, of time, and of place. (L, K.) Ex. **لِهَذِهِ الْأُمَّةِ مَدَّةٌ** † *To this nation, or people, is [appointed] an extreme term of endurance, or continuance.* (L.) — **مَدَّةٌ** † A long space of time; or any space of time; syn. **بُرْهَةٌ**: (S, L, K:) a portion of time, whether little or much: (IAth, Msb:) pl. **مَدَادٌ**. (A.) — **مَدَّةٌ** A dip of ink; the quantity of ink that is taken upon the reed-pen. (S, A, K.) The vulgar say **مَدَّةٌ** and **مَدَّةٌ**. (TA.)

مَدَّةٌ Thick purulent matter, (A, Msb,) i. q. **قَيْحٌ**, (S, L, Msb, K,) that collects in a wound: (S, L:) the thin is called **صَدِيدٌ**. (A, Msb.) — See **مَدَّةٌ**.

مَدَدِيٌّ An auxiliary soldier. (L.)

مَدَادٌ Anything that is added in a thing, because of its utility: this is the original signification accord. to old lexicologists. (MF.) — **مَدَادٌ** **نَقَشَ** (S, L, K) and **جَبَر**; (MF;) that with which one writes: (L, Msb:) so called because it aids the writer: (IAmb, L:) this is the common acceptation of the word. (MF.) — **مَدَادٌ** (or **مَدَادُ السَّرَاجِ**, A) Oil (or the like, K) that is put into a lamp. (A, L, K.) — **مَدَادٌ** (or **مَدَادُ الْأَرْضِ**, A) Dung: (A, K:) or manure composed of dung and ashes, or of earth or dust and dung, or of strong earth; and simply earth or dust; and sand. (L.) — **مَدَادٌ** A row of trees; not of palm-trees. (IAar, in TA, voce **أُسْكُوبٌ**, q. v.) — A mode, manner, fashion, and form. (L, K.) Ex. **بَنَوْا بُيُوتَهُمْ عَلَى مَدَادٍ وَاحِدٍ** *They built their houses after one mode, &c.* (L.) — **مَدَادٌ قَيْسٍ** A certain game (T, K) of the Arabs, (K,) or of children. (T.) — **يَنْبَعُثُ فِي مَدَادِ الْحَوْضِ مِيزَابَانِ مَدَادُهُمَا أَنْهَارُ الْجَنَّةِ** [Two pipes, or spouts, whereof the sources (lit. the source) of the supply are the rivers of paradise, pour into the pond which is without its precincts]; i. e., the rivers of paradise flow into those pipes, or

spouts, and increase their flow, or make it copious, or abundant. (L, K:*) — **مَدَادٌ** sing. of **أَمَدَةٌ**, (L,) which signifies The large needles (مَسَالٌ, M, L, TT; in the CK and a MS copy of the K, مَسَاك; in the TA, مَسَاك) [which are inserted] in the two sides of a piece of cloth when its manufacture is commenced. (M, L, TT, K.) — Also, the pl., The threads which compose the warp of a web. (K.)

مَدِيدٌ Drawn, or pulled: strained: stretched: lengthened: i. q. **مَمْدُودٌ**. (L, K.) — † Tall: long: (L, K:) fem. with **ة**: (L:) and pl. **مَدَدٌ**, (L, K,) which preserves its original form [instead of becoming **مَدَدٌ**] because it does not resemble a verb. (Sb, L.) — **مَدِيدُ الْقَامَةِ** (S, L,) and **الْجَسْمِ** (L,) † A man tall of stature, (S, L,) and, of body. (L.) — **قَدَّ مَدِيدٌ** † A tall stature. (A.) — **فِي عَمِدٍ مَمْدَةٍ** in the Kur, [civ., last verse,] is explained by Th as signifying † Upon tall pillars. (L.) — **أَقْبَتُ مَدَّةً مَدِيدَةً** † I remained, stayed, abode, or dwelt, a long space of time. (A.) — **الْبَدِيدُ** The second metre (بَحْر) in prosody: (L, K:) so called because of the extension of its أَسْبَابُ and أَوْتَادُ. (L.) — **مَدِيدٌ** Water upon which is sprinkled, (S, K,) or with which is mixed, (L,) some flour (AZ, S, A, L, K) or the like, (S,) or meal of parched barley or wheat, (A, L,) or barley (L, K,) coarsely ground, (L,) or sesame, (AZ, L, K,) or seeds, (AZ, L,) and which is given to a camel to drink: (AZ, S, A, L, K:) or barley coarsely ground, and then moistened, and put into the mouth of a camel: (AZ, L:) or i. q. **خَبَطٌ**: (IKtt:) and, (K,) or as some say, (L,) fodder. (L, K.)

مَدَانٌ see **مَدَانٌ**.

مَادَّةٌ شَيْءٍ † A market full of people and of goods for sale. (TA, art. **حَكَر**.) — **مَادَّةٌ** The accession, or that which is added, whatever it be, to a thing. — You say, **دَعُ فِي الصَّرْعِ مَادَّةً**, *Leave thou in the udder the accession, to the quantity of milk, which has collected and become added to that previously left therein.* (L.) See also **عَيْنَةٌ**, last sentence. — You also say, **الْأَعْرَابُ مَادَّةٌ** (A, L) † *The Arabs of the desert are the means of aiding the Muslims, and increasing their armies, and strengthening them by the contribution of their wealth as alms: a phrase occurring in a trad. (L.)* See also **مَدَدٌ**. — **مَادَّةٌ بَحْرٍ** [The supply of a sea or great river]. (Az, in L, art. **بَحْر**.) — **مَادَّةٌ** Continuous increase; syn. **زِيَادَةٌ مُتَّصِلَةٌ** (S, A, L, K:) that whereby a thing is extended: the **ة** is added to give intensiveness to the signification. (M, L.) — [Also, in the conventional language of philosophy, Substance

having extent, or extended; matter; the material, or materials, of which a thing having form consists, or is composed: considered as that of which a thing having form consists, it is termed also طَبِئَة: considered as capable of assuming or receiving form, it is especially termed هَيُولَى: as that from which composition commences, عُنْصُر: and as that to which resolution reduces a thing, اسْطَقْس, or اسْطَقْس, as it is generally written and pronounced: the pl. is مَوَاد. — The radical substance of a word, the radical letters, collectively, of a word.]

أَمْد [More or most tall, high, long, &c.] — هُوَ مِنْ أَمْدِ النَّاسِ قَامَةً † He is of the tallest of men in stature. (A.) — نَعْرَ وَأَشَدَّهُ وَأَمَدَهُ Yes: even the utmost thereof, and the most that could be thereof. Said in reply to the question "Hast thou done it?" (A.) — أَمْدٌ صَوْتًا Higher or louder, or highest or loudest, of voice. (Mgh, art. لَقَى.)

أُمْدُود Custom; habit. (K.)

إِمْدَان (of the measure اِفْعِلَان, [originally اِمْدَان, S, L] and مِدَان (L, K) Salt water: (L, K:) or very salt water: (S, L:) or the water of salt earth. (L.) — Also, the former, Water exuding from the earth: (L, K:) sometimes written, (K,) or as some say, (L,) اِمْدَان. (L, K.)

مَمْدُود: see مَدِيد. — † Much wealth. (A.)

مَمْدٌ حَبْلٌ The place of a rope at which it is drawn, or pulled, strained, or stretched. (A.)

مُمْدَد A tent of skin (طَرَأَف) extended, or stretched, with the ropes called أَطْنَاب. It is with teshdeed to denote intensiveness. (S, L.) — See مَدِيد.

مدح

1. مَدَحَ (S, K,) aor. ٤, (K,) inf. n. مَدِّح (S, K) and مَدْحَة (K,) as some say, but correctly this latter is a simple subst.; (TA;) and مَدَحَهُ (S, K;) and مَدَحَهُ (K,) inf. n. مَدِّح (TA;) [but this, and that next preceding it, have an intensive signification, as is shown by the explanation of their pass. part. ns., which see below;] and مَدَحَهُ (K:) [which seems to imply some degree of effort in the agent;] He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation: (S, K:) or he described him as characterized by goodness, beauty, or elegance; opposite of ذَمَّ: and he enumerated his generous qualities or actions; opposite of هَجَاهُ (MF:) or he praised him for his goodly qualities, whether natural or depending upon his own will; and

hence it is of more common application than مَدَحَ: accord. to El-Khateeb El-Tebreezee, it is from the phrase تَمَدَّحَتِ الْأَرْضُ "the land became ample, or spacious;" whence it would seem to signify he amplified his phrase: accord. to Kh, مَدَحَهُ relates to an absent person; and مَدَّه, to one who is present: and accord. to Es-Sarakussee, مَدَّه is descriptive of the state, or condition, and external appearance or form; and of nothing beside. (Msb.)

2: see 1.

3. مَادَحَهُ He praised, eulogized, or commended, him reciprocally. (A.)

5. تَمَدَّحَ He affected (تَكَلَّفَ) to be praised, eulogized, or commended; endeavoured, or constrained himself, to gain praise, eulogy, or commendation. (S, K.) هُوَ يَتَمَدَّحُ إِلَى النَّاسِ He seeks to gain the praise, eulogy, or commendation, of people. (A.) — He praised, eulogized, or commended, himself. (TA.) — He gloried: he boasted of abundance which he did not possess. (K.) — الْعَرَبُ تَتَمَدَّحُ بِالسَّخَاءِ [The Arabs glory in liberality, bounty, munificence, or generosity]. (A.) — See 1. — تَمَدَّحَتِ الْخَاصِرَةُ (S, K,) and مَدَّحَتْ, and مَدَّحَتْ [originally مَدَّحَتْ], (K,) The hypochondre, or flank, became distended, expanded, or dilated, (S, K,) by reason of satiety; like تَمَدَّحَتْ: occurring in this sense in a verse of Er-Ra'ee, as some relate it; as others relate it, it is تَمَدَّحَتْ. (S.) — مَدَّحَ بَطْنُهُ † His belly became wide, or distended; a dial. form of اَمْدَحَ. (S.) This, says F, is a mistake; but it is no mistake; and he has perverted the words of J, which are confirmed by Sgh and the author of the L and many others. (MF.) — Also اَمْدَحَتْ, and اَمْدَحَتْ, and اَمْدَحَتْ (K) and اَمْدَحَتْ (TA,) The land became ample, or spacious. (K.) The first and second are formed by substitution of م for ن, from اَتَمَدَّحَتْ and اَتَمَدَّحَتْ. (L.)

6. تَمَادَحُوا They praised, eulogized, or commended, one another. (A.) التَّمَادُحُ التَّذَابُّحُ Praising one another is slaughtering one another. (S, art. ذَبَح, A.)

7, 8, and 9. See 5 and 1.

مَدْحَةٌ and مَدِّحٌ and مَدَّوْحَةٌ (S, K,) Praise; eulogy; commendation: (S:) that with which one is praised, eulogized, or commended; (K:) meaning poetry, or verse, with which one is praised, eulogized, or commended: (TA:) pl. of the first, مَدِّح; (A;) of the second, مَدَّاح; and of the third, أَمَادِيح. (K, A.)

مَدِّح: see مَدْحَة.

مَدَّاح [One who praises, &c., much, or often; a habitual praiser, &c.] (TA in art. حَتُو; &c. See an ex. voce حَتَا.)

مَادِحٌ Praising, eulogizing, or commending; or a praiser, eulogizer, or commender: pl. مَدِّح. (TA.)

مَمَادِحٌ Praiseworthy, commendable, or good, qualities or dispositions, &c.; contr of مَقَابِح. (L, art. قَبَح.)

مَدَّوْحَةٌ: see مَدْحَة.

مُمَدَّحٌ A man much, or greatly praised; (S, K;) as also مُمْتَدَّحٌ: (TA:) praised by every tongue. (A.)

مُمْتَدَّح: see مُمَدَّح.

مدر

1. مَدَّرَهُ (S, Mgh, K,) aor. ٤, (S, Mgh,) inf. n. مَدِّرٌ (Mgh, TA,) He plastered it (a place) with [مَدَّر, or] clay, or loam, or mud; as also مَدَّرَهُ (M, K,) inf. n. تَمْدِيرٌ. (TA.) He repaired it (namely a watering-trough or tank) with مَدَّر; (S, Mgh;) i. e., clay, or loam, or mud: (Mgh:) he closed the interstices of its stones with مَدَّر: (S, K:) he plastered its surface with clay, or loam, or mud, in which was no sand, in order that it might not cleave open, or in order that its water might not issue forth. (TA.)

2: see 1. — مَدَّرَ (A, K,) inf. n. تَمْدِيرٌ (K,) † Alvim dejecit: because he who does so makes use of مَدَّر [for purification]; and the excrement is metonymically termed clay: (A:) cacavit: (K:) mostly said of the hyena. (TA.)

4. أَمْدَرُونَا مِنْ مَمْدَرَتِكُمْ [Give ye to us some مَدَّر from your place whence ye take مَدَّر]. (A.)

8. اَمْتَدَرَ الْمَدَّرَ He took what is called مَدَّر. (K.)

مَدَّر [a coll. gen. n.] Pieces, or bits, [or lumps, or clods,] of dry, or tough, clay, (M, A, K,) such as is cohesive: (TA:) or [simply] pieces of clay: (Az, Mgh:) or compact or cohesive earth: (Mgh:) or tough or cohesive clay in which is no sand: (M, Mgh, K:) n. un. with ٥. (S, M, Mgh, K.) In the expression الْحِجَارَةُ وَالْمَدَارَةُ † [Stones and pieces of dry or tough clay, &c.], the latter word is used after the manner of an imitative sequent, and is not used alone, as a broken pl.: (M:) or it is an imitative sequent. (K.) — † Cities [or towns or villages]: or a region, district, or tract, of cities or towns or villages, and of cultivated land; (K, TA;) because its buildings are [generally] of مَدَّر: (TA:) and its n. un., مَدَّرَةٌ, † a city or town or

village; syn. بَلْدَةٌ (K,) or قَرْيَةٌ (S, Mgh, K;) because its buildings are generally of مَدْر: (Mgh:) or a town or village built of clay or mud and unburnt bricks: and also a large city. (L.) You say, أَهْلُ الْمَدَرِ وَالْوَبَرِ [The people of the towns or villages, and of the tents]. (S.) And مَا رَأَيْتُ فِي الْوَبَرِ وَالْمَدَرِ مِثْلَهُ [I have not seen in the desert and the towns or villages the like of him. (A.) And it is related in a trad., that the Prophet said to 'Amir Ibn-El-Tufeyl, Become thou a muslim, and he replied, الْوَبَرِ عَلَى أَنْ لِي الْوَبَرِ [On the condition that to me shall pertain the desert, and to thee the towns or villages]. (A.) You say also, فَلَانُ سَيِّدُ مَدَرَتِهِ [Such a one is the chief of his town or village. (Mgh.) And بَنُو مَدْرَاءَ [The people of the cities or towns or villages and cultivated land. (K.)

مَدْرَةٌ: }
بَنُو مَدْرَاءَ: } see مَدْر.

مَدِيرٌ and مَدِيرٌ A place plastered with [مَدْر, or] clay, or loam, or mud. (TA.)

مَدَارَةٌ: see مَدْر.

مَادِرٌ [One who plasters with مَدْر:] one who plasters his watering-trough or tank with his ordure, in order that no one beside himself may water at it: pl. مَدَرَةٌ. (A.)

ضَبْعٌ: see ضَبْعَانُ أَمْدَر.

مَمْدَرٌ An instrument with which one plasters with [مَدْر, or] clay, or loam, or mud. (TA, art. سَبَح.)

مَمْدَرَةٌ (S, K) and مَمْدَرَةٌ (K,) which latter is extr. [with respect to form], (TA,) or مَمْدَرَةٌ, like مَقْبَرَةٌ (A,) A place in which is [مَدْر, or] clay, or loam, or mud, unmixed with sand, (K,) prepared for closing the interstices of the stones of watering-troughs or tanks; (TA;) a place from which مَدْر is taken for that purpose. (S.) See 4.

مَمْدِيرٌ: see مَمْدِير.

[مدش, &c.]

See Supplement.]

مد

مدن: see art. مدن and مد.

مدح

1. مَدَحَ (S,) aor. ٤, (L,) inf. n. مَدَحٌ (S, K,) His (a man's, S) thighs rubbed each other: (S, L, K:) when he walked, (S,) by reason of

his fatness: (Námoos:) or his thighs rubbed each other, and twisted, so that they became excoriated; as also فَخَذَاهُ مَدَحًا: (L:) or the parts between the inner sides of the roots of his thighs (مَا بَيْنَ الرَّفْعَيْنِ) and his buttocks became inflamed: (K, TA:) [for احتراق, in the CK, I read احتراق, as in other copies of the K, and in the TA: see also وَدَحَ]. — مَدَح is said to signify It (a thing) rubbed against another thing, and became much cracked, or chapped, thereby. ISd thinks that it relates especially to an animal. (L.) — Also, مَدَحَ He had his testicle much chapped by its rubbing against something. (K.) — مَدَحَ الصَّانُ, inf. n. مَدَحٌ, The sheep sweated in the inner sides of the roots of the thighs, or the parts called أَرْفَاقُ: (L:) or, in their thighs. (TA.)

2: see 1.

5. تَمَدَحَتْ خَاصِرَتَاهُ His two hypochondres, or flanks, became inflated, or swollen, by reason of his having satiated himself with drink. (K.) [See also تَمَدَحَ and تَمَدَحَ.]

أَمْدَحَ A man whose thighs rub each other when he walks. (S.) [See 1.]

مدر

1. مَدَرَتِ الْبَيْضَةُ (S, A, K,) aor. ٤, (A, K,) inf. n. مَدَرٌ, (TA,) The egg became corrupt, or rotten. (S, A, K.) And مَدَرَتِ الْجَوْزَةُ The nut became bad, or corrupt; as also تَمَدَرَتْ. (K.) — مَدَرَتْ مَدَرَتْ مَدَرَتْ His stomach became in a corrupt state: (S:) and مَدَرَتْ نَفْسُهُ (S, K,) and مَعَدَنَهُ (K,) his soul [or stomach] became heavy; or it heaved, or became agitated by a tendency to vomit; syn. خَبَثَتْ (S, K;) as also تَمَدَرَتْ. (S, A, K.) You say, رَأَيْتُ بَيْضَةً مَدَرَةً I saw a rotten egg, and my soul [or stomach] heaved, or became agitated by a tendency to vomit, thereat; syn. خَبَثَتْ. (S.)

4. اَمْدَرَتْ الْبَيْضَةُ She (a hen) caused the egg to become corrupt, or rotten. (S, A.)

5. see 1, in two places.

شَدَرَ مَدَرَ and شَدَرَ مَدَرَ: see art. شدر. The latter word is an imitative sequent to the former. (TA.)

بَيْضَةُ مَدَرَةٌ A corrupt, or rotten, egg. (A, K.) — اِمْرَأَةٌ مَدَرَةٌ A dirty, or filthy, woman, (K, TA,) whose odour is like that of a rotten egg. (TA.)

[مدح, &c.]

See Supplement.]

مر

1. مَرَّ (S, M, A, Mgh, Mgh, K,) aor. ٤, (S, M,) inf. n. مَرٌّ [and مَرٌّ] and مَرُّورٌ (S, M, Mgh, K,) He, or it, passed; passed by, or beyond; went; went on; proceeded; passed, or went, along, or through, or over; went away; passed away; syn. جَاَزَ (M, K;) and ذَهَبَ (S, M, Mgh, K;) and مَضَى (A, Mgh;) as also اسْتَمَرَّ (S, A, Mgh, K.) You say, مَرَّ الرَّجُلُ, (TK,) and الدَّهْرُ, (Mgh,) and الأَمْرُ; and اسْتَمَرَّ (A, Mgh;) The man, (TK,) and time, (Mgh,) and the affair, (A, Mgh,) passed; &c. (A, Mgh, Mgh, TK.) The saying in the KUR, [vii. 189,] حَمَلْتُ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ signifies i. q. اسْتَمَرَّتْ بِهِ (A, K,) which is another reading, (Bd,) i. e., [She bore a light burden in her womb, and] went with it, and moved from place to place, and rose and sat, not being oppressed by its weight: (A:) [or went on with it in the same course or manner:] or went and came with it, by reason of its lightness: (Jel:) or rose and sat with it, (Zj, Bd,) not being oppressed by its weight: (Zj:) so accord. to both the readings mentioned above: (Bd:) by the burden being meant the impregnating fluid. (Bd, Jel, TA.) — [It is also said of water, meaning It ran, or flowed. And one says, مَرَّتِ الرِّيحُ The wind passed along, or blew.] — مَرَّ عَلَيْهِ (S, M, A, Mgh, K,) and مَرَّ عَلَيْهِ (S, A, Mgh,) but the former is more common than the latter, (Mughnee, voce ب,) for which the Benoo-Yarbooa say, مَرَّ عَلَيْهِ, with kesr, (TA,) and مَرَّ, [respecting which see what follows the explanation,] (M, K,) aor. ٤, (S,) inf. n. مَرٌّ and مَرُّورٌ (S, A, Mgh,) and مَرَّ (S, A, Mgh,) and مَرَّ (M, K;) He passed, or went, by him, or it; syn. اجْتَازَ (S, Mgh,) or جَاوَزَهُ وَذَهَبَ (M, K,) or مَرَّ (A.) may be a verb trans. by means of a particle and without a particle: or in مَرَّ the particle may be suppressed: Jereer says,

* تَمَرُّونَ الدِّيَارَ وَلَمْ تَعُوجُوا
* كَلَامُهُمْ عَلَى إِذَا حَرَامٌ

[Ye pass by the dwellings without turning aside and alighting: the speaking to you is therefore forbidden to me]: but it is said that the true reading is مَرُّوهُمْ بِالْأَدْيَارِ [Ye have passed by the dwellings]: which shows that he feared to make the verb trans. without a particle: IAgar says, that مَرَّ زَيْدًا signifies the same as مَرَّ بِهِ [He passed by Zeyd], without being elliptical, but as being properly trans.; but IJ, allowing this, says that it is not a phrase commonly obtaining. (M, TA.) — مَرَّ عَلَيْهِ also signifies He, or it, passed, or went, along, or over, or across, it. You say, مَرَّ عَلَى الْجِسْرِ He passed, or went,

along, or over the bridge, or dyke.] And **مَرَّ** **السَّيْفُ عَلَى السَّيِّئِ** *The knife passed across the throat of the sheep, or goat.* (Msb.) — [Also, *It (a period of time) passed over him, or it: and it (a calamity) came upon him: see an ex. of the latter signification below, voce مَرَّ.*] — **مَرَّ بِهِ** as syn. with **مَرَّ**, trans. of **مَرَّ**: see 4. — **مَرَّ**, aor. **مَرَّ** and **مَرَّ**: see 4. — **مَرَّ**, as trans. of **مَرَّ**, of which the aor. is **مَرَّ**: see 2. — **مَرَّ** *His bile, or gall, became roused.* (A.) You say **مَرَّتُ** [I suffered an attack of bile], from **الْمَرَّةُ** (T,) or **مَرَّتُ بِهِ** (Lh, M, K,) aor. **مَرَّ**, inf. n. **مَرَّ** and **مَرَّ** (Lh, T, M, K,) the latter of which [in the CK written **مَرَّة**, but in the T, M, &c. **مَرَّة**, and expressly said in the TA to be with kesr,] is also a simple subst., (T,) or, as Lh says in one place, **مَرَّ** is the inf. n. and **مَرَّة** is a simple subst., (M, TA,) *Bile, or gall, overcame me [by reason of it; app. referring to food].* (K.)

2. **مَرَّرَهُ** (inf. n. **مَرَّرَ**, TA,) *He, or it, made it bitter; (S, K;) as also مَرَّرَهُ: (IAqr, S;) or مَرَّرَهُ, aor. مَرَّرَ, has this signification, and the first verb has an intensive signification [he, or it, made it very bitter].* (Msb.)

3. **مَرَّ** (inf. n. **مَرَّ** and **مَرَّ**, TA,) *He passed, passed by or beyond, went, went away, or passed away, (مَرَّ) with him.* (K.) — See also 4, in five places.

4. **مَرَّ** (inf. n. **مَرَّ**, TA,) *He made him, or it, to pass, pass by or beyond, go, go away, or pass away; (A, Msb, TA;) as also مَرَّ بِهِ. (Msb.)* — [Hence,] **أَمَرَ الشَّعْرَ** [+ *He recited the poetry, especially, with fluency.*] (K, art. **ذُحْر**.) — **أَمَرَ بِهِ** (in some copies of the K, **أَمَرَهُ**, but the former is the right reading, TA) [and **عَلَيْهِ**] *He made him, or it, to pass, or go, by him, or it.* (K.) — **أَمَرَ عَلَى الْجَسْرِ** *He made him to pass, or go, along, or over, the bridge, or dyke.* (Lh, K.) — **أَمَرَ عَلَيْهِ يَدَهُ** [*He passed his hand over him, or it.*] And **أَمَرَ عَلَيْهِ الْقَلَمَ** [*He passed the pen over it, or across it.*] (A.) **أَمَرْتُ السَّيِّئَ عَلَى حَلْقِ الشَّاةِ** *I passed the knife across the throat of the sheep, or goat.* (Msb.) It is said in a trad., respecting the sound that is heard by the angels when a revelation is sent down, **كَأَمْرَارِ الْحَدِيدِ عَلَى الطُّشْتِ**, meaning, *Like the dragging, or drawing, (in a trans. sense,) of the iron over the copper basin: and in another trad., صَوْتُ إِمْرَارِ السِّلْسِلَةِ [the sound of the dragging, or drawing, of the chain]: or, accord. to the more common relation, **صَوْتُ مِرَارِ السِّلْسِلَةِ عَلَى الصَّفا**, meaning, *the sound of the dragging, (in an intrans. sense) and continuous running, of the chain upon the [smooth] rocks:* (IAth, TA.)*

for **مَرَّ**, inf. n. **مَرَّ**, signifies it (a thing) dragged, or became drawn along. (K, TA.) — **أَمَرَهُ** *He twisted it tightly; namely, a rope, (S, A, Msb,) and a thread.* (Msb.) — [Hence,] **الدَّهْرُ دُو** [Time, or fortune, as it were, untwists and twists tightly]. (A, TA.) [See art. **نَقَضَ**.] — Hence also, **أَمَرَهُ** *He struggled, or strove, with him, (S, A,) and twisted about him, (S,) or twisted his neck, (A,) to throw him down; (S, A;) as also مَرَّاهُ: (S;) or this latter signifies he twisted himself about him, and turned him round, to throw him down: (K;) [for يَدِيرُهُ, in the K, we find in the L يَدِيرُهُ, which latter is preferred by SM; but I prefer the former; for it also signifies] he turned him round, (namely, a camel,) in order to throw him down: (M;) or مَرَّاهُ signifies he struggled, or strove, with him, and twisted his neck, (A,) to throw him down, (AHeyth, T, A,) (AHeyth, T, A,) the latter desiring to do the same; and the inf. n. is مَرَّاهُ and مَرَّاهُ: (AHeyth, T;) and مَرَّاهُ ثَمَرَهُ *his wife opposes him, and twists herself about him: (A, TA;) and مَرَّاهُ الْحَرْبِ is explained by Aq as signifying the striving to obtain the victory in war. (M.)* — **أَمَرَ** (inf. n. **أَمَرَ**, A,) *It was, or became, bitter; (Ks, Th, S, M, A, Msb, K;) as also مَرَّ, (Th, S, M, A, Msb, K,) but this was not known by Ks, and Th says that the former is the more common, (M,) aor. مَرَّ (S, M, Msb, K) and مَرَّ, (Th, M, K,) [whence it seems that the sec. pers. of the pret. is both مَرَّرْتُ and مَرَّرْتُ,] inf. n. مَرَّرَ, (S, M, A, K,) or this is a simple subst.; (Msb;) and أَمَرَ. (A, Sgh, TA.) You say, **قَدْ أَمَرَ هَذَا الطَّعَامُ فِي فَمِي** *This food has become bitter in my mouth: and in like manner you say of anything that becomes bitter.* (TA.) You say also, **أَمَرَ عَلَيْهِ الْعَيْشُ**, and **مَرَّ عَلَيْهِ** [Life became bitter to him]. (A.) And Th cites,**

• **تَمَرَّ عَلَيْنَا الْأَرْضُ مِنْ أَنْ تَرَى بِهَا**
• **أَنْبَسًا وَيَحْلُو لَنَا الْبَلَدُ الْقَفْرُ**

[The land is displeasing to us from our seeing in it man, and the desolate country is pleasing to us]: the poet makes **تَمَرَّ** trans. by means of **عَلَى**, because it implies the meaning of **تَضَيَّقَ** [which is made trans. by means of the same particle]. (M, TA.) You say also, **أَمَرَ وَأَحْلُو**, meaning *I am bitter at one time, and I am sweet at one time.* (IAqr, M.) [See also 1 in art. **حَلُو**.] — But **مَا أَمَرَ وَمَا أَحْلَى** signifies *He said not, (IAqr, S, M,) and he did not, (IAqr, M,) a bitter thing, and he said not, (IAqr, S, M,) and he did not, (IAqr, M,) a sweet thing.* (IAqr, S, M.) You say, **شَتَّيْنِي**

† **فُلَانٌ فَمَا أَمَرْتُ وَلَا أَحْلَيْتُ** *Such a one reviled me, and I did not say a bitter thing, nor did I say a sweet thing.* (Lh, T.) And **فُلَانٌ مَا يُبِرُّ وَمَا يُحْلِي** *Such a one does not injure nor does he profit.* (M, K.) — **أَمَرَهُ** as syn. with **مَرَّرَهُ**: see 2.

6. **تَمَارَا** *They two struggled, or strove, each with the other, and each twisted the other's neck, to throw him down.* (A, TA.)

8. **مَرَّ بِهِ**, and **عَلَيْهِ**: see **مَرَّ بِهِ**.

10. **اسْتَمَرَ**: see 1, first signification, in three places. — Also, *It (a thing, M) went on in one [uniform] course or manner: (M, K;) it (an affair, A, or anything, Mgh) had a continuous course, or manner of being, &c.; (A, Mgh;) it continued in the same state: (Mgh;) it (a thing) continued, or obtained: (Msb;) it (said of blood) continued in a regular, uniform, or constant, course. (Mgh.) [And it is often said of a man.]* — [It also seems to signify *It (a rope) became tightly twisted.* — And hence, *He, or it, became strong, or firm, like a rope tightly twisted: as in the following phrases.*] **اسْتَمَرَ بِالشَّيْءِ** *He became strong to bear the thing.* (M, K.) [See an ex. in a verse cited voce **أَصْمَغَ**.] **اسْتَمَرَ مَرِيرُهُ** *He became firm; as also اسْتَمَرَّتْ مَرِيرَتُهُ: (A;) or his resolution, or determination, became firm, or strong: (S;) or he became strong, after being weak: and اسْتَمَرَّتْ مَرِيرَتُهُ his resistance (شَكِيمَةً) became firm. (TA.)* You say also, **اسْتَمَرَّتْ مَرِيرَتُهُ عَلَيْهِ** *He became firm against him, or it: and his resistance (شَكِيمَةً) against him, or it, became strong: (K, TA;) and he became accustomed, or habituated, [or inured,] to him, or it: a tropical signification, from the twisting of a rope. (TA.)* — [And hence, app.,] **اسْتَمَرَ** also signifies *His case, or state of affairs, became right, after having been bad or corrupt: (ISh, T, TA;) he repented, and became good, righteous, or virtuous. (A [but not given as tropical].) — As syn. with مَرَّ and مَرَّ, said of food, &c.: see 4.*

R. Q. 1. **مَرَمَرَهُ** (inf. n. **مَرَمَرَهُ**, TA) *He murmured; grumbled; as also مَرَمَرَهُ: so in the present day; and probably the primary signification:] he was angry.* (IAqr, K.) — **أَمَرَ** *He made water to pass, or go, upon the surface of the ground.* (K.)

R. Q. 2. **تَمَرَّمَرَهُ**: see 1. — *It (the body of a woman, TA) shook; (S, K;) quivered; quaked: (K;) or became in a state of commotion: (Sgh;) or became smooth like [the kind of marble called] مَرَمَر.* (IKtt.) *It (sand) moved from side to side, or to and fro.* (A, K.)

مَرَّة: see **مَرَّ**.

مر *Bitter*; (S, A, Mṣb, K;) contr. of حلو; (K;) as also مَرِير and مُمِر: (A:) fem. مَرَّة: (Mṣb, TA:) pl. masc. أَمْرَار, (T, S, M,) and pl. fem. مَرَائِر, contr. to rule, (Mṣb,) because مَرَّة means خَبِيثَةُ الطَّعْمِ [bad-tasted; and the pl. of خَبِيثَة is خَبَائِث. (Mṣb, voce حُر.)] You say مَرَّةً [A bitter leguminous plant]: and هَذِهِ مَرَّةً [This leguminous plant is one of the bitter leguminous plants]. (T.) And شَجَرَةٌ مَرَّةً [A bitter tree]: pl. شَجَرٌ مَرَائِر: the only instance of the kind except حَرَائِر as pl. of حُرَّة. (Suh, in Mṣb, art. حُر.) — [Hence the saying,] رَغَى بَنَى فَلَانَ الْمَرَّتَانِ, (so in two copies of the S,) or الْمَرَّتَانِ, (as in the K,) *The pasturage of the sons of such a one is the [bitter tree called] أَلَّة and the [bitter plant called] شَيْح*. (S, K.) [For another application of الْمَرَّتَانِ, see أَمَر.] — Hence also, (TA,) الْمَرَّةُ [Myrrh;] a certain medicine, (K,) like الصَّبَر [or aloes], (TA,) useful for cough, (K,) when sucked (إِسْتَحْلَا) in the mouth, (TA,) and for the sting of the scorpion, (K,) when applied as a plaster, (TA,) and for worms of the intestines, (K,) when taken into the mouth in a dry state, or licked up from the palm of the hand: (TA:) also said to be the same as الصَّبَر: (TA:) pl. أَمْرَار. (K.) — عِيشٌ مَرٌّ † [A bitter life]: like as one says [of the contr.], حُلُو. (TA.) — مَرَّتْ عَلَيْهِ أَمْرَارٌ † Afflictions or calamities [came upon him]. (TA.) — مَرٌّ † A loathing mind, or stomach; syn. خَبِيثَةُ كَارِهَةٍ. (TA.) — أَبُو مَرَّةً A surname of Iblees, (S, K,) said to be from a daughter of his named مَرَّة [Bitter]. (TA.)

مَرَّةً A time; one time; [in the sense of the French fois;] syn. تَارَةً. (Mṣb:) one action; a single action or act; (M, K;) as also مَرٌّ: (M, K; [but see what follows:]) [a bout; an instance; a case; and a single temporary affection or attack; a fit; as, for instance, of hunger, thirst, disease, and the like:] pl. مَرَات (A, Mṣb) and مَرَار (S, M, A, Mṣb, K) and مَرَر and مَرَّر [or rather this is a coll. gen. n. of which مَرَّة is the n. un.] and مَرُور; (M, K;) the last on the authority of Aboo-Alee, and occurring in the following verse of Aboo-Dhu-eyb:

تَنَكَّرْتُ بَعْدَى أَمْرَاصِكَ حَدِيثٌ
مِنْ الدَّهْرِ أَمَرَّتْ عَلَيْكَ مَرُورٌ

[Hast thou become altered since I saw thee, or hath an accident of fortune befallen thee, or have vicissitudes come upon thee?] but Es-Sukkaree holds that مَرُور is an inf. n.; and IJ says, I do not think this improbable, and that the verb is

made fem. because the inf. n. implies muchness and genus. (M.) You say فَعَلْتَهُ مَرَّةً [I did it once], (A, Mṣb,) and مَرَّات and مَرَارًا [several times]. (A.) [And بِأَمَرَةٍ At once.] And لَقِيَهِ ذَاتَ مَرَّةٍ [He met him once]: only used adverbially: (M, K;) so says Sb. (M.) And لَقِيَهِ ذَاتَ الْمَرَارِ He met him many times: (M, K;) [or this has a different signification; for] you say فَلَانٌ يَصْنَعُ ذَلِكَ الْأَمْرَ ذَاتَ الْجَرَارِ meaning *Such a one does that thing sometimes, and sometimes he leaves it undone.* (ISK, S.) Also, مَرَّةً أَوْ مَرَّتَيْنِ, i.e., جِئْتُهُ مَرًّا أَوْ مَرَّتَيْنِ [I came to him once or twice]. (M, K.)

مَرَّةً: see مَرٌّ.

مَرَّةً a subst. from مَرَّ and مَرَّيْهِ and عَلَيْهِ, and أَمَرُهُ عَلَى الْجَسْرِ, [The act of passing, passing by or beyond, going, going away, passing away, &c.] El-Aashà says,

أَلَا قُلْ قَلِيلًا قَبْلَ مَرَّتِهَا أَسْلَمِي

[Now say to this damsel, or this little female, (see قُل,) before her passing, Be thou safe]. (M.) — A firm, or strong, twisting. (TA.) — Hence, (TA,) † Strength: (ISK, S, A, K;) strength of make: (K;) pl. مَرَر (ISK, K) and أَمْرَار. (K.) In the Kur, [liii. 6,] ذُو مَرَّةٍ is applied to † [The angel] Jibreel [or Gabriel]: (Fr, K, TA:) whom God hath created endowed with great strength. (TA.) You say also رَجُلٌ ذُو مَرَّةٍ † A strong man. (A.) And it is said in a trad., † لَا تَجِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مَرَّةٍ سَوِيٍّ † The giving of alms to one who possesses competence, or riches, is not allowable, nor to him who has strength and is sound in limbs. (TA.) — [Hence also,] † Intellect: (K;) or strength of intellect: (S;) and sound judgment: and firmness; syn. إِحْكَام. (K,) and مَتَانَةٌ. (TK.) You say إِنَّهُ لَذُو مَرَّةٍ † Verily he is possessed of intellect and sound judgment and firmness. (TA.) — Also, A strand, or single twist, of a rope; and so مَرِّيَّة: (L, TA:) pl. مَرَر. (TA.) — الْجَرَّةُ [The gall, bile, or choler;] one of the humours of the body; (M, Mṣb, K;) which are four; (S, TA;) what is in the مَرَّة: (S;) or [rather] الْجَرَّتَانِ denotes two of the four humours of the body; [namely, the yellow bile (الْصَفْرَاءُ) and the black bile (السُّودَاءُ)]; the other two humours being the blood (الدَّم) and the phlegm (الْبَلْغَم): (TA, art. مزج.) pl. مَرَار. (Mṣb.)

مَرَار [a coll. gen. n.] A kind of tree; (Mṣb;) a kind of bitter tree; (S, A, K;) or a kind of sour tree; (TA;) of the best and largest of herbs; (K;) when camels cut of it, their lips become con-

tracted, (S, Mṣb, K,) and their teeth appear: (K;) n. un. with ة. (S.)

مَرِير A rope that is slender (S, K) and long and strongly twisted: pl. مَرَائِر: (ISK, S;) or that is twisted of more than one strand; as also † with ة: pl. of both as above: (TA:) or مَرِّيَّة signifies a strongly twisted rope: or a long and slender rope: (K;) and a strand, or single twist, of a rope; as also مَرَّة. (K, TA.) [See an ex. voce سَحَل.] See also مُمِر. — [Hence,] رَجُلٌ مَرِير † A strong man. (S.) — [Hence also,] مَرِير and مَرِّيَّة † Resolution, or determination: (S, K;) and † the latter, strength (عِزَّة) of mind. (K.) See also 10. — See also مَرٌّ.

مَرَارَة (a subst., Mṣb) Bitterness. (S, Mṣb.) — Hence, مَرَارَةُ النَّفْسِ † A loathing (خَبِيثُ) of the mind or stomach. (TA.) — [The gall-bladder;] that in which is the مَرَّة; (S;) a certain thing adhering to the liver, (K,) and serving to render the food wholesome, or quickly digestible; (TA;) pertaining to every animal except the camel (A, Mṣb, K) and the ostrich (K) and some few others, as is well known: pl. مَرَائِر. (Mṣb.) [The camel is really destitute of a gall-bladder, as are several other animals; but] one says of the camel لَا مَرَارَةَ لَهُ meaning † He has no daring. (S, O voce طَحَال, q. v.)

مَرِّيَّة: see مَرِير.

مَرِيٌّ A certain kind of seasoning, or condiment, eaten with food to render it pleasant or savoury; (S, Mṣb, K;) like كَامِخ; (K;) or also called كَامِخ; (Mṣb;) pronounced by the vulgar without tesheed. (S.)

مَرَانٌ A certain kind of tall tree [or plant of the cane-kind]; (K;) a certain kind of tree [or cane] of which spears are made: (S;) and spears made of canes; (K;) made of this kind of tree [or cane]: (TA:) but the word belongs to art. مَرْن, (S, L,) being of the measure فَعَال (L.)

مَرْمَر [Marble: or alabaster: in the present day, more commonly the latter:] i. q. رُخَام (S, A, Mgh, K;) i.e., a kind of soft white stone: (Mgh:) or a hard kind of رخام: (TA:) or a kind of رخام, but harder and clearer [than what is commonly so called]. (Mṣb.) — See also مَرْمَار.

مَرْمُورٌ and مَرْمُورٌ [in the L, TA written مَرْمُور, which is app. a mistake, as صَعْفُوق is said to be the only Arabic word of good authority that is of this measure, and the fem. is expressly said in the K to be with damm,] and مَرَامِر (M, K) A body (M) soft, (K,) and that quivers, or quakes, [by reason of its fleshiness,] (M, K.)

hen the person stands up, or rises: (M:) or [simply] soft. (TA.) And مَرْمَرَةٌ and مَرْمُورَةٌ (S, M, K,) with damm, (K,) [in two copies of the S written مَرْمُورَةٌ] applied to a damsel, or girl, (S, K,) or to a woman, (M,) Soft, (S, K,) and quivering, or quaking, in her flesh, (S, M, K,) when she stands up, or rises. (M.)

مَرْمُورَةٌ and مَرْمُورٌ : } see مَرْمَرٌ.
مَرْمَرٌ :

أَمَرٌ [More, or most, tightly twisted]. — [Hence,] فَلَانٌ أَمَرٌ عَقْدًا مِنْ فَلَانٍ + Such a one is firmer, and more faithful to his compact, than such a one. (S.) = More, or most, bitter: fem. مَرِيٌّ of which the dual is مَرِيَانٌ. (TA.) You say, هَذَا أَمَرٌ مِنْ ذَا [This is more bitter than that]. (S.) And خُذِ الْحُلُوى وَأَعْطِهِ الْمَرِيَّ [Take thou the sweeter, or sweetest, and give to him the bitterer, or bitterest]. (S in art. حلو.) And it is said in a prov., (A,) by a certain Arab woman, (S,) صَغَرَاهَا مَرَاهَا † [The youngest of them is the most bitter of them]. (S, A.) See Freytag's Arab. Prov., i. 720; where another reading is given, مَرَاهَا for شَرَاهَا. — الأَمْرَانِ † Poverty and decrepitude: (S, K:) or decrepitude and disease. (A.) — Also, † Aloes (القَصِيرُ) and النَّعَاءُ, (A, K,) i. e., mustard: (TA:) so in a trad. (A, TA.) — You say also, لَقِيتُ مِنْهُ الْأَمْرَيْنِ (T, S, M, K,) with the pl. نِ (T, S,) and with kesr to the ر, (K,) and الْأَمْرَيْنِ (IAar, M, A, K,) dual of أَمَرٌ, (M,) with fet-h to the ر, (K,) and الْمَرْتَيْنِ, dual of مَرِيٌّ, (M,) or مَرِيَّتَيْنِ (as in copies of the K,) † I experienced from him, or it, calamities: (S, A:) or evil, and a grievous, or distressing, thing. (M, K.)

مَرٌّ A place of مَرُورٍ [i. e. passing; passing by; &c.; or a place of passage: see 1]. (S.) You say قَعَدْتُ عَلَى مَرِّهِ [I sat at his place of passing]. (A.) — It is also an inf. n.: see مَرَّةً. (S.)

مَرٌّ A rope, (S, Mgh,) and thread, (Mgh,) tightly twisted: (S, Mgh:) a rope well twisted: (TA:) and anything twisted. (M, TA.) See also مَرِيرٌ. — [Hence,] † A man, and a horse, strongly, or firmly, made. (A, TA.)

مَرٌّ : } see مَرِيرٌ.
مَرِيرٌ :

مَرُورٌ Overcome by bile; (S;) a man whose bile is roused. (A.)

مَرْمَرٌ, with fet-h to the second م, Strong in altercation, not weary of labouring or striving. (S, K.) A'Obeid cites the following verse:

• وَجَدْتَنِي أَلْوَى بَعِيدِ الْمُسْتَمَرِّ •
• أَحْمِلْ مَا حَمَلْتُ مِنْ خَيْرٍ وَشَرِّ •

[Thou findest me very contentious, strong in altercation, not weary of labouring or striving, bearing what is imposed on me of good and evil]. (S, T, A.) IB says, that this rezej is commonly ascribed to 'Amr Ibn-'Āg, but it is said to be quoted by him from Artāh Ibn-Suheyeh: Sgh says, that it is ascribed to El-'Ajjāj, but is not his; and to En-Nejās-see El-Hārithee; and Aboo-Mohammad El-Aarābee says, that it is by Musāwir Ibn-Hind. (TA.)

عَادَةٌ مُسْتَمِرَّةٌ act. part. n. of 10, q. v. — عَادَةٌ مُسْتَمِرَّةٌ A custom constantly obtaining; unvarying. (A, Mgh.) — سَحَرٌ مُسْتَمِرٌّ [in the K, liv. 2,] Enchantment going on: or having one continuous course: or continuing in the same manner: or continuing in a regular, uniform, or constant, course: (Mgh:) or passing away, and vain, or ineffectual: or † strong: (K:) or bitter. (TA.) — فِي يَوْمٍ نَحْبٍ مُسْتَمِرٍّ [in the K, liv. 19,] In a day of ill fortune that was lasting, or continual: (Zj, K:) or of which the evil, (K:) or ill luck, (TA,) was continual; (K, TA:) or effective, (K, TA,) with respect to that which it was ordered and constrained to accomplish: (K:) or † potent in its evil fortune: or bitter: or in a Wednesday that did not come round again in the month: (K:) or in the last Wednesday of the month of Šafar. (TA.)

مراء

1. مَرُوءَةُ الطَّعَامِ, aor. مَرَّ, inf. n. مَرَّاءَةٌ, epithet مَرِيٌّ; and مَرِيٌّ (S, K,) and مَرَّأٌ, aor. مَرَّ; (K;) and استَمَرَّأَ (TA;) The food was, or became, wholesome, or approved in its result: (Z:) or easy to swallow, and wholesome, or approved in its result: (K:) or easy to swallow, not attended by trouble: or quick in digesting. (Z.) It is said in the Keshsháf, on ch. iv., v. 3, of the K, that مَرِيٌّ and مَرَّأٌ are two epithets from مَرَّأٌ and هَنَّا الطَّعَامِ, “the food was easy to swallow; not attended by trouble:” or the former epithet signifies “pleasant, or productive of enjoyment, to the eater;” and the latter, “wholesome, or approved in its result:” or the former, food or drink that is “not succeeded by harm, even after its digestion;” and the latter, that which is “quick in digesting.” (TA.) In conjunction with هَنَّا, one says مَرَّأِي (Fr, S, K,) aor. مَرَّ, inf. n. هَنَّا الطَّعَامِ وَمَرَّأِي (Fr, S, K,) and in conjunction with هَنَّا, مَرَّأِي (Akh, S;) and in conjunction with مَرَّأِي (TA [also mentioned in the S, on the authority of Akh];) and alone, (i. e. not in conjunction with هَنَّا or هَنَّا, (Fr, S, K,) inf. n. مَرَّأٌ, (AZ,) [It (food) was wholesome to me, &c. (see above):] it was light to my

stomach, and descended thence well. (TA.) But هَنَّا also occurs in this sense without مَرَّأِي. (TA.) — مَرِيٌّ الطَّعَامِ, and استَمَرَّأَ, [He found the food wholesome, &c.] (S.) (See above.) عَدَهُ مَرِيًّا signifies مَرَّأِي الطَّعَامِ, aor. مَرَّ, He fed; or ate food. (K.) Ex. مَرَّأَتِ الْأَرْضُ, inf. n. مَرَّأَةٌ, The land was, or became salubrious, in its air. (K.) — مَرَّأٌ, aor. مَرَّ, (AZ, S, K,) inf. n. مَرَّوَةٌ, (K,) epithet مَرِيٌّ, (S, K,) He was, or became, possessed of مَرَّوَةٌ; (AZ, S, K;) sometimes written and pronounced مَرَّوَةٌ; (S;) i. e., manliness; (S, K;) manly perfection; (TA;) consisting in abstinence from things unlawful, or in chastity of manners, and the having some art or trade; (El-Aḥnaf;) or in abstaining from doing secretly what one would be ashamed to do openly; (TA;) or in the habit of doing what is approved, and shunning what is held base; (El-Khaṭṭāb;) or in preserving the soul from filthy actions, and what disgraces in the estimation of men; or in good manners, and guarding the tongue, and shunning impudence; (TA;) or in a quality of the mind by preserving which a man is made to persevere in good manners and habits: (Msb:) [in a word, virtue; or rather manly virtue or moral goodness.] = مَرَّأٌ Inquit feminam. (K.) — مَرِيٌّ He became like a woman, in external appearance, or in talk. (K.)

4. هَذَا يَمَرُّ الطَّعَامِ [This makes the food wholesome, &c.] (AZ.) (See مَرَّوَةٌ.)

5. تَمَرَّأَ He affected, or endeavoured to acquire, manliness, مَرَّوَةٌ: (AZ, S, K;) accord. to some, he became possessed of that quality. (TA.) — تَمَرَّأَ بِهِمْ He sought to acquire the character of manliness (مَرَّوَةٌ) by disparaging them and vituperating them. (ISK, S, K.) — لَا يَتَمَرَّأُ أَحَدُكُمْ بِالْأُنْثَى (a trad.) [app., Let not any one of you delight himself in the present world]: but accord. to one relation, it is رَأَى, from الرُّوْيَةُ: [see art. رَأَى.] (TA.) [See also تَهَنَّنَ.]

10: see 1.

مَرَّ and مَرَّوَةٌ (S, K,) and مَرَّوَةٌ (K) A man, or human being; syn. إِنْسَانٌ (K:) or a man as opposed to a child or a woman; syn. رَجُلٌ (S, K.) You say مَرَّ in the nom., مَرَّأٌ in the acc., and مَرَّ in the gen., (S,) agreeably with analogy. (TA.) And some say مَرَّوَةٌ in the nom., مَرَّوَةٌ in the acc., and مَرَّوَةٌ in the gen.; doubly declining the word. (TA, and some copies of

the §.) And **مَرُو** is said to be of the dial. of Hudheyl. It is said that no pl. is formed from **مَرُو**; but **مَرُؤُونَ** occurs as its pl. in the following words of a trad.; **أَحْسِنُوا أَمَلَاءَكُمْ أَيُّهَا الْمَرُؤُونَ** [*Amend your manners, O ye men!*]; and in the saying of Ru-beh, **أَيْنَ يُرِيدُ الْمَرُؤُونَ** [*Whither do the men desire to go?*]. (TA.) It forms a dual; **مَرَانِ**: they say **هَمَا مَرَانِ صَالِحَانِ** [*They are two just men*] (§) in the dial. of Hudheyl. (TA.) It also forms a dim., **مَرِيَّةٌ**, fem. **مَرِيَّةٌ**. (§.) — The fem. of **مَرُو** is **مَرَأَةٌ**, *A woman*: [and *a wife*:] also written and pronounced **مَرَّةٌ**. (§, K.) — **مَرُو** is also written with the conjunctive **ل**: you say **أَمَرًا** in the nom., **أَمَرًا** in the acc., and **أَمَرًا** in the gen.: also, **أَمَرُو** in the nom., **أَمَرُو** in the acc., and **أَمَرُو** in the gen.: also, **أَمَرِي** in the nom., **أَمَرِي** in the acc., and **أَمَرِي** in the gen.; doubly declining the word. (§, K, TA.) [The last three forms are the most common in classical works: but in ordinary parlance, in the present day, the word is generally pronounced with fet-ḥ to the **ر** in each case. The final **ا** is also often written without the **ل** or **و** or **ي**.] Ks and Fr say, that the word is doubly declined, as to the **ر** and **ا**, because the final **ا** is often omitted. (T, TA.) [When the disjunctive **ل** is substituted for the conjunctive, i.e., when the word is immediately preceded by a quiescence, its vowel is **kesr**: thus you say **أَمَرًا**, **أَمَرُو**, &c.; and thus also in the fem. The name of the famous poet **إِمْرَأَةُ الْقَيْسِ** is commonly pronounced **Imra-el-Keys** and **Imr-el-Keys**.] — The fem. is **أَمْرَاءَةٌ**, *A woman*: [and *a wife*:] but with **ال** you say **الْأَمْرَاءَةُ** [which is authorized by the K] is also said to be established by usage; but most of the expositors of the Fḥ reject this; and those who allow it to be correct judge it of weak authority: IO mentions also **أَمْرَاءَةٌ**, with soft **ا** after the **ر**. (TA.) — **أَمَرُو** is also used in a fem. sense; (§) though this is extr.: ex. **إِنَّهَا لَأَمْرَةٌ** [*Verily she is an excellent woman*: see **صَدَقَ**]. (TA.) And **أَمْرَاءَةٌ** is used, in a trad., as signifying *a perfect woman*: **لَقَدْ تَزَوَّجْتَ أَمْرَاءَةً** [*Indeed thou hast married a perfect woman*: like as you say **فُلَانٌ رَجُلٌ**, meaning “Such a one is a perfect man.”] (TA.) — Also, **أَمَرًا** or **أَمَرُو**, (§) or **مَرُو**, (K,) signifies *A wolf*: (§, K:) or, as Z and others assert, it is tropical in this sense. Yoo says, that the poet means, by **أَمَرُو**, in the following verse, a wolf:

- وَأَنْتَ أَمَرُو تَعْدُو عَلَى كُلِّ غِرَّةٍ •
- فَتُخَطِّئُ فِيهَا مَرَّةً وَتُصِيبُ •

[And thou art a wolf that assaultest on every occasion of carelessness; and sometimes thou

missest therein, and (sometimes) thou attainest thine object]. (TA.) — The rel. n. of **أَمَرُو** is **مَرِيَّةٌ** (as in one copy of the §) or **مَرِيَّةٌ** (as in another copy) and **أَمَرِي**. (§, and El-Ashmoonee and others.) [For the last, Golius, from a copy of the §, gives **أَمَرِي**: and in one copy of the §, I find it written **أَمَرِي**: but I have not met with any confirmation of either of these two forms.] **مَرِيَّةٌ** seems to be formed from **مَرُو**; but is extr.; the analogous form being **مَرِيَّةٌ**. (TA.)

مَرَا *A giving of food on the occasion of building a house, or marrying.* (TA.)

مَرِيَّةٌ [The *oesophagus*, or *gullet* of a slaughtered camel, or sheep or goat, (§) and of a man, (Zj, in his *Khalk el-Insán*), the canal through which the food and drink pass; (§, K;) the head of the stomach; (K;) contiguous, (§) or adherent (K) to the **حُلُقُوم** [or *windpipe*]; (§, K;) through which the food and drink pass, and by which they enter: (TA:) pl. [of pauc.] **أَمَرِيَّةٌ** (K) and [of mult.] **مَرُؤٌ**. (§, K.) It is also written **مَرِي**. (TA.) — **يَأْتِينَا فِي مِثْلِ مَرِيءِ النَّعَامِ** [*It comes to us as it were through the gullet of the ostrich*]: a proverbial expression, from a trad., alluding to paucity of food; the ostrich being particularized because of the slenderness of its neck, whence is inferred the narrowness of its gullet. (TA.) — **Wholesome, &c.** (See **مَرُو**.) — **هَنِيئًا مَرِيئًا**: see art. **هَنَا** and see **ل** in the present art. — **غَيْثٌ مَرِيٌّ** [*A rain productive of good result*]. (TA.) — **كَلَّا مَرِيٌّ** *Wholesome herbage.* (K.) — **أَرْضٌ مَرِيَّةٌ** *A land salubrious in its air.* (K.) — **مَرِيٌّ** *Manly, &c.* (See **مَرُو**.)

مَرَاءَةٌ: see **مَرُو**.

مَرُوَّةٌ and **مَرُوءَةٌ**: see **مَرُو**.

مَرَّةٌ and **أَمْرَاءَةٌ** &c.: see **مَرُو**.

مَرِيٌّ act. part. n. of **مَرُو**, *Wholesome food.* (§.) [See **مَرُو**, and **مَرِي**.]

مرث

1. **مَرَثَ**, aor. **مَرَثَ**, inf. n. **مَرُوثَةٌ**, *It (a tract, or land,) was, or became, what is termed مَرُوثٌ*. [See **مَرُوثَةٌ**.] — **مَرَثَ**, aor. **مَرَثَ**, *He rendered smooth.* (A, K.) — **مَرَثَ الْإِبِلَ**, aor. **مَرَثَ**, *He removed the camels from their place.* (K.) — **مَرَثَ**, [aor. **مَرَثَ**?] inf. n. **مَرَثَ**, *He broke [a thing].* (TA.) — **مَرَثَ** **الْخَبَرَ فِي الْمَاءِ** *Yaqoob*: (Yaakoob:) or it is written **مَرَثَ**. (TA.)

مَرُوثٌ *A waterless desert in which is no herbage: (§, K:) or a land in which no herbage grows: or,*

*in which there is neither little [herbage] nor much: (TA:) or a land of which the soil does not become dry, and of which the pasture-grounds, or fields, do not produce herbage: (K:) or land in which is no herbage, even if it be rained upon: (TA:) as also **مَرُوثٌ**; and **أَرْضٌ مَمْرُوثَةٌ**: pl. of **مَرُوثٌ**, **مَرُوثٌ** and **مَرُوثٌ**. (K.) — **أَرْضٌ مَرُوثٌ**, (TA,) and **مَكَانٌ مَرُوثٌ**, (§, TA,) *A land, and a place, that is desert, without water and without herbage.* (TA.) You say **أَرْضٌ مَرُوثٌ** and **أَرْضٌ مَمْرُوثٌ**: but land that has been rained upon in the winter is not termed **مَرُوثٌ**, because the rain gives hope of its producing herbage. (TA.) — **مَرُوثٌ**, (K,) or **الْحَاجِبُ**, (§) *A man having no hair upon his eyebrows.* (§, K.) — **مَرُوثٌ الْجَسَدِ** *Having no hair upon his body.* (TA.)*

مَرُوثٌ: see **مَرُوثٌ**.

مَرُوثَةٌ (a subst. K.) [The condition of a land, or tract, such as is termed **مَرُوثٌ**]: (§, K:) [or, accord. to Ibn-Maaroof, as stated by Golius, it is an inf. n.: if so, its verb is **مَرَثَ**].

خَرِيَّتٌ مَرِيَّةٌ: see art. **خَرَّتْ**.

مَارُوثٌ [*A certain fallen angel*], the companion of **هَارُوثٌ**: (TA:) a foreign word; or from **الْمَرُوثَةُ**; (K;) or from **الْمَرُوثُ** as signifying *الْكُسْرُ*. (TA.)

مَرْمَرِيَّةٌ *A calamity; a misfortune.* (K.) Some say, that it is formed from **مَرْمَرِيٌّ**, by the substitution of **ت** for **س**.

مرث

1. **مَرَثَ**, (aor. **مَرَثَ**, inf. n. **مَرُوثٌ**, §,) *He steeped dates in water, and mashed them* (§, K) with the hand; (§) syn. **مَرَسَ**: (§, K;) sometimes **مَرَزَ** is also used in this sense. (§.) — **مَرَثَ**, (aor. **مَرَثَ**, inf. n. **مَرُوثٌ**, TA,) *He made a thing soft, (K,) so that it became of such a subsistence that it might be supped, and then supped it.* (TA.) — **مَرَثَ**, (aor. **مَرَثَ**, and **مَرَثَ**, inf. n. **مَرُوثٌ**, TA,) *He steeped, soaked, or macerated, a thing in water: (K:) he soaked bread in water; as also مَرَزَ. (Sh, Aq.)* **مَرَثَ** *He steeped medicine &c. in water until it became altered.* (A.) — **مَرَثَ**, [aor. **مَرَثَ**,] *He (a child, §,) mumbled, or bit softly, his finger: (§, K:) he (a child) bit with his gums: he (a child) bit and sucked a necklace, or string of beads, such as is called سَخَابٌ. (TA.)* — **مَرَثَ**, aor. **مَرَثَ**, and **مَرَثَ**, (inf. n. **مَرُوثٌ**, TA,) *He [a child] sucked the kind of shells called cowries.* (K.) — **He sucked.** (IAqr.) — **He (a child) sucked his mother's breast.** (IAqr.) — **مَرَثَ**, aor. **مَرَثَ**, (inf. n. **مَرُوثٌ**, IAqr,) *He was mild and forbearing, or clement; and patient in bearing altercation.* (K, TA.) — **مَرَثَ**, [aor. **مَرَثَ**,] *He beat, or struck, or smote, a man: (K:) or, accord. to A'Obeyd, به مَرَثَ به*

الارض, and **مَرَّثَ**, he threw him, or flung him, upon the ground: or, accord. to Fr, the verb is **مَرَّنَ**. (TA.) = **مَرَّثَ السَّخْلَةَ**, aor. **مَرَّ**, (L,) and **مَرَّثَهَا**, He imparted to the lamb, or kid, a foul smell, of sweat, or grease, or the like, so that its mother would not take to it: (K:) he rendered it foul and greasy with his hand, so that its mother would not suckle it: (Ibn-Jo'eyl El-Kelbee:) he befouled it by stroking it with hands defiled by the smell of flesh-meat or fish, so that its mother would not take to it. (El-Mufaddal Ed-Dabee.) — Also, **مَرَّثَ** He defiled water, by putting into it his hands foul with flesh-meat, or grease, or the like. (TA, from a trad.)

2. **مَرَّثَ**, inf. n. **مَرِّثُ**, He crumbled, or broke into small pieces, with his fingers. (K.) = See 1 in two places.

مَرِّثَ: see **مَرِّثَ**.

مَرَّةً A single suck, by a child, of its mother's breast. (IAqr.)

مَرِّثَ Patient in bearing altercation: (S, K:) mild and forbearing, or clement: as also **مَرَّثَ**: (IAqr, K:) pl. of the former, **مَرَّاتٍ**. (S.)

أَرْضٌ مَرَّةً A land watered by a weak rain, (K,) and so rendered soft, and dissolved. (TA.)

مرج

1. **مَرَجَ**, aor. **مَرَجَ**, inf. n. **مَرَجُ**, He (a beast of carriage) fed in a pasture. (Msb.) — **مَرَجَ**, (aor. **مَرَجَ**, S,) inf. n. **مَرَجُ**, He sent a beast of carriage to pasture: (S, K:) or left it [app. to pasture wheresoever it would]: (Kt:) he pastured it; (TA;) and so **مَرَجَ** (Kt, K:) or the latter signifies he left it to go wheresoever it would [app. to pasture]. (TA.) = **مَرَجَ**, inf. n. **مَرَجُ**, † He mixed [a thing with another thing, or two things together]. (K.) — **مَرَجَ الْبَحْرَيْنِ**, [Kur., xxv., 55; and lv., 19.] † He hath mixed the two seas, (Zj, K,) so that they meet together, the sweet and the salt, yet so that the salt does not overpass its bounds and mix itself with the sweet: (Zj:) or He hath sent them forth so that they afterwards meet together: but this is only said by the people of Tihameh: (Fr:) or, as also **مَرَجَ**, (this latter form is used by some, Akh, S, and is the form used by the grammarians, TA.) He hath let them flow freely, yet so that one does not become mixed with the other: (S, K:) He hath made them flow. (IAqr, with reference to the former verb.) — **مَرَجَ**, aor. **مَرَجَ**, † He marred, or spoiled, his affair. (TA.) — **مَرَجَ**, aor. **مَرَجَ**, inf. n. **مَرَجُ**, † It (e. g. a deposit, S, and a covenant, and religion, TA) became corrupt; impaired; spoiled; marred; or disordered. (S, K.) — **مَرَجَ**, aor. **مَرَجَ**, inf. n. **مَرَجُ**; (S, K;) and

مَرَجَ; but the former is the more approved; (TA;) It (a ring, on the finger, S, and an arrow, TA) became unsteady; (S, K,) like **جَرَجَ**. (S.) — **مَرَجَ**, aor. **مَرَجَ**, inf. n. **مَرَجُ**, † It (religion, and an affair, S, and a covenant, TA) became in a confused and disturbed state, (S, K, TA,) so that one found it difficult to extricate himself from perplexity therein. (TA.) It (a covenant), was in a confused state, and little observed. (TA.) — **مَرَجَ النَّاسُ** The people became confused. (TA.)

4: see 1, in two places. — **امرجت** She (a camel) ejected her embryo, (S, K,) or the seed of the stallion, (M,) in a state consisting of, (K,) or after its becoming, (S, M,) what is termed **غَرَس** [or matter resembling mucus] and blood. (S, M, K.) — **امرج** † He violated a covenant, (K,) and religion. (TA.)

مَرَجٌ A pasture, pasturage, pasture-land, or meadow; a place in which beasts pasture; (S, K, Msb, TA;) an ample tract of land abounding with herbage, into which beasts are sent to pasture: (T:) also a wide, open tract of land: (TA:) pl. **مَرُوجٌ**. (Msb.)

مَرَجٌ وَمَرَجٌ; the latter being written thus, with the **و**, quiescent, only to assimilate it to the former; (S, K;) and signifying † Confusion, and disturbance, in an affair or the like: (S, K:) or intricate disorder, discord, trouble, or the like. (L.)

مَرَجٌ A camel, and camels, (or a beast, or beasts, TA,) pasturing without a pastor. (K.)

مَرَجَانٌ, a coll. gen. n.; n. un. with **ة**; (L;) Small pearls: (AHeyth, T, S, K:) or the like thereof: or large pearls: (El-Wahidee:) or coral, **بُسْدٌ**, which is a red gem: or red beads; which is the meaning assigned to the word by Ibn-Mes'ood, and is agreeable with the common acceptation thereof; or, accord. to Et-Tarasoosee (or, as in the TA, Et-Turtooshee, and so correctly accord. to MF) certain red roots that grow up in the sea, like the fingers of the hand: [vulgarly pronounced **مَرَجَانٌ**:] the **ن** is said to be an augmentative letter, because there is no Arabic word of the measure **فَعْلَانٌ**, except such as are reduplicative, like **خَلَخَلٌ**: but Az says, I know not whether it be a trilateral-radical word or a quadrilateral: (Msb:) IKtt asserts it to be of the measure **فَعْلَانٌ**. (TA.) — Also A leguminous plant that grows in the season called **الرَّبِيع**, (K,) rising to the height of a cubit, with red twigs, and broad round leaves, very dense, juicy, satisfying thirst, and having the property of making the milk of animals that feed upon it to become abundant: (TA:) n. un. with **ة**. (K.)

أَمْرٌ مَرِيجٌ, (S, K,) and **مَرِيجٌ**, (TA,) † A con-

fused affair, or case: (Zj, S, K:) or error: so the former signifies in the Kur, l., 5. (TA.)

سَرَّاجٌ مَرَّاجٌ: see **سَرَّاجٌ**.

مَرِيجٌ † Mixture, syn. **خَلْطٌ**: (L:) [as though one of the few inf. ns. of the measure **فَاعِلٌ**, like **قَائِرٌ**: but it is said in the L to be a subst., like **كَاهِلٌ** and **غَارِبٌ**, and evidently signifies a mixture, or that which is mixed; syn. **خَلْطٌ**.] — **مَرِيجٌ مِنْ نَارٍ**, as occurring in the Kur., [lv., 14.] † A mixture (**خَلْطٌ**, L) of fire: (A'Obeid:) or flame mixed with the black substance of fire: or flame of fire: (TA:) or fire without smoke, (S, K,) whereof was created El-Jánn, (S,) i. e., Iblees, the father of the Jinn, or Genii, (Bd, Jel,) or the Jinn collectively: (Bd:) or fire **دُونِ الْحُجَابِ**, [app. meaning below the veil, or that which conceals the lowest heaven, and the angels, from the jinn, or genii, who when they attempt to overhear the conversation of the angels, are smitten by the angels pursuing them with thunderbolts,] of which the thunderbolts consists. (Fr.) — See **مَرِيجٌ**.

مَرِيجٌ: see **مَرِيجٌ**. — Also, A man who mars, or spoils, his affairs, (K, TA,) and does not execute them soundly. (TA.)

مَرِيجٌ A she-camel ejecting her embryo, or the seed of the stallion, in a state consisting of, or after its becoming, what is termed **غَرَس** [or matter resembling mucus] and blood. (TA.) A camel that usually does so is termed **مَرِيجٌ**. (K.)

مرح

1. **مَرَحَتِ الْقِرْبَةَ**, aor. **مَرَحَ**, inf. n. **مَرَحَانٌ**, The water-skin leaked, or let out its water through the punctures made in sewing it. (L.) — **مَرَحَ السَّحَابُ** The clouds poured forth rain. (L.) — **مَرَحَ**, (L,) inf. n. **مَرَحَانٌ**, (L, K,) He, or it, became weak. (L, K.) You say **مَرَحَتْ عَيْنُهُ** His eye became weak. (L.) Also, **مَرَحَتْ عَيْنُهُ**, inf. n. **مَرَحَانٌ**, His eye flowed much; (L, K;) and became in a corrupt, or vitiated, or disordered, state; (S, L, K;) and became inflamed, syn. **هَاجَتْ**: (S, L:) or poured forth tears: (L:) or shed many tears. (Sh.) — **مَرَحَ**, aor. **مَرَحَ**, inf. n. **مَرَحٌ**, † He exulted; or rejoiced overmuch, or above measure; or he exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: (L:) or he exulted; or exulted greatly; or excessively; and behaved insolently and unthankfully, or ungratefully; syn. **أَشْرَ** and **بَطَرَ**: or he was very joyful or glad; (S, Msb;) and very brisk, lively, or sprightly: (S:) or he was joyful, or glad: (Msb:) or it signifies also, he became joyful, or glad, (K,) and light, (TA,) and the inf. n. in this sense is **مَرَحَانٌ**: (K, TA:) and he was brisk,

lively, or sprightly. (K.) — مَرَج, aor. ٤, (inf. n. مَرَج, L.) + He was proud and self-conceited: and he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side. (L, K.) So in the Kur, xvii., 39; and xxxi., 17. (L.) [See also a verse cited voce صَاع.]

2. مَرَجَ الْقِرْبَةَ, (inf. n. تَمْرِج, L.) + He filled the water-skin with water in order that, the punctures of the stitches might close up; i. q. سَرَبًا. (S.) — Also, + He rendered the water-skin sweet, when it was new, with إِذْخِر or with شَيْح. The rendering it sweet with loam or clay is termed تَشْرِيب. (IAar.) — مَرَجَ الْمَزَادَةَ + He filled the مزادة with water, when it was new, in order that the punctures in it, made in sewing, might close up. (T, K.) — مَرَجَ الْجِلْدَ + He anointed the skin with oil. (K.)

4. امرجه He made him to exult, or rejoice above measure; and to be exceedingly brisk, lively, or sprightly: or made him to exult; or to exult greatly, or excessively; and to behave insolently and unthankfully, or ungratefully: (L:) or he made him to be very joyful or glad; and to be very brisk, lively, or sprightly: (S:) [Sic: see 1]. — امرجه It (pasture) made him (a horse) brisk, lively, or sprightly. (S, L, K.)

مَرَج, a subst., The leaking of a water-skin, or its letting out its water through the punctures made in sewing it. (L.) You say ذَهَبَ مَرَجُ الْمَزَادَةِ The leaking of the مزادة has ceased, when the punctures made in sewing it become closed up. (L, A, K.)

مَرَج and مَرَجَ (S, L, K) Exulting, or rejoicing overmuch, or above measure; and exceedingly brisk, lively, or sprightly: or exulting; or greatly, or excessively, exulting; and behaving insolently, and unthankfully, or ungratefully: (L, K:) or very joyful or glad; and very brisk, lively, or sprightly: (S:) [Sic: see 1:] pl. (of the former, L) مَرَجِي and مَرَجِي, and (of the latter, which has no broken pl.,) مَرَجُونَ (L, K.)

مَرَجِي A word that is said to one when he hits the mark in shooting or casting; (S, K:) expressing admiration; (S;) as also مَرَجِيًا: (K:) [in the CK مَرَجِيًا, which is wrong] like as مَرَجِي is said to one who misses the mark. (S.)

مَرَجَةٌ A مزادة that leaks, or does not retain its water. (AHan.) [See مَرَحَتِ الْقِرْبَةُ.]

مَرَج, subst. from مَرَج, (S, L, K) Exultation, or joy, above measure; and exceeding briskness, liveliness, or sprightliness: or exultation; or

great, or excessive, exultation; and insolent and unthankful, or ungrateful behaviour: (L, K:) or great joy or gladness; and great briskness, liveliness, or sprightliness: (S:) [Sic: see 1].

مَرُوح and مَمْرُوح (S, K) and مَمْرُوح. (K.) A brisk, lively, or sprightly, horse, (S, L, K:) and she-camel. (L.) — مَرُوح Wine; so called because of its briskness in the vessel. (ISd, L.) مَرُوحٌ عَقَارٌ Wine that affects the head, and makes the drinker very joyful and brisk. (S.) — قَوْسٌ مَرُوحٌ A bow at the beauty of which the beholders rejoice exceedingly (K) when they turn it about and examine it: (TA:) or, as though it rejoiced exceedingly, or greatly, at the beautiful manner of its shooting the arrow. (S, K.) — طَرُوحٌ مَرُوحٌ تُعْجِلُ الظَّبْيَ أَنْ يَرُوحَ [A bow that sends the arrow far, that makes those who behold and examine it to rejoice exceedingly, that makes the antelope hasten to go]. A saying of the Arabs. (L.)

مَرِيح: see مَرِيح.

مَمْرُوح: see مَرُوح.

عَيْنٌ مَمْرُوحٌ: An eye that sheds copious tears: (S, K:) an eye that is quick to weep. (TA.) See مَرُوح.

تَمْرَاحَةٌ Very brisk or lively or sprightly; or exceedingly so. (IAth, L, from a trad.)

مرج

1. مَرَجَ جَسَدَهُ, (S, K,) aor. ٤, (K,) inf. n. مَرَجَ; (S;) and مَرَجَهُ, (S, K,) inf. n. تَمْرِجَ; (S;) He anointed his body (K) with oil (S, K) &c. (K.) And مَرَجَ إِدَاوَتَهُ He smeared with clay his إِدَاوَةٌ [or small vessel of skin, for water,] in order that its odour might become good. (IAar, TA in art. دَرَج.)

2: see 1.

4: امرخ He made dough, or paste, thin, (S, K,) by putting much water to it. (S.)

5. تَمَرَجَ بِالذَّهْنِ He anointed himself with oil. (L.)

مَرَج [a coll. gen. n.] A certain kind of tree that quickly emits fire: (S, K:) it is of the kind called عَضَاء, and spreads, and grows high, so that people rest in its shade: it has neither leaves nor thorns, its branches being bare and slender twigs; and it grows in [small water-courses such as are termed] شُعْب, and in hard grounds: of it are made the wooden instruments for producing fire which are called زِنَاد: the n. un. is with ة (AHn, L) its shade is thin: (L:) there is no tree that

surpasses the مَرَج in yielding fire: sometimes these trees are clustered and tangled together, and the wind blowing, and striking one part of them against another, they emit fire, and burn the valley: Aboo-Ziyád:) [the cynanchum viminalis. (Spreng. Hist. rei. herb., p. 252: as mentioned by Freytag.)] It is said in a proverb, فِي كُلِّ شَجَرٍ نَارٌ وَأَسْتَمَجِدُ الْمَرَجَ وَالْعَقَارَ [In all trees is fire; but the markh and 'afár yield much fire]: (S:) accord. to AHn, the meaning is, endeavour to strike fire with gentleness; for that will be sufficient if the زِنَاد be مَرَج. (L.) See also مَرَجٌ, and عَقَارٌ. The عَقَار is the زِنَاد, which is the upper [piece of the two which compose the زِنَاد]; and the مَرَج is the lower. (S, L.) [See also another proverb at the end of art. دَفْل.] — أَرْخَ يَدَيْكَ وَأَسْتَرْخِ إِنَّ الزِنَادَ مِنْ مَرَجٍ [Relax thy hands, and relax thyself, for the wooden instrument for striking fire is of markh]. A saying used with reference to a generous man who requires not to be importuned. (IAar, TA.)

مَرِيح (K) and مَمْرِيح (L) A man who anoints himself much, (L, K,) and perfumes himself much. (TA.)

مَرُوح Oil, &c., with which the body is anointed. (K.)

مَرِيح: see مَرَج. — A long arrow, having four feathers, (S, K,) with which one shoots to the utmost distance: (S:) or an arrow which they make for lightness, and which they mostly shoot to the utmost distance [to measure the ground] for the purpose of making horses run when they contend in a race. (Aboo-Ziyád.) — الْمَرِيحُ, (S, K,) and مَرِيح, without ال, which, however, is understood, (IAar,) [The planet Mars]; one of the stars called الْخَنَسُ, (S, K,) in the fifth heaven, (S,) also called بُهْرَام.

مرد

1. مَرَدَ, (aor. ٤, inf. n. مَرَدُ, S, L,) He steeped bread, (S, L, K,) or corn, (Msb,) in water, and mashed it with his hand, so as to soften it: (S, L, Msb, K:) or he soaked bread in water; (M, L;) and so مَرَتْ, and مَرَدَ, with the dotted د; or he softened bread in water, and crumbled it with his fingers. (Aq, L.) — مَرَدَهُ He rubbed it (a thing) in water. (TA.) — مَرَدَ, inf. n. مَرَدُ, He crumbled it [namely bread &c.], or broke it into small pieces, with his fingers; syn. تَرَدَدَ. (TA [but only the inf. n. is there mentioned.]) — مَرَدَهُ, aor. ٤, inf. n. مَرَدُ, He made it (a thing) soft. (L.) — مَرَدَهُ and مَرَدَهُ He made it (a thing) soft and smooth; he polished it. (L.) See also 2. — مَرَدَ, (inf. n. مَرَدُ, S, L,) He (a child, S, L) mumbled (مَرَسَ) the breast (S, L, K.)

ك) of his mother: (S, L:) or *sucked it*. (IKtt.) — **مَرَدٌ**, aor. ٢, *He continued to eat* **مَرَدٌ**, i.e., *dates soaked in milk until rendered soft*. (K.) — **مَرَدٌ** † *It (a branch) was, or became, destitute of leaves*. (IAqr, L.) — **مَرَدَتِ الْأَرْضُ**, inf. n. **مَرَدٌ**, † *The land was, or became, destitute of herbage, excepting a small quantity*. (TA.) — **مَرَدٌ** *He (a horse) was, or became, without hair upon the fetlock*. (IKtt.) — **مَرَدٌ**, aor. ٢, (L, Mṣb, K,) inf. n. **مَرَدٌ** (S, L, Mṣb, K) and **مَرْدُوْدٌ**; (L, K;) and **مَرْدٌ**; (S, A, L, K;) *He (a youth, or young man,) was as yet beardless: (Mṣb:) or had no hair upon his cheeks: (IAqr, L:) or remained to a late period without his beard having grown, (L, K,) or without the hair of his face having grown forth. (S, L, Mṣb) = مَرْدٌ* aor. ٢, (A, L, Mṣb, K,) inf. n. **مَرْدُوْدٌ** (A, L, K) and **مَرْدٌ**; (IAqr, L;) and **مَرْدٌ**, aor. ٢, (S, L, Mṣb, K,) inf. n. **مَرْدَاةٌ** (S, L, K) and **مَرْدُوْدَةٌ**; (TA, and some copies of the K;) and **مَرْدٌ**; (A, L;) *He exalted himself, or was insolent and audacious, in pride and in acts of rebellion or disobedience; (IAqr, L;) he was bold, or audacious; (M, L, K;) and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or corrupt, or unbelieving, or disobedient or rebellious; or exalted himself and was inordinate in infidelity; or was extravagant in acts of disobedience and in wrongdoing; or was refractory, or averse from obedience: (S, M, A, L, Mṣb, K;) or he went to such an extreme as thereby to pass from out of the general state [or category] of that species [to which he belonged]. (M, L, K.) — So in the phrase **مَرْدٌ عَلَى الْأَمْرِ** *He was bold or audacious, and immoderate, &c., in the affair: (M, L:) and in like manner, عَلَى الشَّرِّ*, in evil, or mischief: **عَلَيْنَا** *He acted immoderately, inordinately, or exorbitantly, &c., towards us, or against us. (L.) — Some explain مَرْدٌ as syn. with خَبَثٌ [signifying He was bad, evil, wicked, malignant, noxious, corrupt, &c.]. (MF.) — مَرْدٌ وَغَرَّ الْأَبْلَقُ* [*Márid hath resisted the attempt to take it, and El-Ablak hath proved strong*]: a proverb: (S:) originally said by Ex-Zebbà, the Queen of the Arabs, with reference to two fortresses which she had failed to take. (TA.) = **مَرْدٌ**, (L,) inf. n. **مَرْدٌ**, (L, K,) *He (a sailor) pushed, or propelled, a ship or boat, with a مَرْدِيٌّ*. (L, K.) — *He drove vehemently. (L, K.) = مَرْدُوْدٌ*, [aor. ٢,] (K,) inf. n. **مَرْدُوْدٌ**; (S, L;) and **مَرْدٌ**; (L.) † *He became accustomed, habituated, or inured, to a thing. (S, L, K.) — مَرْدُوا عَلَى التَّبَاقِ* [Kur., ix., 102,] † *They have become accustomed, habituated, or inured, to hypocrisy: (Fr., A, L:) or they have exalted themselves, or become insolent and audacious, in hypocrisy: (IAqr:) accord. to Er-Rághib, it is**

from **شَجَرَةٌ مَرْدَاةٌ** “a tree without leaves;” meaning, † *they have become destitute of good. (TA.) — مَرْدٌ عَلَى الْكَلَامِ* † *He became accustomed, or habituated, to what was said, so that he cared not for it. (L.)*

2. **مَرْدَةٌ**, inf. n. **تَمَرِدٌ**, † *He stripped it (a branch) of its leaves. (S, A, L.) — † He stripped it (a branch) of its peel; as also مَرْدَةٌ*. (TA.) See 1. — **مَرْدَةٌ**, (A, L,) inf. n. **تَمَرِدٌ**, (S, L, K,) *He made it (a building) smooth (S, A, L, K) and even (L, K) and tall or long; (A;) and plastered it with mud. (L.)*

5: see 1 in five places.

مَرْدٌ [Coll. gen. n.] *Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth; syn. تَمَرِدٌ*. (T, L.) — *What is fresh and juicy of the fruit of the أَرَاك: (T, S, L, K:) what is ripe thereof is called كَبَابٌ: (T, L:) or [in the CK, and] what is ripe thereof: (L, K:) what has become black being called كَبَابٌ: (TA in art. بَرَم) or certain red and large things pertaining thereto: n. un. with ة. (AHn, L.)*

مَرْدِيٌّ: see **مَرْدِيٌّ**.

مَرْدِيٌّ a pole with which a ship, or boat, is pushed, or propelled: (L, K:) or an oar; syn. **مَجْدَانٌ**. (IKtt.)

مَرَادٌ (S, L, K) and **مَرَادٌ** (K) The neck: (S, L, K:) pl. [of the latter] **مَرَارِيدٌ**. (K.)

مَرْدُوْدٌ: see **مَرَادٌ**.

مَرِيدٌ Bread steeped in water, and mashed with the hand: or soaked in water. (L.) — *Dates soaked in milk until they become soft: (S, L, K:) or dates thrown into milk to become soft, and then mashed with the hand: (As, L:) or moistened, and rubbed and pressed with the fingers till soft, in water or in milk; as also مَرِيْسٌ*. (Mgh, art. مَرَس.) — *Water with milk. (K.) — Anything rubbed and pressed with the hand until it becomes flaccid. (As, L.) = See مَرَادٌ*.

مَرَادٌ: see **مَرَادٌ**.

مَرِيدٌ: see **مَرَادٌ**.

مَرَادٌ [from **مَرْدٌ**] and **مَرِيدٌ** [from **مَرْدٌ**] (S, M, A, L, Mṣb, K) and **مَرِيدٌ** (A, K) [One who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience; an insolent and audacious rebel or unbeliever; see 1;] bold or audacious; (M, L, K;) and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or

corrupt, or unbelieving, or disobedient or rebellious; &c.; see 1; (S, M, A, L, Mṣb, K;) and strong: (L:) these epithets are applied to evil beings of mankind and of the jinn, (L,) and to any animal: (M, L:) the first is said to be applied to an evil jinn of the most powerful class: (Mir-át ez-Zemán, &c.) pl. (of the first, M, L,) **مَرْدَةٌ** (M, L, K) and **مَرَادٌ**; (A;) and (of the second, M, L) **مَرْدَاةٌ**. (M, L, K.) **مَرِيدٌ** signifies the same in an intensive degree. (S, L, K.) — **مَرَادٌ** *Lofty, high: (L, K:) applied to a building. (TA.) — مَرَادٌ and مَرْدُوْدٌ* One who often goes and comes, by reason of his briskness, liveliness, or sprightliness. (L.)

أَمْرَدٌ **شَجَرَةٌ مَرْدَاةٌ** † *A tree having no leaves upon it: (Ks, A, L, K:) or, of which the leaves have altogether gone: (AHn, L:) and in like manner, غَضَنُ أَمْرَدٌ † a branch having no leaves upon it: (Ks, S, L:) or the latter expression is not used. (T, L.) — رَمْلَةٌ مَرْدَاةٌ † A sand that is plain (L) and produces no plants: (S, A, L, K:) pl. **مَرَادٍ**, as though it were a subst. (M, L.) — **أَرْضٌ مَرْدَاةٌ** † *An expanse of sands in which nothing grows: pl. مَرَادِيٌّ [or مَرَادِيٌّ]*. (As, T, L.) — **أَمْرَدٌ** A youth, or young man, as yet beardless: (Mṣb:) or having no hair upon his cheeks: (IAqr, L:) or who has remained to a late period without the hair of his face having grown forth: (S, Mṣb:) or whose mustache has grown forth, but not his beard, (L, K,) he having attained the usual age at which the beard grows: (L:) pl. **مَرْدٌ**: (L:) dim. **أَمِيرْدٌ**. (A.) You do not apply the epithet **مَرْدَاةٌ** to a girl [in the sense above explained]. (S, L.) It is said in a trad., **أَهْلُ الْجَنَّةِ جُرْدٌ مَرْدٌ** [*The people of paradise are without hair upon their bodies, and beardless*]. (L.) — **مَرْدَاةٌ** A woman having no hair upon her pubes. (M, L, K.) [In some copies of the K, for **لَا إِسْبَ لَهَا**, we find **لَا اسْت لَهَا**: and the like is found in copies of the A.] — **أَمْرَدٌ** A horse having no hair upon the fetlock. (S, L.)*

مَرْدٌ A building made smooth, and tall or long: (A:) or made smooth: (L:) or made tall or long. (A'Obeid, L, K.)

جَبَلٌ مُتَمَرِدٌ † [*A mountain that opposes obstacles to one's ascent*]: pl. **جِبَالٌ مُتَمَرِدَاتٌ**. (A.) — See **مَرَادٌ**.

مَرْدَاسَنَجٌ: see **مَرْتَكٌ** in art. رَتَك.

مردقش

مَرْدَقُوشٌ [*Marjoram; sweet marjoram; so called in the present day; i.q. مَرْدَنُجُوشٌ* [q.v.]: (S, K:) an arabicized word, (AHeyth, K,) [thought to be so by J.] from [the Persian]

مَرْدَقُوش (K) meaning "having a dead ear," (TA,) or "having a soft ear," [which is given in the K as one of the significations of the arabicized word,] (AHeyth, TA,) because what is flaccid is as though it were dead: (TA:) or [so accord. to the S, TA; but accord. to the K, and] saffron: (S, K:) and a certain perfume which a woman puts upon her comb, inclining to redness and blackness. (K.) The vulgar [generally] say مَرْدَقُوش. (TA.)

[مرز]

See Supplement.]

مرزجش

مَرْدَقُوش (S, and so in the K in art. مردقش &c., in some copies of the K in the present art.,) or مَرَزْجُوش, (so in some copies of the K in the present art.,) or both, the latter being of the measure فَعْلُول, like عَضْرُوطُ, (TA,) [Marjoram; sweet marjoram; called by the former name in the present day;] i.q. مَرْدَقُوش: (S, K:) an arabicized word, from [the Persian] مَرَزَنْكُوش [lit. "mouse-ear": but see مَرْدَقُوش: in [genuine] Arabic, سَمَقُ: beneficial for dysury, and colic, and the sting of the scorpion, and pains arising from cold, and melancholy, and inflation, or flatulence, and the disease called ثَقُوة [which distorts one side of the face], and flow of saliva from the mouth, and it is strongly diuretic, and dries up humours of the stomach and bowels. (K.)

مرس

1. مَرَسَ (S, M, A, Mṣb, K,) (S, M, A, K,) aor. ٤, (M, A, Mṣb, K,) inf. n. مَرَسٌ (M, Mgh, Mṣb,) He macerated, steeped, or soaked, it, (namely, a quantity of dates, S, K, or other things, S, or medicine, M, A, and bread, M,) in water, (S, M, K,) and mashed it with the hand: (S, K:) so says ISk: (TA:) he rubbed and pressed it, (namely, a quantity of dates,) with the hand, in water, so that it became mashed: (Mṣb:) he moistened it, (namely, bread, or the like,) in water, and rubbed and pressed it with the fingers until it became soft. (Mgh.) مَرَسٌ also signifies the rubbing and pressing with the hand: and mixing; or moistening with water or the like. (TA.) — مَرَسَ إِصْبَعُهُ, aor. ٤, (S, K,) inf. n. مَرَسٌ (TA,) He (a child) mumbled, or bit softly, his finger; i.q. مَرَسَهَا (S, K,) of which it is a dial. form; or it is an instance of mispronunciation. (S.) See also مَرَسَ — مَرَسَ يَدَهُ بِالْمِنْدِيلِ + He wiped his hand with the naphin. (ISk, S, K.) See also 5. — مَرَسَ = مَرَسَ: see 3. — مَرَسَ الْحَبْلَ (S, M,) aor. ٤, (S,) inf. n. مَرَسٌ (S, M;) or مَرَسَ, aor. ٤, (K,) inf. n. مَرَسٌ; (TA;) The rope fell on one of the two sides of the sheave of the pulley: (S, K:) or fell

between the sheave of the pulley and the bent piece of iron which is on each side thereof and in which is the pin whereon the sheave turns. (M.) And مَرَسَتْ الْبَكْرَةُ, aor. ٤, inf. n. مَرَسٌ, The sheave of the pulley had its rope sticking fast between it and the قَعْو [or cheek]. (S, K.)

3. مَرَسَ (M, TA,) inf. n. مَرَسَةٌ and مَرَسٌ (S, M,) He laboured, exerted himself, strove, struggled, contended, or conflicted, to prevail, overcome, gain the mastery, or effect an object, syn. of the inf. n. مَعَالَجَةٌ: (S:) or he did so vehemently; as also مَرَسَ, [aor. ٤,] inf. n. مَرَسٌ: (M, TA:) [and مَرَسَةٌ is also, perhaps, an inf. n. of the latter verb, though by rule its verb should be مَرَسَ.] You say, فَحَلَّ ذُو مَرَسٍ A stallion possessing strength: (K:) or possessing strength, or vehemence, of labour or exertion; (TA;) and مَرَسِيَّ, and فَلَانٌ ذُو مَرَسٍ, Such a one is a possessor of hardness and strength, (A,) and المَرَسَةُ (K, TA,) A man bearing evidence of strength: (K, TA:) or of strength, or vehemence, of labour or exertion. (S.) — مَرَسَهُ (K,) inf. n. as above, (TA,) He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object: he laboured, or worked, at it, or upon it: syn. عَالَجَهُ, and زَاوَلَهُ. (K.) You say, مَرَسَ قَرْنَهُ He strove, contended, or conflicted, with his adversary; syn. عَالَجَهُ.

(A.) And مَرَسَ عَمَلًا He exercised, or practised, diligently, or plied, a work, or an occupation; he laboured. (L, voce عَالَجَ.) And مَرَسَ الْأُمُورَ [He laboured, exerted himself, or exercised himself diligently, in the management, or transaction, of affairs]. (A.) And مَرَسَ ظَهْرًا [He plied, worked, or put to labour, a camel for riding, or carriage]. (L, art. عَالَجَ.) — مَرَسَ, inf. n. مَرَسَةٌ, also signifies He played, or sported, with another, or others; as, for instance, with women; used in this sense in a trad. (TA.) See also 5, in two places.

4. مَرَسَ الْحَبْلَ (inf. n. مَرَسٌ, TA,) He restored the rope to the place [or groove of the sheave] in which it ran. (S, M, K.) — Also, He removed the rope from the place in which it ran; (TA;) he made the rope to stick fast between the sheave of the pulley and the قَعْو [or cheek]. (S, K, TA.) Thus it bears two contr. significations, on the authority of Yaḥkoob. (S.)

5. مَرَسَ It was, or became, strongly twisted and adhering. (M.) See مَرَسَهُ. — مَرَسَ بِهِ He kept to it constantly, or assiduously; he accustomed himself to it; syn. ضَرَبَهُ [app. for ضَرَبَ بِهِ]. (M.) — He rubbed, or scratched, himself against it; ((S, A, K;) as, for instance,

a camel against the trunk of a palm-tree, (A,) or any tree, on account of the mange or an itching; (TA;) as also مَرَسَ بِهِ. (S, K.) You say also, مَرَسَ الْبَقَرَةُ الشَّجَرَ The cow rubs her horns against the trees to sharpen them. (A. [In my copy of the A, I find here مَرَسَ; but this is evidently a mistake of the copyist for مَرَسَ, or its original form مَرَسَ.]) — [Hence, app., + He made use of him.] You say, مَرَسَ بِهِ لَا يَتَمَرَسُ بِهِ أَحَدٌ لِأَنَّهُ ضَلَبٌ لَا يَسْتَقِلُّ مِنْهُ شَيْءٌ [No one makes any use of him; for he is hard: nothing, meaning no profit, or advantage, is reaped, or obtained from him]. (L.) [See also مَرَسَ. — + He (a camel) ate of it (a tree) time after time. (A, TA.) It is said in a trad. respecting the signs of the resurrection يَتَمَرَسُ الرَّجُلُ يَدِيهِ كَمَا يَتَمَرَسُ الْبَعِيرُ بِالشَّجَرَةِ (A, TA*) meaning, + The man will play, or sport, with his religion, [like as the camel eats time after time of the tree; or, accord. to another explanation, like as the camel rubs, or scratches, himself against the tree:] or the meaning is, will strive and contend in dissensions or seditions. (TA.) — + He set himself against him to do evil, or mischief. (A, TA.) — + I q. فَلَانٌ تَمَرَسَ بِالتَّوَائِبِ, whence the saying, مَرَسَ وَالْخُصُومَاتِ [app. meaning, + Such a one strove against calamities and contentions, to gain the mastery]. (A.) — + He besmeared himself with it; namely, with perfume. (A, TA.) — + He wiped himself with it. (TA.) — See also what next follows.

6. تَمَرَسُوا [They laboured, strove, struggled, contended or conflicted, one with another, to prevail, overcome, gain the mastery, or effect an object:] they contended together, smiting one another, syn. تَضَارَبُوا (A, K,) in war: (A:) and [in like manner] you say also, تَمَرَسُوا, (K in art. دَعَكَ,) or, of two men, تَمَارَسَا الشَّرَّ — (S in that art.) تَمَرَسَا فِي الْحَرْبِ بَيْنَهُمَا [They two laboured, or strove, each with the other, to do evil, or mischief]. (S, art. كَوَحَ.)

8. امْتَرَسَ الْأَلْسُنُ فِي — 5. امْتَرَسَ بِهِ see 5. — 8. امْتَرَسَ The tongues persisted in wranglings, or contentions, (S, M,) and assailed one another. (M, A.) — امْتَرَسَ بِهِ, occurring in a poem of Aboo-Dhu-eyb, is said of wild asses that had drawn near to the hunter as one that would rub himself against a thing: (S, TA:) or, accord. to Es-Sukkaree, of a wild she-ass, and meaning, She began to strive with him to circumvent him and gain the mastery (جَعَلَتْ تَكَارُهُ وَتَعَالَجُهُ) [as written in the TA; but I doubt not that تَكَارُهُ is a mis-transcription for تَكَادِيَهُ, which is much like تعالجه in signification; and therefore I have thus rendered it]: or the meaning is, she had his arrow sticking fast in her. (TA.)

مَرَسَ: see مَرَسَة, and 3.

مَرَسَ A strong man: (TA:) or a man (S) strong, or vehement, in labour or exertion: (S, M:) and strong, experienced in affairs, and who has laboured, or exerted himself, in the management, or transaction, thereof: pl. أَمْرَاسُ. (TA.) You say also, إِنَّهُ لَمَرَسٌ حَذِرٌ, meaning, Verily he is strong in the waging of wars. (TA.) = هُمْ عَلَى مَرَسٍ وَاحِدٍ They are alike in dispositions. (S, TA.)

مَرَسَة, (S, K,) or مَرَسٌ, (A,) or both, the latter being sometimes used as a sing., (M,) A rope: (S, M, K:) so called because of the strong twisting and adhering (تَمَرَسَ) of its strands, one upon another: (TA:) pl. [or rather coll. gen. n.] of the former, مَرَسٌ; (S, M, K;) and pl. pl., (M, K,) [i.e.] pl. of مَرَسٌ, (S, A,*) أَمْرَاسُ. (S, M, A*, K.) — Also, the former, A dog's rope: pl. as above. (M.)

مَرَسِينُ The myrtle-tree; (شَجَرَةُ الْآسِ;) also called رَيْحَانُ الْقُبُورِ: of the dial. of Egypt: but perhaps the ن is a radical letter. (TA.)

مَرُوسٌ A sheave of a pulley that is wont to have its rope stick fast between it and the قَعْو [or cheek]. (S,* M,* K,* TA.)

مَرِسٌ Dates macerated, or steeped, or soaked, and mashed with the hand, (A,* K,) or moistened, and rubbed and pressed with the fingers till soft, (Mgh,) in water or in milk. (A, O, Mgh.) In the copies of the K, the words فِي الْمَاءِ are omitted; and immediately after their place follows أَوِ اللَّبَنِ [as though meaning, "or it signifies milk."] (TA.) Also, i.q. ثَرِيدٌ q.v. (K.)

مَرِيسَة [in the modern Egyptian dial. مَرِيسِي] The south wind, that comes from the direction of مَرِيس, which, says AHn, is the lowest part of the country of the Nubians, next to the district of أَسْوَان. (M.)

مَرَّاسٌ A strong stallion: (K:) or a stallion strong, or vehement in labour or exertion. (M, Sgh.) — لَيْلَةٌ مَرَّاسَةٌ † A night's journey in which is no remissness or languor; (M;) i.e., (M,) a hard and fatiguing and long night's journey. (IAar, M, K.)

مَارِسْتَانٌ A hospital for the sick: an arabicized word [from the Persian]: (Yaqkoob, S, K:) originally بِيْمَارِسْتَان: (Yaqkoob, TA.)

أَمَرَسَ [an imitative sequent and corroborative of أَخْرَسَ, as is shown in the M, art. مَرَس, see أَخْرَسَ.]

مُتَمَرَسٌ [originally A place where one rubs or scratches himself against a thing. Hence, app.,

the saying,] — مَا بَقْلَانِ مُتَمَرَسٌ † [Nothing can be done with, or got from, such a one]: said of him from whom the enemy can obtain no advantage: (A:) or of him who is hardy and strong, so that he who strives with him cannot withstand him, because he has striven against calamities and contentions: (TA:) and of the avaricious man, from whom he who is in want cannot obtain anything. (A, TA.)

مرض

1. مَرَضَ, (S, Mṣb, K,) aor. َ, inf. n. مَرَضٌ and مَرَضٌ, (Mṣb, K,) which latter is a dial. form rarely used, (Mṣb,) He (a man, S, or an animal [of any kind], Mṣb) was, or became, [diseased, disordered, distempered, sick, or ill; i.e.] in the state termed مَرَضٌ (S, Mṣb, K) denoting that change of the constitution or temperament which is described in the explanation of this term below; (K;) as also مَرَضٌ, expl. by صَارَ ذَا مَرَضٍ. (K, TA; but not in the CK.) — [Hence, مَرَضَتِ الْعَيْنُ † The eye became languid; or languishing; or weak: (see مَرِضٌ:) or, as Golius says, on the authority of Ibn-Maaroof, was weak from much, and too much, looking.] — And مَرَضَتِ اللَّيْلَةُ † The night became dark. (Th, O.) — [The verb probably has several other tropical significations agreeable with explanations of مَرَضٌ and مَرِضٌ which will be found below.]

2. مَرَضَهُ, (S, Mgh, Mṣb,) inf. n. تَمَرِضُ, (S, Mṣb, K,) He took care of him in his sickness; (Sb, S, Mgh;) and treated him medically, to remove his disease; the measure فَعَلَ in this instance having a privative quality, though its quality is in most instances confirmative: (Sb:) or he took good care of him, namely a sick person: (K:) or he undertook, or managed, or superintended, the medical treatment of him. (Mṣb.) = مَرَضَ فِي الْأَمْرِ, (IDrd, A,) [and مَرَضَهُ, (O, K voce ضَمًّا)] inf. n. as above, (S, K,) † He fell short of doing what he ought to have done, or was remiss, in, or with respect to, the affair: (S, A:) or he did not exert himself to the full, or to the utmost, or beyond what is usual, in it: (IDrd:) or he did it weakly, or feebly, (K,* TA,) not firmly or soundly: (TA:) as also مَرَضَ فِيهِ, (TA.) [See also 5.] And مَرَضَ فُلَانٌ فِي حَاجَتِي † Such a one was deficient in activity in accomplishing my want. (TA.) And مَرَضَ فِي كَلَامِهِ † He was weak in his speech. (IDrd.) — حَنَاهُ بِصِغَةِ التَّمْرِضِ [probably a post-classical phrase, signifies † He mentioned it, or related it, in a manner implying that it was doubtful, or was a mere assertion; as when the word قِيلَ is used.]

3. مَارَضْتُ رَأْيِي فِيكَ — مَارَضَ فِي الْأَمْرِ: see 2. — † I deceived myself, or endeavoured to deceive myself, respecting thee. (A, TA.)

4. اَمْرَضَ: see 1. — He had a bane, or murrain, (Yaqkoob, S,) or a disease, or distemper, (A, TA,) in his beasts, (Yaqkoob, S, A,) or camels. (TA.) = اَمْرَضَهُ He (God, S, Mṣb) rendered him مَرِضٌ [or diseased, &c.]. (Sb, S,* Mṣb, K.) You say also, أَكَلَ مَا لَمْ يُوَافِقْهُ فَأَمْرَضَهُ (A, TA) [He ate what did not agree with him, and] it caused him to fall into المَرَضَ [or disease, &c.]. (TA.) — [Hence,] اِمْرَاضُ الْأَجْفَانِ (S, voce اِسْجَادٌ) † The lowering of the eyelids [in a languid, or languishing, manner: see مَرِضٌ]. (TK, voce اِسْجَادٌ) — اَمْرَضَهُ also signifies He found him to be مَرِضٌ [or diseased, &c.]. (K.) = اَمْرَضَ † He was near to being right in opinion, (S, L, K,*) though not altogether right. (L.) In the K, this signification is wrongly assigned to اَمْرَضَهُ. (TA.) A poet says, (S,) namely El-Uḡayshir El-Asadee, praising 'Abd-el-Melik Ibn-Marwān, (TA.)

• وَلَكِنْ تَحْتَ ذَاكَ الشَّيْبِ حَزَمٌ
• إِذَا مَا ظَنَّ أَمْرَضَ أَوْ أَصَابَا

[But beneath that hoariness is good judgment: when he forms an opinion, he is nearly right, or he is right]. (S, TA.) — Also, اَمْرَضَهُ فُلَانٌ † Such a one was near to attaining the object of his [another's] want. (A, TA.)

5. تَمَرَضَ † He was weak, or feeble, in his affair. (A,* K, TA.) [It seems to be indicated in the A that تَمَارَضَ also has this signification; like as مَارَضَ in nearly the same sense is syn. with مَرَضَ, q.v.: or perhaps تَمَارَضَ signifies † he feigned, or made a false show of, weakness, or feebleness, in his affair: it is said, in the A, to be used tropically as well as properly.]

6. تَمَارَضَ He feigned, or made a false show of, مَرَضَ [or disease, &c.] in himself. (S, A,*) — See also 5.

مَرَضٌ: see 1: and see what here next follows, in six places.

مَرَضٌ (IDrd, S, O, Mṣb, K) and مَرَضٌ (Mṣb, K:) see 1: i.q. سَقَمٌ [Disease, disorder, distemper, sickness, illness, or malady]; (IDrd, S;) which is the contr. of صِحَّةٌ; and affects man and the camel [&c.]: (IDrd:) or a certain state foreign to the constitution or temperament, injurious to the intellect; whence it is known that pains and tumours are accidents arising therefrom: or, as IF says, that whereby a man passes beyond the limit of health or soundness or perfection or rectitude, whether it be disease (عِلَّةٌ),

or † *hypocrisy*, or † *a falling short of doing what he ought to do in an affair*: (Msb:) or a dark and disordered state of the constitution or temperament, after a clear and right state thereof: (O, K:) or † *مرض* is † [a disease] of the heart: (K:) Aboo-Is-hāk says, *مرض* and *سقم* are said to be in the body and † in religion, like as *صحة* is said to be in the body and in religion; and † *مرض* is in the heart, applying to † everything whereby a man quits a state of soundness or perfection or rectitude in religion: (TA:) and Aṣ says, I recited to Aboo-Amr Ibn-El-'Alā [the words of the Kur, ii. 9, &c.,] *فِي قُلُوبِهِمْ مَرَضٌ* and he said to me † *مرض*, O boy": (AHāt, IDrd, Msb:) and *مرض*, or this and † *مرض* also, signifies † *doubt*: and † *hypocrisy*: (K:) and † *weakness of belief*: (TA:) and the former, (TA,) or † both, (K,) † *languor*, or *languidness*, or *weakness*: (K:) and † *darkness* (IAqr, K) in the heart: (IAqr:) and † *defectiveness*; *deficiency*; or *imperfection*; (IAqr, K;) which last is said by IAqr to be the primary signification: (TA:) or *مرض* in the body is a *languor*, or *languidness*, or *weakness*, of the limbs, or *members*: and in the eye, † *weakness of sight*: and in the heart, † *a flagging*, or *remissness*, in respect of the truth: (Ibn-'Arafah:) or it properly signifies an accidental affection of the body, which puts it out of the right state proper to it, and necessarily occasions interruption, or infirmity, in its actions: and tropically, † *affections of the mind, which interrupt, or mar, its integrity*; such as † *ignorance*; and † *evil belief*; and † *envy*; and † *malevolence*, or *malice*; and † *love of acts of disobedience*; for these prevent from the attaining of excellences, or lead to the cessation of true eternal life: (Bd, ii. 9:) it is a gen. n.: (IDrd:) and the n. un. is † *مرضة*: (A, TA:) it is one of the inf. ns. which have pls., like *شغل* and *عقل*; the pls. of these three being *أمراض* and *أشغال* and *عقول*. (Sb.) *فِي قُلُوبِهِمْ مَرَضٌ*, in the Kur, [ii. 9, &c.,] means † *In their hearts is doubt*: (AO:) or † *doubt and hypocrisy*. (TA.) And *الَّذِي فِي قَلْبِهِ مَرَضٌ*, in the same, [xxxiii. 32,] † *In whose heart is darkness*: or † *flagging*, or *remissness*, in respect of what is commanded and what is forbidden: or † *love of adultery or fornication*: (TA:) or *hypocrisy*. (A.)

مرض: see *مريض*.

مرضة [A single disease, &c.]: see *مرض*, near the end of the paragraph.

مراض A disease [or blight or the like] which affects fruits, and destroys them. (K.)

مريض [Diseased; disordered; distempered; sick; or ill;] in the state termed *مرض* (Msb, K) denoting that change of the constitution or tem-

perament which is described in the explanation of the latter word above; (K;) as also † *مرض* (K,) and † *مراض*, (IB, Msb, K,) the first [and second] being from the verb of which the inf. n. is *مرض*, and the third from that of which the inf. n. is *مروض*, (Msb,) and † *ممرض*, and † *ممرض*: (TA:) or, applied to a body, it signifies *deficient in strength*: (IAqr:) pl. *مراض* (A, K, TA:) and *مريض* (IDrd, Msb, K) and *مراض* (IDrd, K) and *مريض*; (TA;) or *مراض* may be pl. of *مريض* (TA) [or of *مرض*]. Accord. to Lh, you say, *عَدُ فُلَانٍ فَإِنَّهُ مَرِيضٌ* [Visit thou such a one, for he is sick]: and *هَذَا لَا تَأْكُلْ هَذَا*: and *تَمَرَضَ الطَّعَامُ فَإِنَّكَ مَارِضٌ* meaning *تَمَرَضَ* [i.e. Eat not thou this food, for thou wilt be sick if thou eat it]. (TA.) [*مريض* has also several tropical significations.] You say also, *عَيْنٌ مَرِيضَةٌ* † *An eye in which is languor, or languidness, or weakness*: (S, TA:) pl. *أَعْيُنٌ مَرِاضٍ*, and *مَرَضَى*. (A, TA.) And *إِمْرَأَةٌ مَرِيضَةُ الْأَلْحَاطِ* and *مَرِيضَةُ النَّظَرِ* † *A woman weak in sight*. (IDrd.) And *قَلْبٌ مَرِيضٌ* † *A heart deficient in religion*. (IAqr.) And *شَمْسٌ مَرِيضَةٌ* † *A sun having a feeble light*; (A, K;*) not clear, (S, TA,) and not beautiful. (TA.) And *أَرْضٌ مَرِيضَةٌ* † *A land in which are frequent seditions, or factions, or conflicts, or dissensions*, (A, TA,) and wars, (A,) and slaughters: (TA:) or † *in a weak condition*: (K:) or *straitened with its inhabitants*: or † *in which the wind is still, and the heat intense*: or *that causes disease*; meaning † *corrupt in its air*. (TA.) And *رِيحٌ مَرِيضَةٌ* (A, K) † *A weak wind*: (K:) or † *a still wind*: or † *a wind intensely hot, and blowing feebly*. (TA.) And *لَيْلَةٌ مَرِيضَةٌ* † *A night in which no star shines*; (A;) *in which the sky is clouded, so that there is no light*. (TA.) And *رَأْيٌ مَرِيضٌ* (A, TA) † *An opinion deviating from what is right*. (TA.)

مراض: see *مريض*, in two places.

ممرض A man having diseased camels: so in the following trad.: *لَا يُورِدُ مُمْرِضٌ عَلَى مُصِجٍ* [One having diseased camels shall not bring them to water immediately after one whose camels are in a healthy state]: the prohibition being not because of the transition of disease by contagion; but because sometimes disease may befall the healthy beasts, and it may come into the mind of the owner that that is from contagion. (TA.) [See also *مُصِجٌ*.]

ممرض A man frequently diseased or sick. (S, K.)

مروض see *مريض*.

مُتَمَرِّضٌ: see *مريض*. — Also, † A man weak, or feeble, in his affair. (TA.)

مرط

1. *مرط*, aor. َ , (K,) inf. n. *مَرَطٌ*, (S, Mgh,) He (a man, S) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks; (S;) or upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears: (K, TA:) or most of his hair fell off. (Mgh.) [See also *مرت* and *مرد*]. = *مرط*, aor. َ , (S,) inf. n. *مَرَطٌ*, (K,) He plucked out hair (S, K,) as also † *مرط*, (K,) inf. n. *تَمْرِيطٌ*, (TA,) and feathers, and wool, from the body. (TA.)

2: see 1: — and 8. = *مرط الثوب*, inf. n. *تَمْرِيطٌ*, He shortened the sleeves of the garment, and made it into a *مرط*. (K.)

3. *مارطه*, (K,) inf. n. *مُمارطه* and *مراط*, (TA,) He plucked out his hair, and scratched him with his nails. (K.)

4. *امرط الشعر* The hair attained to the time at which it should be plucked out; it was time for it to be plucked out. (S, K.) — *امرطت النخلة* † The palm-tree dropped, or let fall, its ripe dates (Jm, K) in a juicy, or sappy, state. (Jm.) = *امرطت الناقة ولدها* The she-camel cast her foetus in an imperfect state, with no hair upon it. (IDrd.)

5. *تمرط الشعر*, (S, K,) quasi-pass. of *مرطه*, (TA,) The hair fell off by degrees; became scattered; (S,* K;) as also † *امرط*, of the measure *إِنْفَعَلَ*, [originally *امترط*,] (K,) or, [rather,] as in the TS, of the measure *إِنْفَعَلَ*, [originally *إنمترط*,] quasi-pass. of *مرطه*. (TA.) [In like manner] you say also, *تمرطت أوبار الإبل*, The fur of the camels became scattered. (TA.) And *تمرطت أوبار السهم* † *The feathers of the arrow fell off*. (TA, from a trad.) And *تمرط الذئب* The hair of the wolf fell off until little thereof remained upon him. (TA.) [See also *مرط*.]

7. *امرط* [said in the TS to be of the measure *انفعل*]: see 5, in two places.

8. *امترطه* He seized it, took it hastily, or snatched it unawares, (K, TA,) from his hand: (TA:) or he collected it together, (K, TA,) namely, a thing that he had found; as also † *مرطه*. (TA.) = *امرط* [said in the K to be of the measure *افتعل*]: see 5, in two places.

مرط A [garment of the kind called] *كساء*, of wool, or of *خز* [q.v.], (S, Mgh, Msb, K, TA,) or of linen, (TA,) and † of hair-cloth, being

tropically applied to one of this last description in a trad. of 'Aisheh, (MF,) used as an *إزار*, [i.e. a waist-wrapper,] (S, Mgh, Mshb,) in former times, (S,) and sometimes a woman throws it over her head, (Mgh,) and wraps herself in it: (Mgh, Mshb:) or a green [perhaps meaning gray as is often the case] garment: or any garment that is not sewed: (TA:) [see 2:] pl. *مُرُوط*. (S, Mgh, Mshb, K.)

مُرُوط: see *أَمُرُط*, in two places.

مُرِطًاوَان: see *مُرِطًا*.

مِرَاط: }
مِرِيط: } see *أَمُرُط*.

مُرَاطَة What falls, of hair, when it is plucked out; (S, K;*) or when it is combed: (K, TA:) or what is plucked out from the arm-pit. (Lh.)

مُرِيطَى The uvula. (Hr, K.) — See also the next paragraph, in two places.

مُرِيطَا; so accord. to Aṣ (S, TA) and AO; accord. to El-Aḥmar, *مُرِيطَى*; but Aṣ disputed this with him, and overcame him; (TA;) [dim. of *مُرَاطَة*, fem. of *أَمُرُط*]; only used in the dim. form; (TA;) or it has the form of the dim. of *مُرَاطَة*: (Mgh:) The part between the navel and the pubes: (Aṣ, S, Mgh, K;) or between the breast and the pubes: (Lth, K;) or a thin skin between the navel and the pubes, (IDrd, K,*) on the right and left, where the hair is plucked out, extending to the groins; (IDrd;) as also *مُرِيطَى*: (TA:) or a thin skin in the belly: (Mgh:) or [the dual] *مُرِيطَاوَان* signifies the two sides of the pubes of a man, which have no hair upon them: (Mgh, TA;*) or the sing., (accord. to the K,) or the dual, (accord. to the TA,) two reins (K, TA) in the soft parts of the belly, (TA,) upon which he who cries out vehemently bears: (K, TA:) and (the dual, accord. to the TA) the bare part of the lower lip, over which is the *سَبَكَة* (K, TA) next the nose: (TA:) and (the dual again, accord. to the TA) the parts on either side of the tuft of hair between the lower lip and the chin; as also *مُرِيطَاوَان*, with kesr. (K.) — The arm-pit. (K.) — A thing with which one ties, binds, or makes fast. (Hr, TA.)

مَارِط: see *أَمُرُط*, in two places.

أَمُرُط A man having little, or scanty, or thin, hair upon the sides of his face, or of his cheeks; (S;) or upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears; (K, TA;) [in the CK, the word *شعر* is omitted in this explanation;] or upon his body and breast; when all the hair has gone, he is said to be *أَمْلُط*: (TA:)

pl. *مُرُط* and *مِرِطَة*; (K;) the former regular; the latter, extr., and thought by ISd to be a quasi-pl. n. (TA.) [The fem.] *مُرَاطَة* signifies A woman having no hair upon her pubes and what is next to it. (IDrd.) You say also *هِيَ مِرِطَة الْحَاجِبَيْنِ* She has little, or scanty, or thin, hair in the eyebrows: the mention of the eyebrows being indispensable. (TA.) And *حَاجِبُ أَمُرُط* An eyebrow of which most of the hair has fallen off. (Mgh.) See also *أَطْرُط*. — A wolf of which some of the hair has fallen off; (Az, TA;) or whose hair has been plucked out. (K) — And hence, as being likened thereto, (Az, TA,) † A thief, or robber; (Aṣ, AA, T, S, K;) as also *عُمُرُوط*. (Aṣ, T.) — An arrow of which the feathers have fallen off: (S:) or an arrow having no feathers; (K;) as also *مِرِيط* and *مِرَاط* (K) and *مَارِط* (L, TA) and *مُرُط*, (S, K,) as in the phrase *مُرُطُ الْقِدَادِ*, in a verse [cited voce *مَصْنَع*, wrongly asserted to be] of Lebeed, though we may read *مُرُط*, which is pl. of *أَمُرُط*, as this may be correctly applied as an epithet to the sing. because of the pl. which follows it: (S:) the pl. of *مَارِط* is *مُرُط* and *مَوَارِط*; (L, TA;) and the pl. of *مُرُط* is *أَمُرَاط* [a pl. of pauc.] (K, TA) and *مِرَاط*. (S, K.) — *شَجَرَة مِرِطَة* † A tree having no leaves upon it. (TA.)

نَخْلَة مِرِطَة A palm-tree dropping, or letting fall, its ripe dates (Jm, K) in a juicy, or sappy, state. (Jm.) And *مِرِطَا* One that usually does so. (Jm, K.) — *نَاقَة مِرِطَة* A she-camel casting her foetus in an imperfect state, with no hair upon it. (Jm.) And *مِرِطَا* One that usually does so. (Jm.) [See *مُرِج*.]

مِرِطَا: see *مُرِط*, in two places.

[مرع, &c.,

See Supplement.]

مز

1. *مَزَة*, [sec. pers. *مَزَت* aor. 2,] inf. n. *مَزَاة*, It had, or acquired, a taste between sweet and sour. (TA; but only the inf. n. of the verb in this sense is there mentioned.) AZ also mentions, as heard from the Kilábees, the saying, *قَدْ مَزَ شَرَابُكُمْ أَقْبَحَ الْمَزَاةِ*, as meaning, [Your beverage, or wine,] hath become very sour. (TA.) — *مَزَة*, (S, A, K,) aor. 2, (S,) inf. n. *مَزَاة*, (S, TA,) [and accord. to one copy of the S, *مَزَاة*, but this I regard as a mistake of a copyist,] He sucked it; i.q. *مَصَه*. (S, A, K.)

5: [He sipped:] see 10 in art. *دبر*.

R. Q. 1. *مَزَمَزَه*, (S, K,) inf. n. *مَزَمَزَة*, (S,) He put him, or it, in motion, or into a state of commotion; or shook him, or it; (S, K;) and moved him, or it, forwards and backwards: (S, TA:) or he put him, or it, in violent motion, or into a state of violent commotion; or shook him, or it, violently: (Mgh, art. *تر*; and TA:) as, for instance, a drunken man, in order that he might recover from his intoxication. (S, TA.) See also *تَرْتَرَه*.

R. Q. 2. *تَمَزَمَزَ* He ate, and drank, what had a taste between sweet and sour. (TA.) — He, or it, was, or became, put in motion, or in a state of commotion, or shaken, (K, TA,) and moved forwards and backwards: or in violent motion, or into a state of violent commotion, or shaken violently. (TA.) — *تَمَزَمَزَ لِلْقِيَامِ* He raised himself, (K,) or put himself in motion, (TA,) to stand. (K, TA.)

مَزَة: see its fem. *مَزَة*.

مَز, applied to beverage, or wine, (S, K,) and to a pomegranate, (Lth, S, K,) Having a taste between sweet and sour: (Lth, S, K;) fem. with *ة*. (A.) AZ mentions its signifying Very sour beverage or wine; as heard from the Kilábees. (TA.) You say also *خَمْرَة مَزَة*, meaning, Wine, or a wine in which is a taste between sweet and sour; said to be from mixing unripe and ripe dates [in making it]: (TA:) or wine in which is a sour taste, (S, K,) and in which is no goodness. (S.) See also *مَزَة*.

قَبْوَة مَزَة Wine having a pleasant, delicious, or sweet, taste: (S, K, TA:) so called because it bites, or burns, the tongue; (S, TA;) as also *مَز*, (K, TA,) which, however, is [not an epithet but] a subst.: (TA:) or the former signifies *لَذِيذَة المِقْطَع* [app. meaning having a pleasant sharpness, or acidity]: (so in the L, TA:) J says, that one should not say *مَزَة*, but this form is said to occur in one relation of a verse or El-Aashà. (TA.) See also *مَز*. — Also *مَزَة* A single suck or sucking. (S, A, K.) It is said in a trad. *لَا تُحَرِّمُ الْمَزَّةَ وَلَا الْمَزَاتَانِ* [The sucking once will not render marriage unlawful, nor will the two suckings], meaning, in drawing milk from the breast. (S.) [See a similiar saying voce *عَيْفَة*.]

مَزَة: see *مَزَة*.

مزج

1. *مَزَجَ*, (S, K,) aor. 2, (L Mshb,) [not 2, as in the lexicons of Golius and Freytag,] inf. n. *مَزَجَ*, (K, &c.,) He mixed, mingled, incorporated, or blended, (S, K,) a thing with (ب) water; (Mshb;) or beverage, or wine, (شَرَاب) with

something else. (S.) — **مَزَجَ** † *He exasperated, or irritated.* (K.) **مَزَجْتُهُ عَلَى صَاحِبِهِ** *I enraged him, and exasperated him, or irritated him, against his companion.* (A.)

2. **مَزَجَ**, inf. n. **تَمَزَجَ**, *He gave.* (K.) **Ex. مَزَجَ السَّائِلَ** *He gave the beggar something.* (Ish.) = **مَزَجَ**, inf. n. **تَمَزَجَ**, *It (an ear of corn, K, and a grape, TA,) became changed in colour from green to yellow.* (T, K.)

3. **مَازَجُهُ**, inf. n. **مُزَاجَةٌ**, *It mixed, mingled, commingled, intermixed, intermingled, or became incorporated or blended, with it; as some does with water.* (TA.) = **مَازَجُهُ**, † *He contended with him, or disputed with him, for glory, or honour, or glorious or honourable qualities, and the like.* (K.)

6. **مَازَجَا** and **امتزجا** *They two mixed, or mingled, or became mixed or mingled, each with the other.* (TA.)

8. **امتزج** *It was, or became, mixed with (ب) another thing.* (TA.) See 6.

مَزَجَ i.q. **مَمَزُوجٌ**, *Mixed wine, or beverage.* (TA.) — See **مَزَجَ**.

مَزَجَ شَيْءٌ, and **مَازَجُهُ**, *What is mixed, or mingled, with a thing; its admixture.* (TA.)

— **مَزَجَ الشَّرَابَ** *What is mixed with wine, or a beverage.* (S, K.)

مَزَجَ الْخَمْرَ كَأَفُورٍ [see K, lxxvi., 5,] *The odour, not the taste, of the wine is [like] camphor.* (TA.) — **مَزَجَ الْبَدَنَ** *The constitution, or temperament, of the body;*

the aggregate natural constituents (طَبَائِعُ) with which the body is composed; (S, K;) i.e. the four humours of the body; namely, black bile [السُّودَاءُ],

yellow bile [الصفراء], phlegm (البَلغم), and blood (الدَّم). (TA.) Pl. **أَمْزِجَةٌ**. (Msb.)

You say, **مَزَجَ**, *هو صحيح المزاج*, and **فاسده**, *He is of sound, and of unsound, constitution, or tempera-*

ment: meaning the humours of the body. And **أَمْزِجَةُ النِّسَاءِ مُخْتَلِفَةٌ** *The constitutions, or tempera-*

ments, of women are discordant, or various. (A.)

— **مَزَجَ** (As, K, &c.) and **مَمَزُوجٌ** (Az, S, &c.), or the latter is erroneous, or a word of weak

authority, (K,) **هونى**: (S, K:) or *honey in the comb*; syn. **شَدِيدٌ**: (T:) so called because every

sweet beverage is mixed with it. (AHn.) — Also, *Water with which wine is mixed.* (TA.)

— **مَزَجَ** *The bitter almond; as also مَمَزُوجٌ*: see **لَوْزٌ** (K:) but IDrd doubts of its correctness;

and it is said to be correctly **مُنَج** [which is Persian]. (TA.)

مَزَجَ: see **مَزَجَ**.

Bk. I.

مُزَوِّجٌ *A boot, (K,) worn by women: (A:) an arabicized word, (S, K,) from the Persian موزة: (S:) pl. مَوَازِجُ (because it is a foreign word, S) and مَوَازِجُ. (S, K.)*

مَزِجٌ: see **مَزِجٌ**.

رَجُلٌ مَزَّاجٌ, and **مُمَزِّجٌ**, *A man who continues not of one disposition, or temper, but varies in disposition, or temper: or a liar, who confounds, or confuses, things.* (IAar.)

مَمَزُوجٌ: see **مَزِجٌ**.

مَزَّاجٌ: see **مَزَّاجٌ**.

طَبْعُ عَطَارِدٍ مُتَمَزِّجٌ [The nature of the planet Mercury is various]. (A.)

مزج

1. **مَزَجَ**, aor. **زَجَجَ**, inf. n. **مَزَجَ**, (S, K,) and quasi-inf. n. **مُزَاجَةٌ** and **مُزَاجَةٌ**, (K,) [the latter like its syn. **دُعَابَةٌ**,] but Fei says that this last is **مُزَاجَةٌ**, (TA,) [and he mentions it as an inf. n.,] *He jested or joked; (S, Msb, K;) contr. of جَدَّ* [which signifies “he was serious, or in earnest”]: (M:) or *he talked or behaved in a free and easy manner, with the view of blandishing and conciliating, without annoying; so that it excludes the meaning of mocking or ridiculing or deriding.* (MF.)

3. **مَازَجُهُ**, inf. n. **مُزَاجَةٌ** (S, K) and **مُزَاجَةٌ**, (K,) *He jested, or joked, with him.* (S, K.)

6. **مَازَجَا** *They two jested, or joked, one with the other.* (S, K.)

مَزَحَةٌ *A jest, or joke; a single act of jesting, or joking.* (Msb.)

مُزَاجَةٌ and **مُزَاجَةٌ**, subst., *A jesting, or joking.* (S, K.) [See 1.]

رَجُلٌ مَزَّاجٌ *A man who is a great jester, or joker.* (A.)

مزد

1. **مَزَدَ**, &c.: see art. **مصد**.

مزد

مَزْدٌ *A certain kind of beverage, (S, Mgh,) or نَبِيدٌ* (A, K,) *made of ذُرَّةٌ [a kind of millet]:*

(A, Mgh, K:) [it is now called in Egypt and Nubia **بُوزَةٌ** and **بُوظَةٌ**: see De Sacy's “Abd-allatif,” pp. 324 and 572; and my “Modern Egyptians,” vol. i. ch. iii.:] and *of barley:*

(Mgh, K:) or *of wheat:* (Mgh:) and *of [other] grains:* (TA:) A'Obeid mentions that the Ibn-'Omar explains the various kinds of **نَبِيدٌ** thus:

نَبِيدٌ of honey: and **جَعَةٌ** is **نَبِيدٌ** of barley: and **مَزْدٌ**, of ذُرَّةٌ: and **سَكْرٌ**, of dried dates: and **خَمْرٌ**, of grapes: and **سَكْرَةٌ** is the wine of the Abyssinians; Abou-Moosà El-Ash'aree says that it is of ذُرَّةٌ, and it is also called **سُقْرَقٌ**, app. arabicized from **سَكْرَةٌ**, which is Abyssinian: (S:) **مَزْدٌ** and **سَكْرَةٌ** are the same. — See Supplement.

[مزج, &c.,

See Supplement.]

مس

1. **مَسَّ**, (A, Mgh,) first pers. **مَسَيْتُهُ**, (S, M, Msb, K,) for which they sometimes say **مَسْنُهُ**, rejecting the first **س**, (Sb,*S,M,*K,) and transferring the kesreh thereof to the **م**, (Sb,*S,M,*) contr. to general rule, (Sb, M,) and some do not transfer the kesreh, but leave the **م** with its fethah, [saying **مَسْنُهُ**,] like **ظَلَمْتُ** and **ظَلَمْتُ** for **ظَلَمْتُ**, an irregular contraction, (S,) aor. **يَمَسُّ**, (S, Msb, K,) [and **يَمَسُّ** when mejzoom, accord. to rule,] inf. n. **مَسَّ** (S, M, A, Msb, K) and **مَسَّ**, (S,*M,A,K,) or the latter is a simple subst., (Msb,) and **مَسَّ**; (S,*K;) and **مَسَّ**, first pers. **مَسَيْتُهُ**; aor. **يَمَسُّ**, (AO,S,M, Msb,K,) inf. n. **مَسَّ**; (Msb;) the former of which two verbs is the more chaste; (S, TA;) *He touched it, or felt it, [generally the former,] syn. لَمَسَ*, (M, A, K,) *with his hand: (TA: as from the K [but wanting in a MS copy of the K and in the CK:]) or he put his hand to it without the intervention of anything: (Msb:) or مَسَّ is like لَمَسَ; excepting that the latter is [sometimes] used to signify the seeking for [or feeling for] a thing, even though it be not found; whereas the former is [only] said of that [action] with which is perception by the sense of لمس: (Er-Rāghib, TA:) [see also لَمَسَ:] and [in like manner you say,] **مَسَّ الشَّيْءُ الشَّيْءَ**, inf. n. **مَسَّ** and **مَسَّ**, (M, A,*) meaning, *the thing met [or touched] the thing with its substance.* (M.) — [Hence,] **مَسَّ**, (M, A, Msb,) first pers. **مَسَيْتُهُ**, aor. **يَمَسُّ**, (Msb,) inf. n. **مَسَّ** and **مَسَّ**, (Mgh, Msb,) † *Inivit eam; scil. mulierem;* (M, A, Msb;) as also **مَسَّ**, (M, A, Msb,) inf. n. **مَسَّ** (S, Msb) and **مَسَّ**: (Msb:) the former is used in this sense in several places in the K, and is said by some to be preferable to the latter: (TA:) and **تَمَسَّ** is also used metonymically for [the coming together, in the sense of] **مَسَّ**, as well as **مَسَّ**. (S.) — **مَسَّ الْجَسَدَ**, inf. n. **مَسَّ**, † *The water wetted the body.* (Msb.) — **مَسَّ** also signifies † *He, or it, struck, or smote; because striking, or smiting, like touching, is with the hand.* (TA.) You say, **مَسَّ***

بِالسَّوْطِ † *He struck him with the whip*. (A.) — And it is said of anything annoying or hurtful that befalls a man. Thus in the *Kur*, [ii. 74, and iii. 23,] † كُنْ تَمَسَّنَا النَّارُ † [*The fire of hell will not smite us*; or here it may be rendered *touch us*]. And [iii. 210,] † مَسَّهِمُ الْبِئْسَاءِ † [*Distress, or misfortune, smote, or afflicted, or befell, them*]. And in other instances; all which are similar to the saying in the same, † ذُوقُوا مَسَّ سَقَرَ †. (TA.) [See مَسَّ below.] You say also, مَسَّهُ الْمَرَضُ † [*Sickness smote him, or befell him*]: and مَسَّهُ الْعَذَابُ † [*Punishment befell him*]: and مَسَّهُ الْكِبَرُ † [*Old age came upon him*]. (A.) And مَسَّهُ الْجِنُّ † [lit. *The jinn, or genii touched him*; meaning, *affected him with madness, or insanity*]: (TA:) [whence,] مَسَّ بِهٖ, [in the TA, app. meaning, from what immediately precedes, مَسَّ, inf. n. مَسَّ,] *He was, or became, [touched with madness, or insanity: or] mad, or insane*: (K:) as though the jinn had touched him. (TA.) And مَسَّهُ الْعَذَابُ † *He punished him*. (TA, from a trad.) — [Hence, app.,] مَسَّتْ إِلَيْهِ الْحَاجَةُ †, (S, K,) inf. n. [مَسَّ and مَسَّسَ, (TA,)] † [which seems to signify either *The want of him, or it, was difficult of accomplishment, or distressing; or the want was difficult of accomplishment, or distressing, to him*]. (S, K.) [In both these lexicons, the meaning is left to be inferred only from the fact that this phrase immediately follows the explanation of مَسَّاتُ مَاسَّةٌ, q. v.)] — [مَسَّ is also said of what is good, as well as of what is evil; as in the following instance:] مَسَّتْهُ مَوَاسٍ † [*The haps of good fortune, and of evil, happened to him, or betided him*]. (TA.) — [As touching implies proximity,] مَسَّتْ بِكَ رَحْمَةٌ † signifies † *The relationship of such a one is near to you*. (S, K, TA.) — And as مَسَّ originally signifies “he touched or felt with the hand,” it is used metaphorically as meaning † *He took a thing*; as, for instance, (in a trad.,) water from a مِیْضَةٌ. (TA.) — مَسَّ is made doubly trans. by means of the prep. بِ prefixed to the second objective complement. (Msb.) See 4, in two places.

3: see 1, in two places: and see مَسَّاسٍ.

4. اَمَسَّهُ الشَّيْءُ † *He made him, or caused him, to touch the thing*: (S, IJ, M, A:*) *he enabled him to touch it*. (Mgh.) — اَمَسَّ الْجَسَدَ مَاءً †, مَسَّ الْجَسَدَ بِمَاءٍ †, † *He wetted the body with water; or caused water to wet the body*. (Msb.) And اَمَسَّ وَجْهَهُ الطِّيبُ † *He smeared his face with the perfume*. (Mgh.) And اَمَسَّتْهُ

بِعَارِضِيهَا †, and بِعَارِضِيهَا † *She smeared the sides of her cheeks with it; namely, perfume*. (Mgh.) — اَمَسَّهُ شَكْوَى † *He made a complaint to him*. (M, TA.)

6. تَمَسَّا † They (two bodies) touched each other; were, or became, in contact. (M, A, K:*) — Hence, (K,) † They two came together in the way of مَبَاضَعَةٍ †: (S, Msb, K:*) in this sense the verb is used in the *Kur*, lviii. 4 and 5. (S, TA.) See also مَسَّهَا.

مَسَّ: see 1. — It is used to denote [the first sensible effect of] anything annoying or hurtful that befalls a man. (TA.) Thus in the *Kur*, [liv. 48,] (TA,) † ذُوقُوا مَسَّ سَقَرَ † *Taste ye the first effect upon you of the fire of hell*: (K, TA:) or the stroke thereof: (Jel:) or the heat and pain thereof. (Bd.) In like manner you say, (K,) † وَجَدَ مَسَّ الْحُمَّى † (M, K) † *He felt the commencement, or first touch, [or access,] of fever, before its taking him forcibly, and becoming apparent*. (M, L.) And لَمْ يَجِدْ مَسًّا مِنَ النَّصَبِ † *He did not feel the first sensation of fatigue*. (TA, from a trad.) [And hence,] † بِهِ مَسٌّ مِنَ الْجُنُونِ † [*In him is a touch, or stroke, of madness, or insanity, or diabolical possession*]: (S, TA:) and مَسَّ, alone, signifies *madness, or insanity, or diabolical possession*: (M, A, Mgh, K:) as in the *Kur*, ii. 276: (TA:) and you say † بِهِ مَسٌّ † in him is madness, &c.: (A, Mgh:) for they assert that the devil touches one and his intellect in consequence becomes confused. (Mgh.) — You say also, † هُوَ حَسَنُ الْهَيْئَةِ فِي مَالِهِ † *He has the impress of a good state, or condition, in his camels, or sheep, or goats*: and رَأَيْتُ لَهُ مَسًّا † *I saw him to have an impress of a good state, or condition, in his camels, &c.*: like as you say اِضْبَعًا. (A, TA.)

لَا مَسَّاسٍ †, (S, M, K,) like قَطَامٍ †, (S, K,) indecl., with kesr for its termination, because altered from the inf. n. مَسَّ, (S,) signifies [properly *There shall be no touching*: or] *touch not thou*: (K:) or *touch not thou me*: (M:) and some read thus in the *Kur*, [xx. 97:] (M, K:) it is a saying of the Arabs: (S:) and sometimes one says مَسَّاسٍ [alone], in the sense of an imperative, [affirmatively,] like نَزَالٍ and دَرَاكِ †: (K:) but † لَا مَسَّاسٍ †, in the *Kur*, [ubi supra,] (S, M, K,) accord. to the reading of others, (M,) signifies *There shall be no mutual touching*: (M:) or *I will not touch nor will I be touched*. (S, K.)

لَا مَسَّاسٍ: see مَسَّاسٍ.

مَسُوسٌ † *Water that is reached by the hands; or taken with the extended hands*: (M, K, TA:*)

in the K, نَالَتْهُ is put by mistake for تَنَاوَلَتْهُ [which is the reading in the M]: (TA:) accord. to which explanation, it has the signification of a pass. part. n.: (M:) or, [in the K and,] † wholesome water, (A, TA,) that removes thirst, or the heat of thirst, as soon as it touches it: (M, A, K, TA:) accord. to which explanation, it has the signification of an act. part. n.: (M:) and † anything that cures thirst, or the heat of thirst: (IAar, K:) or, [in the K, and,] † water between sweet and salt: (S, K:) or, [in the K and,] † sweet and clear water: (As, K:) and † salt, or bitter and thick and undrinkable, water, that burns everything by its saltiness. (M.) You say also رِيْقَةٌ مَسُوسٌ † *Some saliva that takes away thirst*. (IAar, M.) And كَلَامٌ مَسُوسٌ † *Herbage that has a fattening and beneficial effect upon the animals that pasture on it*. (AHn, M.) — Also, i. q. فَادْزَفَرٌ † [*The bezoar-stone*]: (K:) or تَرِيَاقٌ † [*an antidote against poison*]: (M:) or both these words by which it is explained mean the same thing. (TA.)

مَاسَّةٌ: see مَاسَّةٌ.

حَاجَةٌ مَاسَّةٌ † *A want difficult of accomplishment; or pressing; syn. مُهِمَّةٌ*. (S, K.) — رَحِمٌ † *Near relationship*; (S, M, A, K:) as also مَاسَّةٌ †. (TA.) — [Also, as a subst., sing. of مَوَاسٍ, of which an ex. has been given above, (see 1,) signifying *Haps of good fortune, and of evil*.]

مَسُوسٌ † *A man in whom is a touch, or stroke, of madness, insanity, or diabolical possession*: (S, TA:) or *mad, insane, or possessed by a devil*. (AA, M, A, Mgh, K.)

مَسَّ

1. مَسَّ الطَّرِيقَ † *He went along the middle of the road*; (K:) or *the hard and elevated part (مَتْنٌ) of the road*. (TA.) — مَسَّ † *He was slow, or tardy*. (K.) — مَسَّ حَقَّهُ † *He delayed giving him his due*. (K, TA.) — مَسَّ الْقِدْرَ † *He stilled, or allayed, the boiling of the pot*. (K.) — مَسَّاهُ بِالْقَوْلِ † *He soothed, or softened, him by words*. (K.) — مَسَّاهُ † *He beguiled, or deceived*. (K.) — مَسَّاهُ عَلَى شَيْءٍ †, (K,) inf. n. مَسَّاهُ, (TA,) *He became accustomed, or inured to a thing*. (K.) — مَسَّاهُ بَيْنَهُمَا †, and اَمَسَّاهُ †, *He excited discord between them*. (K, TA.) — مَسَّاهُ †, (S, K,) aor. ٢, (K,) inf. n. مَسَّاهُ, (S, K,) and مَسَّاهُ †, (K,) *He was hard, or impudent, and rude; not caring for what one said, or did to him*. (AZ, S, K.)

4: see 1.

5. تَمَسَّا † *It (a garment) rent, or became ragged and worn out*. (IB, K.)

مَسَحَ The middle of a road. (K.) [See 1, and see مَسَحَ.]

مَسَحَ Hard, or impudent, and rude; not caring for what one says or does to him. (AZ, S.) Perhaps مَسَحَ is from this: (see art. مَسَحَ) or perhaps it is formed by transposition from مَسَحَ: see art. مَسَحَ. (AM.)

مسح

1. مَسَحَ, aor. -, inf. n. مَسَحَ; and مَسَحَ, inf. n. مَسَحَ; He wiped a thing that was wet or dirty, with his hand, or passed his hand over it to remove the wet or dirt that was upon it: (L:) مَسَحَ and مَسَحَ signifying the passing the hand over a thing that is flowing [with water or the like], or dirtied, soiled, or polluted, to remove the fluid or dirt, or soil or pollution; (L, K;) as when one wipes his head with his hand to remove water; and his forehead, to remove sweat. (L.) [It often signifies He stroked a thing with his hand; as, for instance, the Black Stone of the Ka'bah; see below.] — مَسَحَ رَأْسَهُ مِنَ الْمَاءِ; and مَسَحَ جَبِينَهُ مِنْ مَسَحَ; He wiped his head with his hand to remove the water that was upon it; and his forehead to remove the sweat. (L.) — مَسَحَ بِرَأْسِهِ (S) He wiped with his hand, or passed his hand closely over, his head, or a part thereof, without making any water to flow upon it: so in the Kur, v. 8; where it is said, فَاسْلُوا وَجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ: here أَرْجُلَكُمْ is in the acc. case as an adjunct to اَيْدِيَكُمْ; [i.e., as a third objective complement to the verb اَسْلُوا; not as an adjunct to رُءُوسِكُمْ;] but some read اَرْجُلَكُمْ, putting it in the gen. case because of its proximity to رُءُوسِكُمْ; (Jel;) [in like manner as حَرْبٍ is put in the gen. case in the phrase هَذَا جَحْرُ ضَبِّ حَرْبٍ, an ex. given by many of the grammarians, showing that this is allowable in prose,] notwithstanding that it is said, by Abou-Is-hak the grammarian, that the putting a noun in the gen. case because of its proximity to a preceding noun in that case is not allowable except in poetry, when necessity requires it: (L:) the head, which is wiped, is mentioned between the arms and the feet, which are washed, to show the order which is to be observed in the purification. (Jel.) But مَسَحَ signifies both he wiped with the hand, and also he washed: so says I Ath: (L:) and AZ and IKt say the like: (Msb:) you say مَسَحْتُ يَدَيَّ مَسَحَ, meaning I washed my hands with water. (AZ, Msb.) — مَسَحَ شَيْئًا بِالْمَاءِ He wiped a thing with his hand wetted with water; passed his hand, wetted with water, over a thing. (Msb.) — مَسَحَ He compassed the House [of God, i.e. the Ka'bah: because he who does so

passes his hand over the corner in which is the Black Stone]. (L.) — مَسَحَ اللَّهُ عَنْكَ مَا بَكَ May God remove that which is in thee! (L;) or, wash and cleanse thee from thy sins! (TA, art. مَسَحَ.) A prayer for a sick person. (L, from a trad.) — مَسَحَ He anointed him or it with oil. (A.) — مَسَحَ بِالْكَرَمِ, inf. n. مَسَحَ, † He was characterized by somewhat, or by some sign or mark, of nobility. (L.) [See مَسَحَ.] — مَسَحَ, inf. n. مَسَحَ, He combed and dressed hair; syn. مَسَحَ. (K.) — مَسَحَ اللِّحْيَ [The stroking of the beards] was a sign of reconciliation. (S, O, in art. عَقَى: see مَسَحَ, or مَسَحَ, by the beard.) — مَسَحَ, i.e. بِالْمَعْرُوفِ, (L,) inf. n. مَسَحَ; (L, K;) and مَسَحَ, (L,) inf. n. مَسَحَ; (L, K;) He spoke to him good words, deceiving, or beguiling, him therein, (L, K,) and giving him nothing. (L.) — مَسَحَ رَأْسَ زَيْدٍ † Such a one beguiles, or deceives, Zeyd. (A.) [See also 3.] — مَسَحَ, inf. n. مَسَحَ, and مَسَحَ He lied; uttered what was false. (K.) — مَسَحَ, inf. n. مَسَحَ, He set forth journeying through the land, or earth: (A'Obeyd, K:) as also مَسَحَ. (TA.) — مَسَحَ † He passed lightly by them, or brushed by them, without remaining by them. (L.) — مَسَحَ, [aor. -,] inf. n. مَسَحَ, The inner sides of his (a man's, S) thighs rubbed together, (S, L, K,) so as to become sore and chapped: (L:) or he had the inner side of his knees inflamed by the roughness of his garment. (L, K.) — مَسَحَ الْإِبِلَ, inf. n. مَسَحَ † He made the camels to journey all the day long: and he made the backs of the camels to be wounded by the saddles, and emaciated them; as also مَسَحَ, inf. n. مَسَحَ; (K:) and in the latter sense you say مَسَحَ النَّاقَةَ, and مَسَحَ. (TA.) — مَسَحَتِ الْإِبِلُ الْأَرْضَ † The camels journeyed all the day. (S.) — مَسَحَتِ الْإِبِلُ الْأَرْضَ † The camels journeyed all the day laboriously. (TA.) — مَسَحَ, (S,) inf. n. مَسَحَ (K) and مَسَحَ, (S, K,) or the latter is a simple subst., (Msb,) † He measured land. (S, K.) — مَسَحَ, inf. n. مَسَحَ, † He cut, or severed: and he struck, or smote: (K:) he severed the neck, and the arm. (TA.) — مَسَحَ عُنُقَهُ, and مَسَحَ عُنُقَهُ, aor. -, inf. n. مَسَحَ, He smote his neck: or, as some say, severed it, or cut it through. Agreeably with both these significations مَسَحَ is rendered in the Kur, xxxviii. 32: some say that what is here meant is the wiping with the hand wetted with water: accord. to I Ath, Solomon is here said to have smitten the necks and hock-tendons of the horses. (L.) [See art. طَفَّقَ.] — مَسَحَ بِالسَّيْفِ He smote him with the sword: (L:) and

he cut him with the sword: (S, L:) or مَسَحَ signifies he struck him gently with a staff, or stick, and with a sword. (TA in art. دَهَنَ.) — See 8. — Also مَسَحَ He slew them. (L.) — مَسَحَ, (inf. n. مَسَحَ, K,) He (God) created him blessed, (AHeyth, K,) and goodly: (AHeyth:) — and, contr., created him accursed, (AHeyth, K,) and foul, or ugly. (AHeyth.) — مَسَحَ, (S,) inf. n. مَسَحَ, (K,) † Inivit feminam. (S, K.)

2: see 1, in four places.

3. مَسَحَ † He took him by the hand; applied the palm of his hand to the palm of the other's hand. (TA.) — † He made a compact, or covenant, with him. (TA.) — مَسَحَ † They used blandishing, soothing, or wheedling, words, one to the other, deceiving thereby; (K;) their hearts not being sincere. (TA.) You say غَضِبَ † He was angry, and I coaxed, or wheedled, him until he became gentle, or mild. (TA.) [See also 1.]

5. مَسَحَ بِالْمَاءِ He washed himself with water. (A, Z.) — مَسَحَ † He performed the ablution called الْوُضُوءُ. (I Ath.) — مَسَحَ بِالْأَرْضِ (S, L) † He performed the action termed التَّيَمُّمُ: or he made his forehead to touch the ground in prostration, without anything intervening. (L.) — مَسَحَ † Such a one has his garment passed over men's persons as a means of their advancing themselves in the favour of God: (L:) [i.e., he is a holy man, from the touch of whose garment a blessing is derived: see St. Matthew's Gospel, ix., 20 and 21.] — مَسَحَ † Such a one is a person by means of whom one looks for a blessing (يَتَبَرَّكُ بِهِ), by reason of his excellence, (K,) and his devotion; (TA;) as though one advanced himself in the favour of God by approaching him. (L.) [See also an ex. voce مَسَحَ.] — مَسَحَ † Such a one has nothing with him, or in his possession; as though he wiped his arms with his hands: (K:) [for it is a custom of the Arabs to do thus as an indication of having nothing.] — مَسَحَ He wiped himself, مِنْ شَيْءٍ to remove a thing, and مِنْ شَيْءٍ, with a thing. (L.) [See also 1.]

6. مَسَحَ † They acted in a friendly or sincere manner, one to the other; syn. تَصَادَقَا: or they made a contract, or bargain, one with the other, and each struck the palm of the other's hand with the palm of his own hand [to confirm it], (K,) and swore to the other. (TA.) — مَسَحُوا † They took one another by the hand. (TA.)

8. مَسَحَ He drew a sword (K) from its scabbard; as also مَسَحَ. (TA.)

ثَبْلَس i.q. بَلَس (S, K;) i.e., A garment of thick, or coarse, hair-cloth: so in the T: and a piece of such stuff as is spread in a house or tent: (TA:) a بَلَس such as is worn by monks: (Mgh:) a كِسَاء of hair-cloth: (L:) an old and worn-out garment: (Kull:) pl. أَمْسَاح and مَسُوح; (S;) the former a pl. of pauc., and the latter a pl. of mult. (L.) — The main part, and middle, of a road; syn. جَادَةٌ: (K:) pl. أَمْسَاح (TA) and مَسُوح. (K.)

مَسَح, a subst., Paucity of flesh in the posteriors and thighs; or smallness of the buttocks, and their sticking together; or paucity of flesh in the thighs; syn. رَسَح. (L.)

مَسَحَةٌ, (S, K,) or مَسْحَةٌ, (L,) † Upon such a one there appears somewhat of beauty; (L, K;) or, some sign, or mark, or trait, of beauty: (L:) and مَسْحَةٌ كَرِيم, some sign, or mark, trait, or indication, of nobility; and the like: a mode of expression said, by Sh, to be used only in praise; so that you do not say عَلَيْهِ مَسْحَةٌ قَبِيح: (L:) but you say also فِيهِ مَسْحَةٌ مِنْ هَذَال in him is somewhat, or some sign, or mark, of leanness; (L, K;) which is a phrase of the Arabs mentioned by Az. (L.) — مَسْحَةٌ in the cheek of a horse: see صَفَاح.

مَسْحَةٌ: see مَسْحَةٌ.

مَسِيح Anointed: wiped over with some such thing as oil. (K.) — A king. (El-'Eynee.) — الْمَسِيح [The Messiah, the Christ, the Anointed,] Jesus, on whom be peace! (S, Mgh, K,) [correctly] an arabicized word, [from the Hebrew,] originally مَسِيحًا, with ش: (T, Mgh:) but the learned differ as to this word, whether it be Arabic or arabicized: F relates, in the K, his having mentioned, in his Expos. of the Meshārik el-Anwār, fifty opinions respecting the derivation of it; and in another work he has made the number fifty-six. (TA.) — Also, (K,) or الْمَسِيح الْكَذَّابُ, (S,) or الْمَسِيحُ, (K,) [The Messiah, or Christ, surnamed the Great Liar; the False Christ; Antichrist; also called] Ed-Dejjāl, الدَّجَالُ: (S, K:) it is not allowable, however, to apply to him the appellation الْمَسِيح without restriction; wherefore one says الْمَسِيح الدَّجَالُ [or الْكَذَّابُ]; (TA;) [unless in a case like the following, in which] a poet says

إِذَا الْمَسِيحُ يَقْتُلُ الْمَسِيحَ

[When the true Messiah shall slay the false Messiah] (Mgh.) [Many opinions respecting the derivation of the appellation thus applied are also mentioned by various authors.] — مَسِيح Sweat: (T, S, K:) so called because it is wiped

off (يُمَسَّح) when it pours forth. (T.) — مَسِيح † A dirhem [or silver coin] of which the impression is obliterated; syn. أَطْلَس; (S, Mgh, K;) having no impression. (Mgh.) — مَسِيح (S, K) and مَسِيحَةٌ (TA) A piece of silver. (Az, S, K.) — مَسِيح i.q. مَسُوح الْوَجْهِ, (K,) i.e., A man having one side of his face plain, without eye or eyebrow: said to apply in this sense to Ed-Dejjāl, among others. (IF, L.) — One-eyed. (Az.) [See also أَمْسَح.] — مَسِيح A rough naphin, or herchief, with which one wipes himself: (L, K:) so called because the face is wiped with it, or because it retains the dirt. (TA.) [A dusting-cloth, or dish-clout, or the like, is now called مَسِيحَةٌ.] — مَسِيح Beautiful in the face. (TA.) — مَسِيح One who journeys or goes about much for the sake of devotion, or as a devotee; as also مَسِيح, (K,) and مَسِيح, (TA,) the fem. of which is مَسْحَاء. (K, TA.) See مَسَاح. — مَسِيح † Multum coiens; as also مَسِيح. (K.) — مَسِيح Erring greatly. (TA.) — مَسِيح A great liar; one who lies much; as also مَسِيح and مَسِيح (K) and مَسِيح (Lh, K) and مَسِيح, (TA,) the fem. of which last is مَسْحَاء. (K, TA.) See مَسِيح. — مَسِيح Very veracious; syn. صَدِيق: (K, L, TA: in the CK صَدِيق:) a meaning unknown to many of the lexicologists, and probably obsolete in their time. (L.) — مَسِيح Created blessed, and goodly; (L;) created (مَسُوح) with blessing, or prosperity: (K:) — and, contr., created accursed, and foul, or ugly; (L;) created with unfortunateness. (K.)

مَسَاحَةٌ † Mensuration of land. (Mgh.) [See also 1.] — See also تَكْسِير.

مَسِيحَةٌ i.q. ذَوَابَةٌ, [a portion, or lock, of hair hanging down loosely from the middle of the head to the back; or the hair of the fore part of the head; the hair over the forehead; or the part whence that hair grows; or a plait of hair hanging down; &c.]: (S, L, K:) or hair that is left without its being dressed with oil or anything else: or that part of a man's head that is between the ear and the eyebrow, rising to the part below that where the sutures of the skull unite: or that part of the side of the hair upon which a man puts his hand, next to his ear: or the hair of each side of the head: pl. مَسَاحٍ: or مَسَاح signifies the place which a man wipes with his hand: or, accord. to As, the hair: or, accord. to Sh, the hair which one wipes with his hand, upon his cheek and his head. (L.) — See مَسِيح. — مَسِيح A bow: (S, K:) or an excellent bow: (L.) pl. مَسَاح. (S, K.)

مَسَاح † A measurer of land; (TA;) as also مَسِيح. (L.)

مَسِيح and مَسِيح: see مَسِيح.

مَسِيح به He (a camel) has a fretting of the edge of the callosity upon his breast, produced by his elbow, without making it bleed: if he make it bleed, you say حَارَّ بِهِ: (S, L:) and he has a chafing of his arm-pit produced by his elbow, but not violent, by reason of the disease called ضَاغُط. (L.) — See مَسِيح. — مَسِيح and مَسِيح A great slayer; one who slays much, or many. (Az, L.)

مَسِيحَةٌ A woman who combs and dresses hair; syn. مَسِيحَةٌ. (S.)

أَمْسَح A flat place, with small pebbles, and without plants, or herbage. (S.) — مَسْحَاء A plain tract of land, with small pebbles, (S, K,) and without plants, or herbage: (S:) [ex.] مَرَرْتُ بِمَرْتٍ بِخَرِيْقٍ مِنَ الْأَرْضِ بَيْنَ مَسَاوِينَ [I passed by a depressed tract of land containing herbage between two plain tracts containing small pebbles and without herbage]: (Fr, S:) or a piece of flat ground, bare, abounding with pebbles, containing no trees nor herbage, rugged, somewhat hard, like a flat place in which camels &c. are confined, or in which dates are dried, not what is termed مَسَاح, nor what is termed مَسْحَةٌ: (ISH:) pl. مَسَاح and مَسَاحِي [i.e. مَسَاحِي or مَسَاحِي]; pl. forms proper to substs.; as it is an epithet in which the quality of a subst. predominates. (L.) — Also مَسْحَاء Red land. (K.) — مَسْحَاء A woman having little flesh in her posteriors and thighs; or foul, ugly, or unseemly; syn. رَسْحَاء. (S.) [In the K., الْأَرْضُ الرَّسْحَاءُ, given as an explanation of الْمَسْحَاء, is an evident mistake for الْمَرْءَةُ الرَّسْحَاءُ, as observed by Freytag.] — أَمْسَح A man having a flat sole to his foot, without any hollow: (L:) fem. مَسْحَاء: (L, K:) and مَسِيح, or الْقَدَمِينَ مَسِيح, signifies the same: and also having smooth and soft feet, without fissures or chaps, so that they repel water when it falls upon them. (L.) — Also مَسْحَاء, (K,) or مَسْحَاءُ النَّدَى, (L,) A woman whose breast has no bulk. (L, K.) — Also مَسْحَاء A one-eyed woman: [see also مَسِيح:] and such as is termed مَسْحَاءُ, whose eye is not مُلَوَّزَةٌ: so in [most of] the copies of the K., but in some, بِلَوَّزَةٌ: (TA:) [the meaning seems to be whose eye has no crystalline humour]. — أَمْسَح A man having little flesh in his posteriors and thighs; or having small buttocks sticking together; syn. أَرَسَح: fem. مَسْحَاء: pl. مَسْحَاء. (L.) — أَمْسَح A man (S) having the inner sides of his thighs rubbing together (S, L, K)

so as to become sore and chapped: (L:) or having the inner side of his knee inflamed by the roughness of his garment: (L, K:) fem. مَسْحَاة, and pl. مَسْحَاة. (L.) — غَارَةٌ مَسْحَاة † A hostile attack, or incursion, by a troop of horse, in which the attacking party passes lightly by the party attacked, or brushes by them, without remaining by them. (L, from a trad.) — See مَسِج.

أَمْسَح [app. used as a subst., and therefore with, or without, tenween.] A flat tract of land: pl. أَمْسَاح. (TA.) — A smooth desert; or smooth waterless desert. (Lth.)

أَمْسُوح Any long piece of wood in a ship: (K:) pl. أَمْسِاح. (TA.)

مَسِج and مَسْحَاة: see مَسِج.

مَمْسُوحُ الْإِثْمَيْنِ Having the buttocks cleaving to the bone, and small. (L.) — مَمْسُوحُ A eunuch whose testicles have been extirpated. (TA.) — عَضُدٌ مَمْسُوحَةٌ An arm, from the shoulder to the elbow, having little flesh. (TA.) — مَمْسُوحُ A thing foul, or ugly, and unfortunate, and changed from its proper form, or make. (TA.) [See art. مَسِج.]

تَمْسِج A dissembler; a deceiver; (K:) one who blandishes, soothes, or wheedles, one with his words, and deceives him. (TA.) — تَمْسِج An audacious, or insolent, and wicked, or corrupt, man: (L, K:) or a great liar, who, if asked, will not tell thee truly whence he comes; who lies to thee even as to the place whence he comes. (L.) [See also مَسِج.] — See تَمْسِج.

تَمْسِج (S, M, K,) and تَمْسِج (M, K,) the latter app. a contraction of the former, (M, K,) [The crocodile]; a well-known aquatic animal, (S,) a creature like the tortoise, of great size, found in the Nile of Egypt and in the river Mikrán, (K,) which is the river of Es-Sind; (TA;) or [rather] resembling the وُرُل, about five cubits long, and less; that seizes men and oxen, and dives into the water with them and devours them: pl. of the former تَمْسِج, and of the latter تَمْسِج. (M, K.)

مسج

1. مَسْحَاة (S, K,) aor. -, (K,) inf. n. مَسْحَاة. (S,) He transformed him, or metamorphosed him, (S, M, K,) into a worse, or more foul, or more ugly, shape. (S, K.) Ex. مَسْحَاةَ اللَّهِ قَرَدًا God transformed him into an ape. (S, K.) [See Kur, xxxvi. 67.] — مَسْحَاةٌ شَعْرًا He took and transformed poetry; accord. to the most common

usage, by the substitution of what is synonymous with the original, wholly or partly; but sometimes by altering the meanings. (M, F.) See 1 (last sentence) in art. سَلَخ. — مَسْحَاةُ الْكَاتِبِ The writer corrupted what he wrote by changing the diacritical points and altering the meaning. (M, K.) — مَسْحَاةُ النَّاقَةِ (L, K,) aor. -, inf. n. مَسْحَاة. (L,) † He rendered the she-camel lean, and wounded her back, by fatigue and use: (A'Obeid, L, K:) as also مَسْحَاة. (L.) — مَسْحَاة, [aor. -,] inf. n. مَسْحَاة † It (flesh-meat, and fruit,) was, or became, tasteless, or insipid: it (food) had no salt nor colour nor taste: and, sometimes, it was between sweet and bitter. (L.) — مَسْحَاةُ طَعْمِهِ † It caused its taste to depart; took away its taste. (S.)

4. امسح It (a humour) became dissolved. (L, K.)

7. اِمْسَحَتْ الْعَضُدُ, [or اِمْسَحَتْ, the original form,] The arm, between the shoulder and the elbow, became lean. (L.) اِمْسَاخُ حِمَاةِ الْفَرَسِ اِمْسَاخُ حِمَاةِ الْفَرَسِ Lankness of the muscle of the thigh (ساق) called the حِمَاة of the horse (S, K) is disliked. (S.) [In some copies of the S, this is omitted.]

مَسْحَاة and مَسِج, (L, K,) [the former originally an inf. n., and therefore used as sing. and dual and pl. without alteration, though مَسْحَاة is used as a pl. by late writers, (see De Sacy's Chrest. Ar., ii. 273,)] the latter of the measure مَفْعُول in the sense of the measure مَفْعُول, (L.) Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape. (L, K.) Ex. الْجَانُّ مَسْحَاةُ الْجِنِّ The Jānn, which are slender serpents, are the transformed of the Jinn, or Genii; like as certain persons of the Children of Israel were transformed into apes. [See Kur, ii. 61.] (L, from a trad.) — Also, the † latter, Deformed; rendered ugly in make, or form. (K.) Hence, some say, the appellation of الْمَسْحَاةُ الْمَسْحَاةُ [more commonly الْمَسْحَاةُ, q.v.] (TA.) — Also, the same, † A man having no beauty. (S, K.) — And † Weak and stupid: (K:) also an epithet applied to a man. (TA.) — And † Flesh-meat, (S, L, K,) and fruit, (L, K,) that has no taste; tasteless; insipid: (S, L, K:) or, applied to food, that has no salt nor colour nor taste: and sometimes, that is between sweet and bitter. (L.) El-Ash'ar Er-Rakabán, of the tribe of Asad, a Jahílee, says, addressing a man named Ridwán, (L.)

• مَسِجٌ مَلِيجٌ كَلْحَمِ الْخَوَا
• وَلَئِنْ أَنتَ حَلَوٌ وَلَا أَنتَ مَرٌّ

[Tasteless, insipid, like the flesh of a new-born camel, thou art not sweet nor art thou bitter]. (S, L.)

مَسْحَاة Leanness of the arm, between the shoulder and the elbow. (L.)

مَسِج: see مَسِج.

مَسِجِي A bow-maker. (S, L, K.) AHn says, that مَسِجِي, a man of the tribe of Azd, of Es-Saráh, is asserted to have been a bow-maker: and Ibn-El-Kelbee says, that he was the first of the Arabs who made bows; that the people of Es-Saráh who made bows and arrows were numerous, because of the abundance of trees in their district, and hence every bow-maker in after times received the above appellation. (L.) — مَسِجِي (L, K) and مَسِجِيَّات (S, L) Bows: so called in relation to the above-mentioned bow-maker, Másikhah of the tribe of Azd: (S, L, K:) Másikhah was his surname, and his name was Nubeysheh the son of El-Háarith, one of the sons of Naṣr the son of Azd. (TA.)

هُوَ أَمْسَحُ مِنْ لَحْمِ الْخَوَا [He, or it, is more tasteless, or insipid, than the flesh of the new-born camel]: i.e., he, or it, has no taste. A proverb. (S.)

مَمْسُوحُ A horse, having little flesh in the rump, or buttocks: and مَمْسُوحَةُ الْعَجُزِ A woman having little flesh in her posteriors: (K:) but the more approved pronunciation is with ح. (TA.)

مسد

1. مَسَد, aor. -, (S, M, L,) inf. n. مَسَد. (S, M, L, K,) He twisted a rope: (M, L, K:) or he twisted it well. (ISK, S, L.) — مَسَد, aor. -, (M, L,) inf. n. مَسَد. (S, M, L, K,) He pursued a journey laboriously, or with energy; or he held on, or continued, the journey; syn. أَدَابَ السَّيْر, (S, M, L, K,) by night: (S, M, L:) or he journeyed on continually, whether by night or by day: (M, L:) because the so journeying renders an animal lean, or lank. (Lth, L.) — مَسَد, aor. -, [inf. n. مَسَد,] † It (leguminous herbage, A, or continued travel, Lth) rendered an animal lean, lank, light of flesh, slender, or lank in the belly. (Lth, A, L.) El-'Abdee says, describing a she-camel, and likening her to a wild bull,

• يَمْسُدُهُ الْقَفَرُ وَيَلْ سَدِي •

The bare and waterless desert renders him lean, &c., and dewy night. (L.) — مَسَد, inf. n. مَسَد, † It (the belly) was, or became, soft, of small dimensions, even, and without any ugliness. (M, L.) — The following expression of Ru-beh,

• يَمْسُدُ أَعْلَى لَحْمِهِ وَيَأْرِمُهُ •

means † It (the milk of camels) strengthens the

upper parts of his flesh, (referring to a pastor, not to an ass, as J says, IB, L,) and renders it, firm. (L.) — *حَسَنَةُ الْمَسْدِ*, applied to a damsel, † i. q. *مَسْدُودَةٌ*, q. v. (S, L.)

مَسْدُ The fibres that grow at the roots of the branches of the palm-tree; syn. *لَيْفٌ*: (S, A, L:) you say *حَبْلٌ مِنْ مَسْدٍ* a rope, or halter, of those fibres: (S, A:) also, *مَسْدُ* alone signifies a rope of those fibres: (S, M, L, K:) or, of those of the [kind of palm-tree called] *مَقْلٌ*: (Zj, L, K:) or, of the leaves of the palm-tree: or, of the soft hair of the camel: (S, M, L: [see an ex. voce *زَاهِقٌ*]) or, of other hair: or, of wool: or, of hides: (M, L:) or, of camels' hides: (S, L:) or, of plants: or, of the bark of a tree: (L:) or, of any thing: (M, L, K:) or a plaited rope, firmly twisted, (M, L, K,) of any of the materials above mentioned: (M, L:) applied to a rope, it is for *مَسْدُودٌ*; and is thus similar to *نَفَضٌ*, meaning *مَا نَفَضَ*: (L:) pl. *أَمْسَادٌ* and *مَسَادٌ*. (M, L, K.) *حَبْلٌ مِنْ مَسْدٍ* in the *Kur*, cxi., last verse, is said to mean A chain seventy cubits in length, whereby the woman upon whose neck it is to be put shall be led into hell, (Zj, T, M, L,) firmly twisted of iron; as though it were a rope of iron strongly twisted. (L.) — *أَبَاحُ مَسْدٍ مُغَارٌ* † A back compact like a rope strongly twisted. (M, L.) — *أَبَاحُ مَسْدٍ* An iron axis of a pulley. (M, L, K.)

مَسَادٌ, a dial. form of *مَسَابٌ*: (S, L, K:) i. e., A skin for clarified butter: and one for honey: (S, M, L:) a black skin for wine &c. (AA, L.)

سَاقٌ مَسْدَاءٌ † An even, and a goodly, or beautiful, shank. (M, L.)

مَسْدُودٌ † A man of well-turned, compact, and slender, make; syn. *مَجْدُولُ الْخَلْقِ*: (S, L, K:) i. e., light of flesh; or tall and slender; or of goodly stature; syn. *مَشُوقٌ*; as though twisted; (TA:) a belly soft, of small dimensions, even, and having in it no ugliness. (M, L.) *مَسْدُودَةٌ*, applied to a damsel; (S, K:) the same as the masc. applied to a man; (L, K:) slender; or light of flesh; or tall and slender; or of goodly stature: (L, M:) and, applied to a woman, compact in make; of well-knit frame. (L.)

[مسر, &c.,

See Supplement.]

مش

1. *مَشَ*, (S, A,) aor. *مَشَ*, (S,) inf. n. *مَشٌ*, (S, A, K,) He wiped his hand with a thing, (S, A, K,) or with a rough thing, (Aq, S,) and with a napkin, (A,) to cleanse it, (S, A, K,) and to remove its greasiness. (Aq, S, A, K.) [See an

ex. in a verse cited voce *مَضْبَبٌ*.] You say also, *بَازَنَهُ*, and *مَشَ أُذُنَهُ*, He wiped his ear. (TA.) And *أَمَشَ مَخَاطَكَ* Wipe thou away the mucus of thy nose. (TA.) — † He wiped an arrow, and a bow-string, with his garment, to make it soft. (A, TA.) — *مَشَ*, (Lth, A, Mgh,) [aor. and] inf. n. as above, (K,) He sucked, (Lth, A, Mgh,) a bone, (A,) or the heads, or extremities, of bones, (Mgh, K,) [i. e.] what are termed *مُشَاش*, they being chewed; (Lth;) as also *مَشَمَشَ*, (Lth, A, K,) and *أَمَشَمَشَ*, and *مَشَمَشَ*, of which last the inf. n. is *مَشَمَشَةٌ*: (TA:) and (TA) *مَشَمَشَ الْعَظْمَ* he ate the *مُشَاش* [q. v.] of the bone: or he sucked the whole of it; or extracted its marrow; syn. *تَمَكَّكَهُ*: (S, TA:) and *مَشَمَشَ*, (TK,) inf. n. *تَمَشِيشٌ*, (K,) he extracted its marrow; (K, TA:) as also *أَمَشَمَشَ*. (TA.) — *مَشَ النَّاقَةَ*, (S,) inf. n. as above, (K,) † He milked the she-camel leaving some of the milk in the udder: (S, K:) and *مَشَ* also signifies † the milking to the uttermost; and so *أَمَشَاشٌ*: (TA:) you say, *مَا فِي الضَّرْعِ* † he took, (K,) i. e. milked, (TA,) all that was in the udder. (K, TA, from Ibn-'Abbād.) — *هُوَ يَمَشُ مَالَ فُلَانٍ*, (A, TA,) inf. n. as above, (K,) † He takes the property of such a one, thing after thing; (A, K, TA:) as also *يَمَشُ مِنْ مَالِهِ*: (TA:) or the latter, (accord. to one copy of the S,) or *يَمَشُ مِنْ مَالِهِ*, (accord. to other copies of the S, and the TA,) he obtains of his property. (S, TA.)

2: see 1.

4. *أَمَشَ*, (K,) inf. n. *أَمَشَاشٌ*, (TA,) It (a bone) had in it what might be sucked, or extracted; i. e., (TA,) had in it marrow. (K, TA.)

5: see 1, in two places.

8. *أَمَشَ*: see 1, in five places. — Also, † He performed the purification termed *إِسْتِنْجَاءٌ* (IAq, A, K) with a piece of stone or a lump of dry clay or loam. (IAq, K.)

R. Q. 1. *مَشَمَشَ*: see 1.

مُشَاشٌ The heads of bones, (S, Mgh, K,) that are soft, (S,) that may be chewed, (S, K,) or that are sucked: (Mgh:) or soft bones: (A:) or the heads of bones such as the knees and elbows and shoulder-bones: (A'Obeyd:) and the bone within a horn: (Mgh:) sing. [or rather n. un.] with *ة*: (S, K,) which is also said to signify the prominent part of the shoulder-bone. (TA.) *رَجُلٌ مَشٌّ* *الْمُشَاشِ رِخْوُ الْمَغْمِزِ* † [lit. A man soft, or fragile, in the heads of the bones, flabby where he is felt or pressed,] denotes dispraise. (TA.) — † The soul, or spirit; syn. *نَفْسٌ*. (S, K.) You say *فُلَانٌ طَيِّبُ الْمَشَاشِ* † Such a one is generous in soul, or

spirit. (S, A.) *نَهَشَ الْمَشَاشِ*, applied by Aboodhu-eyb to a horse, means † Light, or quick, in spirit, or in the bones, or in the legs. (S, TA.) — † Natural disposition. (K, TA.) You say, *فُلَانٌ لَيِّنُ الْمَشَاشِ* † Such a one is good in natural disposition; one who abstains from coveting. (TA.) — † Origin. (K, Ibn-'Abbād.) So in the saying *إِنَّهُ لَكَرِيمُ الْمَشَاشِ* † Verily he is of generous origin: (Ibn-'Abbād, TA:) or this means † verily he is a lord, or chief. (A, TA.) [And similar to this is the saying] *هُوَ فِي مُشَاشَةٍ* † He is among the best of his people. (A, TA.) — † Light, sharp, or quick, and who does much service in journeying and at home: (K:) or † light in spirit: or † one who is a light burden (*خَفِيفُ الْمَوْنَةِ*) to him who consorts with him: or † sharp or quick in motions: and, as some say, *خَفِيفُ الْمَشَاشِ* means † one who does much service in journeying and at home: so accord. to Ibn-'Abbād. (TA.)

مَشُوشٌ A napkin, (S, A,) or rough napkin, (TA,) or thing with which to wipe the hand. (S, K.) See 1, first signification.

مُشَاشَةٌ: see *مُشَاشٌ*, in two places.

مَشَمِيشٌ, (S, K,) in the dial. of El-Basrah, (TA,) and *مَشَمِيشٌ*, (AO, S, K,) in the dial. of El-Koofeh, (TA,) [The apricot;] a certain thing that is eaten; (S;) a well-known fruit; (K;) called in Persian *زَرْدُ آلو* [or *زَرْدُ آلو*]; (TA.) than which few things are found more productive of cold, or coolness, to the stomach, and befouling, and weakening: (K:) some, (K,) namely, the people of Syria, (TA,) apply this appellation to the *إِجَاصُ* [which with others signifies the plum; but with them, the pear]: (K:) so says Lth: and some of the people of Syria pronounce it [*مَشَمِيشٌ*] with damm. (TA.)

مشت

مُشْتٌ [The fist; the hand clinched: a Persian word arabicized]. (Mgh, in art. *نَشْرٌ*.) [See an ex. voce *تَوُّ*, where it has a redundant ن affixed to it.]

مشج

1. *مَشَجَ*, aor. *مَشَجَ*, inf. n. *مَشَجٌ*, He mixed, or confused, syn. *خَلَطَ*, (K,) one thing with (ب) another. (TK.) — *مَشَجَ بَيْنَهُمَا* He made a confusion, or disturbance, (*خَلَطَ*), between them two. (S.)

مَشِيجٌ and *مَشَجٌ* and *مَشِيجٌ*: see *مَشِيجٌ*.

مَشِيجٌ (S, K) and *مَشَجٌ* (K) and like *كُتِفٌ* in its two dial. forms, (*بِئِ لُفْتِيَه*), K accord. to the

TA,) i. e., **مَشِج** and **مَشِج**, or like **كَتِف** in a dial. of little authority, (في لغية, CK and a MS. copy of the K.) [See **مَشِجُوحَاة**, in art. **مَشِج**.] A thing mixed, or confused: (S, K:) or any two things mixed together: or any two colours mixed together: or what is a mixture of red and white: (TA:) pl. (of all the above forms, TA) **أَمْشَاج**. (S, K.) — **نُطْفَةُ أَمْشَاج**, occurring in the K, lxxvi. 2, [A drop consisting of] mixtures; meaning the sperma genitale, because it is a mixture of various kinds: (ISk:) or [a drop consisting of] mixtures of sperma genitale and blood: (Zj:) or [a drop consisting of] the sperma genitale of the man mixed with that of the woman and with her blood. (S, K.) — Also **أَمْشَاج** What collect together in the navel. (K.)

[مشر]

See Supplement.]

مشط

1. **مَشَطَ الشَّعْرَ**, aor. **مَشَطَ** and **مَشَطَ**, (M, Mṣb,) inf. n. **مَشْطٌ**, (M, Mṣb, K,) He combed the hair; loosed and separated it with the comb; or combed and dressed it; syn. **رَجَلَهُ**, (M, K,*) or **سَرَحَهُ**: (Mṣb:) and **مَشَطَهُ** signifies he did so much. (Mṣb.) You say also **مَشَطَتِ الْمَرْأَةُ الْمَاشِطَةَ الْمَرْأَةَ**, aor. **مَشَطَتْ**, inf. n. as above, [The woman combed, or combed and dressed, the woman's hair.] (S, TA.) — Hence, (TA,) **دَائِرُ الْمَشْطِ** is applied to † A blandisher, or coxer. (K, TA.) = **مَشْطٌ** also signifies The act of mixing. (Fr, K.) You say, **مَشَطَ بَيْنَ الْمَاءِ وَاللَّبَنِ**, (S, TA.) [He mixed together the water and the milk]. (TA.)

2: see 1.

8. **امْتَشَطَ** He combed, or combed and dressed, his hair: (Mṣb, K:*) [and in like manner,] you say of a woman, **امْتَشَطَتْ**. (S, TA.)

مَشْطٌ: see what next follows.

مَشْطٌ (S, Mṣb, K,) and **مَشْطٌ**, (Mṣb, K,) but the latter disapproved by IDrd, (TA,) and **مَشْطٌ**, (K,) and accord. to some with each of the three vowels to the ش, but this requires consideration [in other cases than those here following], (MF,) and **مَشْطٌ** (Ks, K) and **مَشْطٌ** (AHeyth, K) and **مَشْطٌ** (K) and **مَشْطٌ**, (IB, K,) of all which the first is the most chaste, (TA,) A comb: pl. **أَمْشَاطٌ** (S, Mṣb, K,) and **مَشَاطٌ**. (IB, K.) — **مَشْطٌ مِنَ الْحَدِيدِ** A curry comb (مَحْشَة): so called by a poet because it has teeth like the **مَشْط**. (TA, art. **نَمِص**.) — Also **مَشْطٌ** † [An upright loom;] a loom with which one weaves, set upright: (K, TA:) pl. **أَمْشَاطٌ**. (TA.) You say **ضَرَبَ النَّاسِجَ بِمَشْطِهِ** and **أَمْشَاطِهِ** † [app.

meaning The weaver wove with his upright loom and his upright looms]. (TA.) — † [The metatarsal bones;] the **سَلَامِيَّاتُ** of the upper part of the foot; (S, K;) i. e. the slender bones spread upon the foot, exclusive of the toes; [also called, more particularly, or perhaps only called, **مَشْطٌ** **الْقَدَمِ** or **الرَّجْلِ**:] pl. **أَمْشَاطٌ**. (TA.) You say, **إِنْكَسَرَ مَشْطُ قَدَمِهِ** † [His metatarsal bones broke]. (TA.) And **قَامُوا عَلَى أَمْشَاطِ أَرْجُلِهِمْ** † [They stood upon their metatarsal bones]. (TA.) — **مَشْطُ الْكَتِفِ** † The wide bone of the scapula: (S:) or a wide bone thereof: (K:) or the wide flesh thereof: (T, TA:) — **مَشْطٌ** also signifies † A certain mark made with a hot iron upon camels, (K,) in the form of a comb, (Sb, TA,) upon the body, and the neck, and the thigh. (Aboo-'Alee, TA.)

مَشْطٌ:
مَشْطٌ:
مَشْطٌ:
مَشْطٌ:
see **مَشْطٌ**.

مَشِطَةٌ A mode, or manner, of combing, or of combing and dressing the hair. (S,* TA.)

لَبَّةٌ مَشِيطٌ A lock of hair descending below the lobe of the ear combed, or combed and dressed; i. q. **مَشِطُوتَةٌ**. (S, TA.)

مَشَاطَةٌ What falls, of hair, on the occasion of combing, or combing and dressing it. (S,* Mṣb, K:*)

مَاشِطَةٌ The art, or occupation, of the **مَاشِطَةُ**. (K.)

مَشَاطٌ A comb-maker. (TA.) — See also **مَاشِطَةٌ**, in two places.

مَاشِطَةٌ [A female comber, or comber and dresser, of the hair;] (S;) a female who combs the hair, or combs and dresses it, well; (K;) and [in like manner] **مَشَاطَةٌ** a girl who performs well the art of combing, or combing and dressing, the hair. (TA.) And one of the post-classical writers has used in his poetry the epithet **مَشَاطٌ** [applied in like manner to a man or boy]. (TA.)

مَشِطُوتٌ: see **مَشِطُوتٌ**.

مَشِطٌ: see **مَشِطٌ**.

بَعِيرٌ مَشِطُوتٌ — **مَشِطٌ**: fem. with **ة**: see **مَشِطٌ**.
† A camel marked with the mark termed **مَشْطٌ**; (K;) as also **أَمْشَاطٌ**. (TA.)

[مَشْط, &c.,

See Supplement.]

مص

1. **مَصَّه**, (A, Mṣb,) first pers. **مَصَصْتُ**, (S, M, Mṣb, K,) aor. **يَمِصُّ**; (S, Mṣb, K;) and first pers. **مَصَصْتُ**, aor. **يَمِصُّ**; (Mṣb, K;) but the former is the more chaste; (T, Mṣb, TA,) inf. n. **مِصٌّ**; (S, M, Mṣb;) [He sucked it; or sucked it in; or sipped it, i. e.] he drank it (namely water, A, or a thing, S, M,) with a minute draught, (**شُرْبًا رَفِيقًا**: so in a copy of the A, and in the CK,) or with a gentle draught: (**شُرْبًا رَفِيقًا**: so in some copies of the K, and in the TA:) or he took it (namely a small quantity of a fluid) by drawing in the breath: and whether **شَرِبَ** may be used to denote this, as it is in the K, requires consideration: (MF:) or i. q. **رَشَفَهُ**: (S, K, art. **رَشَف**;) or i. q. **تَرَشَّفَهُ**: (M:) **رَشَفٌ** signifies the "taking" water "with the lips;" and is more than **مِصٌّ**: (Mṣb, art. **رَشَف**;) and **مِصٌّ** signifies the same; (S, M, A, Mṣb, K;) and so **مِصَّصَهُ**: (M, A:) or the last signifies he did so leisurely. (S, K.) You say, **أَمِصَّ الرِّمَانَ**, i. e. **مَصَّه** [He sucked the pomegranate]; and so of other things. (TA.) And **مَصَّ الْجَارِيَةَ** He sucked the damsel's saliva from her mouth. (IAar, in L, art. **مَصَد**.) And **مَصَّ مِنَ الدُّنْيَا** † He obtained a little of worldly goods. (TA.)

4. **امَصَّهُ** [He made him to suck: or he gave him to suck]. (S, A, K.) You say **أَمِصَّصْتُ الْهَاءَ** (A) or **الشَّيْءَ** (S) [I made him to suck, or I gave him to suck, the water, or the thing]. — † He said to him **يَا مَصَّانٌ**, q. v. (S,* A, TA.) You say, **هُوَ يُبِصُّ وَيُبْظَرُ**. (K, art. **بَظَر**, which see in the present work.)

5: see 1, in which two explanations of it are given.

8: see 1, in two places.

R. Q. 1. **مَضِصَ فَاهُ**, (S, A,) or **مَضِصَ فَاهُ**, (M, TA,) inf. n. **مَضِصَةٌ**, (S, M, K,) [He rinsed his mouth with water; he agitated water in his mouth; syn. **مَضِصَ**: (M:) or he did so with the extremity of his tongue, (S, M, K,) or with the fore parts of his mouth; (A;) whereas the latter signifies he did so with his mouth altogether; (S, M, A;) the difference between **مَضِصَةٌ** and **مَضِصَةٌ** being similar to that between **قَبَضَ** and **قَبَضَ**: (S, M:) the former is mentioned in a trad. as being done after drinking milk; but not after eating dates. (S.) You say also, **مَضِصَ الْإِنَاءَ** He washed the vessel; (ISk, S, M;) as also **مَضِصَهُ**: (ISk, Yaakooob, M:) or he washed out, or rinsed, the vessel; he put water into the vessel, and shook it, to wash it; (As, TA;) he poured water into the vessel, and then shook it,

without washing it with his hand, and then poured it out. (Abou-Sa'eed, TA.) And مَضَمَسَ الثَّوْبَ He washed [or rinsed] the garment, or piece of cloth. (M, TA.)

مَضَمَسَ: see what next follows.

مَضَامُ What is sucked from, or of, a thing; (M, TA;) as also مَضَامَةٌ. (M, A, TA.) You say, طَابَتْ مَضَامَتُهُ فِي فَمِي What was sucked from it, or of it, was good, or sweet, or pleasant, in my mouth. (A.) — [And hence,] The pure, or choice, part of anything; (S, K;) as also مَضَامِصُ: (K;) and (S) the purest, or choicest, (S, M,) of a thing; as also مَضَامَةٌ and مَضَامِصُ. (M.) And مَضَامَةُ الْهَالِ signifies the same as مَضَامَةٌ, (K, TA,) i.e. The pure, or choice part of property, or of the property. (TA.) You say, فَلَانٌ مَضَامُ قَوْمِهِ, (S, M,) and مَضَامَتُهُ, (M,) Such a one is the purest in race, or lineage, of his people: and in like manner you say of two, and of more, and of a female. (S, M.) And هُوَ مِنْ مَضَامِ قَوْمِهِ [He is of the purest, or choicest, of his people]. (A.) — Also, Pure, or choice, applied to حَسَبَ [or grounds of pretension to respect, &c.]; as also مَضَامِصُ. (A.) You say also, إِنَّهُ لِمَضَامِصٍ فِي قَوْمِهِ Verily he is distinguished, or characterized, by pure grounds of respect among his people. (K, TA.) — Also, The origin, source, or place of origination, of a thing. (M, TA.) You say, هُوَ كَرِيمُ الْمَضَامِصِ He is generous, or noble, in respect of origin. (TA.) Accord. to Lth, مَضَامُ الْقَوْمِ signifies The original source of the people; and the most excellent of their middle class. (TA.)

مَضُوضٌ A certain kind of food, (S, K,) of flesh-meat, cooked, and steeped in vinegar; (K;) or, as some say, steeped in vinegar, and then cooked: (TA;) or of the flesh of birds particularly: (K;) pronounced by the vulgar with ḍamm to the م: (S;) but what is said in the Nh implies that it is with ḍamm; for it is there said, "and it may be with fet-ḥ to the م." (TA.)

مَضَامَةٌ: see مَضَامُ, in four places.

مَضُوضَةٌ: see مَضُوضٌ.

مَضَامُ: see what next follows.

مَضَانُ A cupper; because he sucks; (M, TA;) and so مَضَامُ: (K, voce حَجَّامٌ, which is its syn.) fem. of the former with ḍ. (M.) — A man who sucks his ewes or she-goats; by reason of his meanness, or ungenerousness: (A'Obeyd, S, K;) i.e. who sucks from their udders with his mouth; lest the sound of the milking should be heard; as also, مَضَامُ: (TA;) and so مَضَانُ

and مَضَانُ. (A'Obeyd, TA.) [But in the TA it is written مَضَانُ, without tenween; and so in two copies of the S.] — يَا مَضَانُ, [said to a man,] and يَا مَضَانَةَ, to a female, denote vituperation, meaning † O sucker (مَاصٌ S, K) of such a thing, (S, TA,) i.e. (TA) of the بَطْر [q.v.], (K, TA,) of thy mother: (S, K, TA;) or the meaning is O sucker (وَاضِعٌ) of the ewes or she-goats: (K;) ISk says, (TA,) you should not say † يَا مَضَانُ: (S, TA;) but Ibn-'Abbād says, (TA,) one says عَلَى مَضَانِ بْنِ مَضَانٍ and † مَضَانَةَ بْنِ مَضَانَةَ, (K, TA,) meaning [Alas for me, on account of] the mean, or ungenerous, the son of the mean, or ungenerous! (TA.)

مَضَانُ, with ḍamm, The sugar-cane; [because it is sucked.] (IKh, IB.)

مَضَامِصُ: see مَضَامُ, in four places.

مَاصٌ, act. part. n. of 1: see مَضَانُ, in two places.

مَضَانُ and مَضَانَةَ: see مَضَانُ.

مَضُوضٌ † A slender pastern; (K, TA;) as though it were sucked. (TA.) And مَضُوضَةٌ (M, A) and مَضُوضَةٌ (AZ, ISk, K) † A woman emaciated (AZ, ISk, M, A, K) by reason of a disease infecting her; (AZ, ISk, M;) as though she were sucked. (M, TA.)

مصت

1. مَضَتَ, ([aor. 2.] inf. n. مَضَتْ TA,) Inivit puellam: (K;) dial. form of مَضَدَ. (TA.) — مَضَتِ النَّاقَةَ He laid hold upon the womb of the camel, and put in his hand, and extracted the water [i.e. the semen injected into it]. (M, K.) [See also مَسَطَ.] — مَضَتِ الْبَغْيَ He squeezed out what was in the intestine, or gut, with his fingers. (TA.) — مَضَتِ It (herbage) purged cattle; or relaxed them in the bowels. (Marg. note in a copy of the S.) — مَضَتِ He squeezed an ulcer, so as to express the matter. (Marg. note in a copy of the S.) — مَضَتِ He sucked saliva. (Marg. note in a copy of the S.)

مصح

1. مَضَحَ, aor. 2, inf. n. مَضُوحٌ (and مَضُوحٌ, TA,) He, or it, (a thing, S,) went away; passed away; departed. (S, K.) — It finished; came to an end; ceased. (S, K.) — It (a garment) became old and worn-out. (S, K.) — It (a plant) became faded in its blossoms. (S, K.) — Also, inf. n. مَضُوحٌ, It (a blossom) faded; or lost its colour. (AHn.) — مَضَحَ

(inf. n. مَضُوحٌ, TA,) It (the shade) became short. (S, K.) — مَضَحَ, inf. n. مَضُوحٌ, It (an udder) ceased to have milk. (TA.) — It (the milk of a camel) ceased; passed away. (S, K.) — مَضَحَ, aor. 2, It (shade) became deficient and thin. So accord. to the K; but in other lexicons, the verb, with reference to shade, is مَضَحَ. (TA.) — مَضَحَ, inf. n. مَضُوحٌ, It (a writing) became obliterated, or nearly so. (TA.) — It (a dwelling) became obliterated; or its vestiges became effaced. (TA.) — مَضَحَ بِهِ, (S, K,) and † أَمَضَحَهُ, (IB,) He took away, carried off, or went away with, it; or caused it to go, go away, or pass away. (S, IB, K.) — مَضَحَ فِي الْأَرْضِ, inf. n. مَضُوحٌ, He set forth journeying through the land, or earth: as also مَضَحَ. (ISd.)

4: see 1.

مَضَحَ Deficient and thin shade. (K.)

مصغ

1. مَضَغَ, aor. 2, (L,) inf. n. مَضُغٌ; and † تَمَضَغَ and † تَمَضَغَ; (L, K;) He pulled away a thing (L, K) from the inside of another thing, (L,) and took it: (K;) and مَضَغَ and † تَمَضَغَ he pulled away an أَمُضُوعَةٌ of the kind of plant called نُجَامٌ, or of that called نَمِي, (S, L,) from within another أَمُضُوعَةٌ thereof, (L,) and took it: (S, L;) and † تَمَضَغَ he pulled out the white pith called أَمُضُوعَةٌ of the بُرْدِي. (AHn, L.) — مَضَغَ, inf. n. مَضُغٌ, a dial form of مَضَغَ, q.v. (L, K.)

4. اِمَضَغَ It (a plant of the kind called نُجَامٌ) put forth its أَمَاضِيعَ [pl. of أَمُضُوعَةٌ, q.v.] (K.)

5: see 1 in two places.

7. اِمَضَغَ, inf. n. اِمَضَاغٌ, It (a child) became disunited from its mother; (K;) i.e., from the belly of its mother. (L, TA.)

8. اِمَضَغَ, It (a thing) became disunited from (عَنْ) another thing. (TA.) — See 1 in two places.

مَضُوعَةٌ A ewe or she-goat whose udder is flaccid at the base; (T, K;) as though it were disunited (اِمَضَغَتْ, i.e. اِنْفَصَلَتْ) from the belly. (T, L.)

مَضَاغٌ A certain plant having coats (قُثُورٌ) like the onion; (K;) of which Az says, I have seen, in the desert, a plant called مَضَاغٌ and قُثُورٌ.

having coats (قشور), one above another; whenever one peels off one **أَمْصُوخَة** (or coat) there appears another; and its coats (قشور) are an excellent fuel: the people of Haráh (هراة) call it **دليزاد**. (L.)

أَمْصُوخَة A sheath or coat, of a plant, enveloping, or surrounding, another sheath or coat, and the latter another, and so on: (T, L:) a **خَوْصَة** of the kind of plant called **ثَمَام**, (S, K,) and of that called **نَصِي**; (S;) what is plucked from the **نَصِي**, like a rod; (AHn;) [i.e., a sheath of the **ثَمَام** or the **نَصِي**;] there is a species of the **ثَمَام** having no leaves properly so called, its leaves being sheaths (**أَنْبَاب**) set one into another, each sheath (**أَنْبُوْبَة**) of which is called **امصوخة**, and when it is pulled away it comes forth from the inside of another, as though it were a stopper taken out from a vessel in which collyrium (**كُحْل**) is kept: (Lth:) pl. **أَمْصُوخ** and **أَمْصِيخ**: (S, K:) the former is a lexicological pl., [or rather a coll. gen. n., of which **امصوخة** is the n. un.,] and the latter is the proper pl. (TA.) — Also, The white pith of the **بَرْدِي**. (AHn.)

مص

1. **مَصَدًا**, aor. **مَصَد**, (M,) inf. n. **مَصَد**, (S, M, L, K,) He sucked her breast (Lth, S, M, L, K) in a certain manner. (S, M, L) You say, **قَبَّلَهَا فَمَصَدًا** He kissed her and sucked her breast. (Lth, L.) — **مَصَدًا**, (IAqr, L,) inf. n. **مَصَد**; (IAqr, L, K;) He sucked her (a damsel's) saliva from her mouth; like **مَصَبًا**, and **رَشَفًا**, and **رَقَبًا**: (IAqr, L:) and **مَصَد** he sucked (IAqr, S, L, K) saliva. (IAqr, S, L.) — **مَصَدًا**, (S, M, L,) aor. **مَصَد**, (M,) inf. n. **مَصَد**, (S, M, L, K,) Iniviteam, (S, M, L, K,) quodam modo; (M;) scil. ancillam suam. (L); as also **مَزَدًا**, inf. n. **مَزَد**. (M.) — **مَصَد**, inf. n. **مَصَد**, He brought under; subdued; rendered submissive; syn. **ذَلَّل**. (K.)

مَصَد Thunder. (L, K.) — **مَصَد** Rain: (L:) and with **ة**, a shower of rain; a rain: you say, **مَا أَصَابَتْنا الْعَامَ مَصَدَة**, (and **مَزْدَة**, TA,) Not a rain has fallen on us this year. (M, L, K.) — **مَصَد** Intensity of cold; (Kr, M, L, K;) as also **مَصَد**: (K:) or, simply, cold; (Er-Riyáshee, L;) as also **مَصَدَة**. (S, M.) And, contr., Intensity of heat: (Kr, M, L, K:) and **مَصَدَة**, simply, heat. (AZ, L.) You say, **مَا وَجَدْنَا لَهَا الْعَامَ مَصَدَة**, (and **مَزْدَة**, ISk, S, M, L,) We have not found it (the earth, AZ,) to have, this year, cold (AZ, S, M, L) nor heat: (AZ, L:) or, intensity of cold nor intensity of heat. (Kr, M, L.) — **مَصَد** and **مَصَد** and **مَصَاد** A high (M, K) and red (M) hill, or mountain, such as is called **هَقْبَة**: (M, K:) or the last, (As, S, M, K,) and

Bk. I.

the others also, (M,) the upper part, or top, of a mountain: (As, S, M, K:) and the last, a place of refuge: and applied to a man: (A:) pl. of the last, **أَمْصَدَة** and **مَصْدَان**. (S, M, K.) Az holds the **م** in **مَصَاد** to be augmentative, and the pls. to have been formed on the supposition of its being radical. (L.) See also art. **صيد**.

مَصَد: see **مَصَد**.

مَصَدَة: see **مَصَد**.

مَصَاد: see **مَصَد**.

مص

2. **مَصَرَة** He made it (namely a town) a **مَصَر**, i.e. a limit, or boundary, between two things. (IAqr.) — **مَصَرُوا الْمَكَانَ**, inf. n. **تَمَصِير**, They made the place, or appointed it to be, a **مَصَر** [meaning a city, or town, such as is thus called]. (M, K.) It is said of 'Omar, **مَصَرُ الْأَمْصَارِ**, (TA,) which is a phrase like **مَدَنُ الْمَدَن**, (S,) [and signifying He appointed the cities, or towns called **أَمْصَار**: or] **مَصَرُ الْأَمْصَارِ** signifies he built the [cities, or towns, called] **أَمْصَار**: (A:) among which **أَمْصَار** were El-Basrah and El-Koofeh. (A, TA.)

5. **تَمَصَّر** It (a place) became a **مَصَر** [meaning a city, or town, such as is thus called]. (M, K.)

مَصَر A partition, barrier, or thing intervening, between two things: (S, M, K:) as also **مَاصِر**: (K:) and (S) or limit, or boundary, between two lands: (M, K:) pl. **مَصُور**. (S, M.) The people of Egypt, (S,) or of Hejer, (M,) or of both, (TA,) write in their contracts, (S, M,*) **إِشْتَرَى** **فُلَانٌ الدَّارَ بِمَصُورِهَا** Such a one bought the house with its limits, or boundaries. (S, M,*) **كُورَة** — Hence, A great town; syn. **بَلَدٌ عَظِيمٌ**. (Bd, ii. 58;) a **كُورَة** [here meaning city, or provincial city]: (M, K:) or a **كُورَة** (Lth, IF, Mgb) in which the [ordinances of God which are termed] **حُدُود** are executed, and (Lth, TA) in which the [spoils or tribute termed] **فِيء** and the [alms termed] **صَدَقَات** are divided (Lth, IF, Mgb) without consulting the **Khaleefeh**; such is its signification in the language of the Arabs: (Lth, TA:) or that [town] whereof the greatest of its mosques will not hold, or contain, its inhabitants: (KT:) it is masc. and perfectly decl., and fem. and imperfectly decl.: (Mgb:) [but this remark seems properly to relate to the word when used as the name of the metropolis of Egypt, and of Egypt itself, agreeably with what is said in the S, M, and K:] pl. **أَمْصَار**. (S, M, Mgb.) The dual, **الْمَصْرَانِ**, is applied to El-Koofeh and El-Basrah. (S, M, A, K.)

مَصِير A gut, an intestine, or a bowel, into which the food passes from the stomach; syn. **مَعَى**:

(S, M, Mgb, K:) or specially, as some say, of a bird, and of an animal which has a soft foot, or **خُف**, [as the camel,] and of such as have a cloven hoof: (M, TA:) pl. [of pauc.] **أَمْصِرَة** (M, K) and [of mult.] **مُصْرَان**, and pl. pl. **مُصَارِين**. (S, M, A, Mgb, K:) the last accord. to Sb; (M;) but some say that it is not established; (A;) and Lth says, that it is a mistake; but Az says, that it is pl. of **مُصْرَان**, and that the Arabs have given it this form of pl. imagining the **م** to be a radical letter; (TA;) and some say, that **مَصِير** is of the measure **مَفْعِل**, [originally **مُصِير**,] derived from **صَارَ إِلَيْهِ الطَّعَامُ** ["the food passed to it"], and they say **مُصْرَان** in like manner as they say **مُفْعِلَان** as pl. of **مَسِيلُ الْمَاءِ**, likening **مَفْعِل** to **فَعِيل**: (S, TA:) **مُصْرَان** also is a dial. form of **مُصْرَان**. (Fr, Sgh, TA.) [See also **مَصَار**, in art. **مُصْرَانُ الْغَارِ**, (S, Mgb,) or **مُصْرَانُ الْغَارِ**, (Mgh, K,) † A bad kind of dates. (S, Mgh, Mgb, K.)

مَاصِر: see **مَصَر**; and see **مَاصِر**, in art. **اصر**.

[مصع, &c.]

See Supplement.]

مض

1. **مَض**, (A,) or **مَضَض**, like **فَرِحَ**, (K) [but **مَضَض**, being contr. to rule, is probably a mis-transcription, and its being said to be like **فَرِحَ** may be only to indicate the form of the sec. pers. &c.,] sec. pers. **مَضَضْتَ**, (S, Mgb, K,) aor. **يَمَضُ**, (S, K,) inf. n. **مَضَض** (S, Mgb, K) and **مَضِض** (S, A, K) and **مَضَاضَة** (S, K,) He suffered, or experienced, pain; (S, A, Mgb, K;) **مِنْ الشَّيْءِ** from the thing; (Mgb;) or **الْمُصِيبَة** from the calamity, or misfortune; (S,*) A, K,*) TA;) and **مِنْ الْكَلَامِ** from the speech. (A, TA.) And **مَضِضْتُ لِلْأَمْرِ** I experienced distress from the affair, or event. (TA.) — **مَضَة**: see 4, throughout.

4. **امَضَة**, (AO, Th, S, M, Mgb, K,) inf. n. **إِمَضَاض**; (S;) and **مَضَة** (AO and the other authorities mentioned above, IDrd, A,) aor. **مَض**, (M, Mgb, TA,) inf. n. **مَض** (IDrd, M, A, Mgb, K) and **مَضِض**; (M, A, K;) but the latter form of the verb was not known to As, (S,) and is said by Th, (S,) and by Abou-'Amr Ibn-El-'Alà, (IDrd,) to be obsolete; (IDrd, S;) or the former is of the dial. of Temeem; (AO;) It (a wound, Th, S, Mgb, and disquietude of mind, Mgb) pained him: (Th, S, Mgb:) it (disquietude of mind, and grief,) burned him, and distressed him: (M, TA:) it (a thing) affected, or distressed, his heart with grief; (A, K;) and both are said also of pain, and of disquietude of

mind, and of a man beating another. (A.) You say also, *الْكُلُّ يُمِضُ الْعَيْنَ*; (S, Msh, K;) and *يُمِضُهَا*, (A, K,) and *يَمِضُهَا*; (K;) *The collyrium pains the eye*: (A, K:) or *burns it*: (S:) or *pains and burns it*: (TA:) or *stings it* by its pungency. (Msh.) And *مَضَّ الْخَلُّ فَاهُ* *The vinegar burned his mouth*. (IDrd, K.) And *أَمَضْنِي هَذَا الْقَوْلُ* *This saying distressed me*. (TA.) And *أَمَضَهُ جِلْدُهُ فَدَلَكَهُ* *His skin itched [and he therefore rubbed it]*. (M, K.)

R. Q. 1. *مَضَمَضَ*, (K,) or *مَضَمَضَ فِيهِ*, (Msh, TA,) inf. n. *مَضَمَضَةً* (S, K) and *مَضَمَضًا*, (K,) this last is said by Aq to be allowable, (TA,) [*He rinsed his mouth with water*;] *he agitated water* (S, Msh, K) round about (Msh) in his mouth; (S, Msh, K;) *لِلْوَضْوِ* for the *وضوء*, q.v.; (K;) as also *تَمَضَضَ* *وضوء*, (S,) or *فِي وَضُوئِهِ* in his *وضوء*, (S,) or *بِالْمَاءِ* *تَمَضَضَ*. (Msh, TA.) [See also *مَضَمَضَ*.] — *مَضَمَضَ*, (Aq, Lh,) inf. n. *مَضَمَضَةً*, (K,) also signifies *He agitated a vessel [so as to rinse it, or wash it out, with water]*: (Aq:) or *he washed a vessel*, (Lh, K,) or other thing; (K;) so, [for instance,] a garment, or piece of cloth; as also *مَضَمَضَهُ* [q.v.] (Lh.) — [Hence,] *مَا مَضَمَضْتُ عَيْنِي بَنَوْمٍ* (S, A, L) *I did not sleep*. (S, L.) And *مَا مَضَمَضْتُ عَيْنِي بَنَوْمٍ*, (L,) or *مَا تَمَضَضْتُ*, (A,) *My eye did not sleep*. (L.) [The inf. n.] *مَضَمَضَ* also signifies *the state of sleeping*. (TA.) And *مَضَمَضَ* *He slept a long sleep*. (TA.) And *مَضَمَضَ النَّعَاسُ فِي عَيْنِهِ* *Drowsiness crept in his eye*; (TA;) and [so] *مَضَمَضَ النَّعَاسُ فِي عَيْنِهِ* *تَمَضَضَتْ* *النَّوْمُ* sleep. (A.) And *تَمَضَضَتْ* *بِالنَّعَاسِ* [The eye became infused with drowsiness]. (TA.) — *مَضَمَضَةً* also signifies, accord. to El-Farábee, *The making, or uttering, of a sound*; or *the sound itself*; (*صَوْتٌ*) of the serpent, &c.: or, as some say, its (a serpent's) *making motions with the tongue [so as to produce a sound]*. (Msh.)

R. Q. 2: see R. Q. 1, in five places.

مَضَّ, applied to collyrium, (L, K,) and to the style, or bodkin, with which it is applied to the eyes, (S, O,) an inf. n. used as an epithet; (O;) *Paining*; (K;) or *burning*; (O, L;) or *hot*. (S.) You say, *كَحَلَهُ كَحَلًا مَضًّا* *He applied to his eyes burning [or paining] collyrium*. (L.) And *كَحَلَهُ بِمَلْمُولٍ مَضٍّ* *He applied collyrium to his eyes with a hot, (S,) or burning, (O,) [or paining,] style*. (S, O.) — *رَجُلٌ مَضَّ الضَّرْبَ* *A man who beats, or strikes, painfully*. (Ibn-'Abbád, K.) — *إِمْرَأَةٌ مَضَّةٌ* *A woman who does*

not bear, or endure, what displeases her, or grieves her; (IAar, K;) as though it pained her, or burned her: (IAar:) or *whom a small word pains*: or *whom a small thing hurts, or annoys*. (T, TA.) [It occurs coupled with *بَضَّةٌ*, to which it should not be regarded as merely an imitative sequent.]

مَضَّةٌ: see *مَضَّ*: — and what next follows.

مَضَضَ The pain of a calamity or misfortune. (S, K.) [See 1.] — *Sour milk*; (K;) [so called because it bites the tongue;] and so *مَضَّةٌ*, (K,) and *بَضَّةٌ*, of the milk of camels. (Ibn-'Abbád.)

مَضَا The state of being burned. (TA.)

مَضَا A pain which affects a man in the eye &c., from a thing that burns: so in the O, on the authority of IAar; but in the TS it is *مَضَا*. (TA.) — *Water that is intolerable by reason of saltness*. (IAar, K.)

مَضِضَ The burning of collyrium [&c.: see *مَضَّةٌ*, explained with *أَمَضَهُ*]: (L:) and *مَضَا* [in like manner] signifies a burning. (K.)

مَضَا Burning: [or rather, burning much:] applied by El-'Ajjáj as an epithet to travel. (TA.)

مَضَا: see *مَضَا*: — and *مَضِضَ*.

مضج

1. *مَضَجَ عِرْضَهُ*, aor. *مَضَجَ*, (inf. n. *مَضَجٌ*; TA;) and *مَضَجَهُ*, (inf. n. *مَضَجٌ*; TA;) *He disgraced, or dishonoured, him; blasted his reputation*; (El-Umawee, S, K;) *imputed to him, or accused him of, a vice, or fault, or the like*. (TA.)

4: see 1.

مضر

1. *مَضَرَ*, aor. *مَضَرَ*; (S, A, Msh, K;) and *مَضَرَ*, aor. *مَضَرَ*; (A, K;) and *مَضَرَ*, aor. *مَضَرَ*; (K;) inf. n. *مَضَرٌ*, (S, Msh, K,) of the first, (S, Msh,) and *مَضَرٌ*, [also of the first,] and *مَضَرٌ*, [of the second;] (K;) *It (milk, S, A, Msh, K, and [so in the A, but in the K or,] beverage of the kind called نَبِيد, A, K) was, or became, sour, or acid*: (Msh:) or *sour, or acid, biting the tongue*: (A:) or *such as to bite the tongue*; (S, TA:) *before becoming رَائِبٌ*: (TA:) or *sour, or acid, and white*. (K.)

2. *مَضَرَهُ*, inf. n. *مَضَرٌ*, *He referred his lineage, or origin, to مَضَرُ [Mudar, the ancestor of most of the Arabs who trace up their genealogy to Isma'eel, or Ishmael]*: (K:) or *he made him to be of the race of مَضَرُ by referring his lineage, or origin, to them*. (A.) — It is said, of the

race of *مَضَرُ*, in a trad., *مَقَرَهَا اللَّهُ فِي النَّارِ*, meaning, *May God make them to be in the fire [of hell]*; the verb being derived from their name: (TA:) or *may God collect them together [therein]*; like as one says *جَنَدَ الْجَنُودَ*: (Z, TA:) or *destroy them*; (K;) from the saying *ذَهَبَ دَمُهُ خَضْرًا مَضْرًا*, in the first of the senses explained below: (TA:) J says, [in the S,] that its origin seems to be from *مَضُورُ اللَّبَنِ*, meaning "the biting of the tongue by milk," and that it is with *teshdeed* to denote muchness, or intensiveness. (TA.)

5. *تَبَضَّرَ* *He asserted himself to be related, or to belong, to the race of مَضَرُ*. (A, K.) See 2. — *He entered into a league (تَعَصَّبَ, A: in the copies of the K, تَغَصَّبَ; but the former, with the two unpointed letters, is the right reading: TA:) with, (A,) or for, (K,) the race of مَضَرُ*. (A, K.) — *He affected to be like, or imitated, or assimilated himself to, the race of مَضَرُ*. (S, TA.)

خَضِرًا مَضْرًا, (S, A, K,) and *خَضِرًا مَضْرًا*, (K,) *His blood went unrevenged, or unretaliated, or unexpiated by a mulct*: (S, K:) or so as to occasion no inconvenience or trouble (*هَيْئًا مَرِيئًا*) to the slayer: (A:) *مَضْرًا* is an imitative sequent: Ks mentions also *بَضْرًا*, with ب. (S.) — You say also, *خَذَهُ خَضْرًا مَضْرًا*, (Sgh, TA, and so in the CK,) and *خَضِرًا مَضْرًا*, (Sgh, TA, and so in the CK,) *Take thou it in a fresh, or juicy, state*. (K.) See also art. *خضر*.

مَضَرٌ: see *مَضَرٌ* — *خَضِرًا مَضْرًا*: see *مَضْرًا*, in two places.

مَضَارُ اللَّبَنِ, (TS,) or *مَضَارَةُ اللَّبَنِ*, (K,) *What flows from milk (TS, K) when it becomes sour, or acid, and clear*. (TS.)

مَضِيرٌ: see *مَضِيرٌ*.

مَضَارَةُ اللَّبَنِ: see *مَضَارُ اللَّبَنِ*.

مَضِيرَةٌ A kind of cooked food made of [sour] milk that bites the tongue: (S:) or a small quantity of broth, or gravy, cooked with milk such as is termed *مَضِيرٌ*, and sometimes mixed with fresh milk: (K:) or a small quantity of broth, or gravy, cooked with milk and other things: (TA:) or, as made by the Arabs, *flesh-meat cooked with pure milk that bites the tongue, until the flesh-meat is thoroughly done, and the milk has become thick*; and sometimes they mix fresh milk with milk that has been collected in a skin; and in this case it is the best that can be. (AM, TA.)

مَضِيرٌ (S, A, Msh, K) and *مَضِيرٌ* (A, Msh, K) and *مَضِيرٌ*, (IAar, K,) the last thought by ISd to be a kind of relative or possessive epithet,

because the verb is مَضَرَ, (TA,) [but it seems that he was unacquainted with, or that he disallowed, the form مَضَرَ, of which it is the regular part n.,] Milk that is sour, or acid, (A, Mṣb,) biting the tongue: (A:) or such as bites the tongue, (S, TA,) before becoming وَائِب: (TA:) or that has become sour, or acid, and white. (K.)

مضرح

مَضْرَحٌ and مَضْرَحِيٌّ: see art. مَضْرَح.

[مَضَح, &c.

See Supplement.]

مط

1. مَطَّ, (S, K,) aor. ط, (S, TA,) inf. n. مَطٌّ, (TA,) He drew it; pulled it; strained it; extended it by drawing or pulling; stretched it; stretched it out; extended it; lengthened it; i. q. مَدَّ: (S, K:) مَطَّ and مَطَّو and مَدَّ are all one [in meaning]. (Az, TA.) You say, مَطَّ الدَّوُّ, (K,) or مَطَّ بالدَّوِّ, (Lh,) aor. as above, (TA,) and so the inf. n., (Lh,) He drew, or pulled, the bucket. (Lh, K.) And مَطَّ حَاجِبِيَّ He extended, or stretched, his eyebrows (S, TA) in speaking. (TA.) This last phrase also signifies † He behaved proudly; (S, K, TA;) and so مَطَّ خَدَّه; (K, TA;) syn. تَكَبَّرَ [for which in the CK we find تَكَبَّرًا]. (S, K.) You say also, مَطَّ أَصَابِعَهُ, (K, TA,) as though (TA) talking, or addressing, with them. (K, TA.) And مَطَّ الحُرُوفَ [He lengthened the letters]; for مَدَّهَا. (As, in TA, in remarks on the letter ط.) And مَطَّ خَطَّهُ, and مَطَّوَهُ, He extended, and made wide, his handwriting, and his stepping: and مَطَّ [alone], aor. and inf. n. as above, [خطَّوَهُ being understood,] he made his stepping wide. (TA.) And it is said in a trad., of Saad, لَا تَمَطُّوا بِأَمِينٍ Ye shall not lengthen [the word] آمين [amen: yet this is done by most, if not by all, of the Muslims in the present day]. (TA.)

2. تَمَطَّطٌ, [inf. n. of مَطَّط, and app. originally meaning The act of lengthening the tongue overmuch:] † the act of reviling. (K, TA.)

5. تَمَطَّطَ He stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms; syn. تَطَنَّنَ: (S, K;) as also تَمَطَّى; like تَطَنَّنَ from الظَّنُّ; تَمَطَّطٌ being the original form. (TA.) It is said in the Kur, [lxv. 33,] ثَرَّ ذَهَبَ إِلَى أَهْلِهِ يَمُتُّ Then he went to his family walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side; syn. يَتَمَتَّعُ: (Fr, Bd, Jel, TA;) from المَطَّ, because he who so walks

extends his steps, so that it is originally يَتَمَطَّطُ; (Bd;) or from المَطَّ, signifying "the back," because he who so walks twists his back. (Fr, Bd.) — It (water, As, TA, and thick sour milk, TA) roped, or drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts; it was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy. (As, TA.) [See also R, Q, 2.] — تَمَطَّطَ فِي الْكَلَامِ He varied (لَوْنٌ) in speech. (Sgh, K.)

R. Q. 1. مَطَّطَ فِي كَلَامِهِ He extended, and lengthened, his speech: (IDrd:) or مَطَّطَ signifies he flagged in his handwriting, or in his speech. (IAar, Az, K.)

R. Q. 2. تَمَطَّطَ It (water) became thick. (Sgh, K.) [See also 5.]

مَطَّطٌ [a pl., of which the sing. is probably مَطَّطٌ, like as the sing. of its syn. مَدَّدٌ is مَدِيدٌ,] Tall, or long; applied to any animals. (IAar.)

مَطَّطٌ Thick and sour camels' milk; (Ibn-Abbād, K;) such as is termed قَارِصٌ; so called because it ropes, or is ropy. (TA.)

مَطَّطٌ: see what next follows.

مَطَّطٌ Extended; [meaning long;] as also مَطَّطٌ, and مَطَّطٌ; applied as an epithet to what is termed صَلَا [app. here meaning the "middle of the back"]; (K;) and to a camel. (TA.)

مَطَّطٌ: see مَطَّطٌ.

مَطَّطَةٌ Thick water, (S,) or turbid and thick water, (K, TA,) remaining (TA) in the bottom of a watering-trough: (S, K, TA:) or slime; or strong, or thick, slime: or, accord. to As, water in which is ropy mud: pl. مَطَّطَاتٌ: which, as pl. of the same sing., also signifies places hollowed by the feet of beasts of carriage, in the ground, in which slime, or strong or thick slime, collects. (TA.)

مَطَّطِيٌّ: } see what next follows.
مَطَّطِيَّةٌ: }

مَطَّطِيَّةٌ, a dim. n. which has no undiminished form, (Z, in the Fáilq,) The act of walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of the body from side to side: and the act of stretching out the arms in walking: (S, K:) as also مَطَّطِيٌّ, (As, Kr, K,) in both these senses, (As, TA,) and مَطَّطِيَّةٌ. (K.) You say, مَشَى الْمَطَّطِيَّةُ [He walked in either of the manners above described]. (S, TA.)

مَطَّطٌ: see مَطَّطٌ.

مطا

1. مَطَّا, aor. ط, Inivit feminam. (Ibn-El-Faraj, K.)

مطث

مَطَّثٌ: see art. طث.

[متح,

متح,

See Supplement.]

مطر

1. مَطَرَتِ السَّمَاءُ, aor. ط, inf. n. مَطْرٌ, [The sky, or, as it sometimes means, the rain,] rained; as also † أَمَطَرَتْ: (T, S, Mṣb:) but the former is said to relate to that which is sent in mercy, and the latter to that which is sent in punishment. (Mṣb.) See also what follows. — مَطَرَتْهُمْ السَّمَاءُ, (A, K,) aor. ط, (TA,) inf. n. مَطْرٌ and مَطَرٌ; (K:) and † أَمَطَرَتْهُمْ, (A, TA,) which latter is the worse form, [as will be seen below,] The sky rained upon them. (A, K, TA.) And مَطَرْنَا We were rained upon; we had rain. (S, TA.) — You say also, مَطَرَهُمْ خَيْرٌ, and شَرٌّ, † [Good, and evil, poured upon them; or betided them]. (A.) And مَطَرَنِي بِخَيْرٍ † He did good to me. (K.) And مَطَرَنِي بِخَيْرٍ † [He did not any good to me]. (A.) And مَطَرٌ مِنْهُ خَيْرٌ, and بِخَيْرٍ, † Good did not betide him from him, or it. (K, TA.) But † أَمَطَرَهُمُ اللَّهُ is only said in relation to punishment: (K, TA:) as in the saying in the Kur, [xxvi. 173, and xxvii. 59,] وَأَمَطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءَ مَطْرُ الْمُنَافِقِينَ † [And we rained upon them a rain, and evil was the rain of the warned people]: and again in the Kur, [xv. 74,] وَأَمَطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ † [And we rained upon them stones of baked clay]: the stones being regarded as rain because of their descent from the sky: some, however, hold that مَطَرٌ and أَمَطَرٌ are the same in meaning. (TA.) — مَطَرٌ, inf. n. مَطْرٌ (S, A) and مَطْرٌ; (S;) and مَطَرٌ; (S;) † The horse passed, or went, running vehemently, like the pouring of rain: (A:) or went quickly; or hastened; (S;) as also مَطَرٌ الْفَرَسُ, (K,) aor. as above, (TA,) and so the inf. ns.: (K:) or this last signifies the horse was quick in his passing, or going, and in his running; and so مَطَرٌ بِهِ فَرَسُهُ. (TA.) You say also, † His horse ran, and hastened, or went quickly, with him. (TA.) And مَطَرَتِ الطَّيْرُ, and † تَمَطَّرَتْ, † The birds hastened, or were quick, in their descent. (K.) And مَطَرَتِ الْخَيْلُ † The horses came, (K, TA,) and went, quickly, (TA,) outstripping one another. (K, TA.) — مَطَرٌ, inf. n. مَطْرٌ; and مَطَرٌ; † He (a man) went away in, or into, the country, or land; (S, K;) and hastened; as also مَطَرٌ. (TA, art. قطر.) — مَطَرٌ مِنْ مَطَرٍ بِهِ —

(S, K*) † [The camel has gone away, and I know not who has gone with it, or] has taken it : (K:) and in like manner, ذَهَبَ ثَوْبِي الْخَ † my garment has gone, &c. (TA.)

4: see 1, in four places. — امطر الله السماء God made the sky to rain. (S, Mṣb.) — امطر الله المكان He found the place rained upon. (Sgh, K.) — امطرتنا We were in rain. (TA.) — كَلِمَتُهُ فَأَمَطَرَ (Mubtekir El-Kilabee, A, K,*) and † امطر (Mubtekir, A,) † I spoke to him, and he lowered his eyes, looking towards the ground, (أَطَرَقَ, Mubtekir, A, K, [which also signifies he was silent, not speaking, but accord. to the TA, (see 10,) should not be so rendered here,]) and his forehead sweated. (A, K.)

5. تَمَطَّرَ He exposed himself to the rain : (A, K:) or he went out to the rain and its cold. (K.) — See also 10, in two places. — See also 1, in five places.

10. اسْتَمَطَّرَ He asked, or begged, or prayed, for rain; (S, Mṣb, TA;) as also † تَمَطَّرَ. (TA.) You say اَسْتَمَطَّرُوا اللَّهَ, and † يَسْتَمَطَّرُونَ اللَّهَ, [They went forth praying to God for rain.] (A, TA.) — [Hence,] اسْتَمَطَّرَ † He sought, desired, or demanded, his beneficence, or bounty; (A, TA;) he asked him to give like rain. (S.) — [And hence, perhaps,] اسْتَمَطَّرَ لِلسَّيَاطِ † He endured patiently the whips [as though he desired that the stripes should fall like rain upon him]. (TA.) — And اسْتَمَطَّرَ † He was silent; he did not speak [when spoken to, as though he desired that words should pour upon him like rain]: in the K, this meaning is assigned to اَمَطَّرَ, which should not be used in this sense: see also اَمَطَّرَ; and see 4. (TA.) — اَمَطَّرَ يَسْتَمَطَّرُ † [The camels, or sheep, &c.,] go out to the rain. (A.) See also 5. — اسْتَمَطَّرَ He (a man) sought shelter from the rain. (TA.) — اسْتَمَطَّرَ ثَوْبَهُ He (a man) put on his garment in the rain. (Ibn-Buzurj.)

مَطَر Rain : (A, Mṣb, K, TA:) pl. اَمْطَارٌ. (S, A, Mṣb, K.) See مَطَرَةٌ: and see also ظَهَرَ, p. 1929, a.

مَطَرٌ: see مَاطِرٌ: — and see also مَمَطُورٌ.

مَطَرَةٌ [A rain; a shower of rain]. (A; and S, K, voce مَغْرَةٌ, &c.) You say مَطَرَةٌ مُبَارَكَةٌ [A blessed rain.] (A.) See مَطَرٌ. — See also مَطَرَةٌ.

مَطَرَةٌ (Fr, Sgh, K, also mentioned in the L, on the authority of IAḡr, and in such a manner as implies that it may be also † مَطَرَةٌ, TA,) A [skin of the kind called] قِرْبَةٌ (K, &c.): applied in the present day to an دَاوَةٌ and the like : (TA:) [I have found it now applied to a large bottle of leather, and of wood: pl. اَمْطَارٌ.]

عَطِرٌ: see مَطَرَةٌ.

مَطَرَان [sometimes pronounced مَطْرَان, and جَائِلِيٌّ A metropolitun]: see جَائِلِيٌّ.

مَاطِرٌ: see مَمَطُورٌ: — and مَاطِرٌ.

مَاطِرٌ † A horse that runs vehemently. (K, TA.)

مُطَرَّةٌ (A, Mṣb,) and † مَطَرَةٌ (A, Mṣb.) See also مَطَرٌ (A, K,) and † مَطَرٌ (K,) and † مَطَرٌ (A,) and † مَطَرٌ (K,) which last is a possessive epithet, (TA,) † A day of rain. (A, K.) — See also مَمَطِرٌ.

مَمَطِرٌ: see what next follows.

مَمَطِرٌ (S, K) and † مَمَطِرٌ and † مَمَطِرَةٌ (K) What is worn in rain, to protect one; (S;) a garment of wool, (K,) worn in rain, (TA,) by which to protect one's self from the rain; (K:) from Lh. (TA.)

مَاطِرٌ and مُمَطِرَةٌ: see مَاطِرٌ.

مُمَطِرَةٌ: see مَمَطِرٌ.

مُمَطِرٌ سَمَاءٌ A sky pouring down abundance of rain. (A.) See also مَاطِرٌ.

مَمَطُورٌ † A place, (K,) and a valley, (A,) rained upon, or watered by rain; as also مَطِيرٌ; (A, K, TA;) and † مَطِيرٌ, as in a verse cited voce خَطُوبٌ: and so مَطِيرٌ and † مَطِيرَةٌ applied to a land (أَرْضٌ). (TA.)

خَرَجَ مُنَمَطِرًا He went forth into the gardens and fields after rain. (A.) — طَائِرٌ مُنَمَطِرٌ † A bird hastening, or going quickly, (S, TA,) in its descent; (TA;) [as also مَاطِرٌ, of which the pl., مَطَرٌ, occurs in the following ex.:] Ru-beh says,

وَالطَّيْرُ تَهْوِي فِي السَّمَاءِ مَطَرًا
[And the birds descend in the sky, hastening]. (TA.) مُنَمَطِرٌ is also applied to a horseman, as signifying hastening, or going quickly. (S.)

مُسْتَمَطِرٌ † A man [from whom beneficence, or bounty, is sought, or desired: and hence,] naturally disposed to beneficence, or bounty. (IAḡr, TA.) — † A place that is open and uncovered. (A, K.)

مُسْتَمَطِرٌ [Asking, begging, or praying, for rain. — Hence,] † Seeking, desiring, or demanding, beneficence, or bounty, (Lth, K,) from a man. (Lth.) You say مَسْتَمَطِرٌ عِنْدَكَ بِمَسْتَمَطِرٍ † I am not covetous of obtaining from thee the object of my want. (IAḡr.) — † A place needing rain. (A, K.) — † Silent; not speaking [when

spoken to, as though desiring that words should pour upon him like rain]. (K.) — [One] on whom rain has fallen. (K.)

[مَطَسٌ, &c.]

See Supplement.]

مَظ

مَظٌ The pomegranate-tree: (K:) or the wild pomegranate, (Aḡ, T, S, M,) or the wild pomegranate-tree: (Lth, M, K:) or a sort of pomegranate (IDrd) that grows in the mountains of the سَرَاة, not producing fruit, but only blossoms, (IDrd, K,) and these in abundance: (IDrd:) in its blossoms is honey, (K,) in abundance, (TA,) and they are sucked: (K:) it produces blossoms, but does not form fruit, and the bees eat them, and yield good honey therefrom: AḤn says, it grows in the mountains, and produces many blossoms, but does not mature its produce, (لَا يَرْبِي,) but its blossoms have much honey: (M:) it has fire-wood of the best quality, the most excellent thereof in yielding fire, and it is made to flame like candles: Es-Sukkaree says, it is the wild pomegranate, which bees eat, and it produces only leaves, having no pomegranates: the n. un. is with ذ. (TA.) — Also, i.q. دَمْرُ الْأَخْوَيْنِ, which is the same as دَمْرُ الْغَزَالِ, (AHeyth, K,) called in the present day الْقَاطِرُ الْحَمِّي (TA) [and قَطَرٌ مَتَّةٌ, i.e. the red, resinous, inspissated juice which we call dragon's blood.] — Also, The expressed juice of the roots of the أَرْطَى (K, TA,) which are red, the tree itself being green, and which, when camels eat them, cause their lips to become red. (TA.) — [Forskal, in his Flora, page ciii., mentions The dianthera trisulca as called in El-Yemen مَض or مَظ.]

[مَظَع,

مع,

See Supplement.]

مَعَت

1. مَعَت, aor. -, (inf. n. مَعَتٌ, TA,) He rubbed (K) a skin, or hide. (TA.)

معج

1. مَعَج, aor. -, inf. n. مَعَجٌ, He, or it, (a horse, and the wind, S, and a torrent, TA,) went quickly, or swiftly. (S, K.) See art. عَمَج. — مَرِيْمَعٌ He (a horse) went at an easy pace: (S:) and in like manner مَعَجَتْ she (a camel) went at an easy pace. (Th.) — مَعَجَتِ الرِّيحُ, aor. -, inf. n. مَعَجٌ, The wind blew gently. (IAth.) — مَعَجَ فِي النَّبَاتِ The wind turns over the herbage to the right and left. (IAth.) — مَعَجَ فِي سَبِيلِهِ He inclined, in his course in every direction, by reason of his sprightliness. (TA.) — مَعَج, aor. -, inf. n. مَعَجٌ, He affected various modes in running: he (a horse) pressed against one of the branches of

the bit, and then against the other, now on the right and now on the left; [inclining in his run now to the right and now to the left, by reason of his sprightliness: see مَعَج. (TA.) — مَعَج (TA.) — مَعَج (TA.) — مَعَج (TA.) The young weaned camel struck its head against its mother's udder, and inverted (as in the S, or opened, as in the K) its mouth around it, in order to suck: (S, K,) as also مَعَج. (TA, arts. معج and معج.)

رَبِيعٌ مَعُوجٌ A swift horse. (S.) فَرَسٌ مَعُوجٌ A wind swift in its course. (TA.) — فَرَسٌ مَعُوجٌ, and مَعُوجٌ, A horse that often affects various modes in running: that often presses against one of the branches of the bit, and then against the other, now on the right and now on the left; [inclining in his run now to the right and now to the left, by reason of his sprightliness]. (TA.) [In like manner,] حِمَارٌ مَعَاجٌ An ass that inclines in his run to the right and left by reason of his sprightliness. (TA.)

مَعُوجٌ and مَعَجٌ: see مَعُوجٌ.

معد

1. مَعْدَةٌ, aor. ٤, (inf. n. مَعْدُ; L,) and مَعْدَةٌ; He snatched it unawares; seized it hastily when its owner was unawares: (L, K:) or he seized it and took it away; snatched it away; took it away quickly by force. (L.) — Also, † both verbs, He drew, or pulled, it: (L:) or drew, or pulled, it quickly. (S, L, K.) Ex. مَعَدَ الدَّوْ, and مَعَدَ بَهَا, and مَعَدَهَا, He drew up, or pulled up, the bucket: or drew, or pulled, it out, or forth, from the well. And مَعَدَ الرَّمْحَ and مَعَدَهَا, He pulled forth the spear from the place where it was stuck in the ground. And مَعَدَ سَيْفَهُ He drew forth his sword from its scabbard. (L.) — مَعَدَ بِهِ, aor. ٤, inf. n. مَعْدُ and مَعُودٌ, He took it (a thing) away; carried it off; went away with it. (K.) — Hence, مَعَدَ بَخَصِيْبِهِ He removed his testicles; (L, TA;) or he pulled them; as also مَعَدَ هِمَا. (Lh, L, TA.) — مَعَدَهُ He took it (namely, flesh,) with his fore-teeth. (K.) — مَعَدَهُ He plucked it out; namely, hair; as also مَعَدَهُ. (L.) — مَعَدَ, (L, K,) and مَعَدَ, aor. ٤, inf. n. مَعْدُ and مَعْدُ, (IKtt,) He (a man, L,) had a diseased, or disordered, stomach, so that he did not find his food wholesome: (L, K:) or his stomach pained him. (Ibn-Tareef.) — مَعَدَهُ He, or it, hit, or hurt, his مَعْدَةَ, or stomach. (L, K.) — مَعَدَ فِي الْأَرْضِ, (aor. ٤, inf. n. مَعْدُ and مَعُودٌ, L,) He went away journeying through the land, or earth. (S, L, K.)

8: see 1 in five places.

R. Q. 2. تَمَعَّدَ He assumed the garb, dress, habit, or external appearance, of the sons of Ma'add: mentioned also in art. عَد [which see for other explanations not repeated here]: (K:) he endured with patience their mode of life in travel and in a fixed residence: (Lth, L:) and he subjected himself to a hard, or difficult life: said to be not derived from any other word. (L.) — تَمَعَّدَ He became numbered among the sons of Ma'add. (L.) — It (a people or party) removed from Ma'add to El-Yemen, and then returned. (Lth, L.) — † He became big, bulky, gross, or coarse, and fat: (Lh, TA:) † he (a boy) became big, bulky, gross, or coarse, and hard, and lost the freshness and tenderness of youth. (A.) — † He (an emaciated man) began to become fat. (K.) — He † (a sick man) became convalescent. (K.)

نَزَعَ مَعْدٌ A quick pulling up, or out, of the bucket from a well: (IAar, S, * L:) or a strong pulling up, or out; as though the bucket were pulled up from the bottom of the well: or a pulling up, or out, by means of the pulley, (L,) [and therefore quick]. — مَعْدٌ Bigness; bulkiness; grossness; coarseness. (K.) — Big; bulky; gross; coarse; (ISd, L, K,) and strong: (ISd:) applied to a thing. (ISd, L.) — A quick, or swift, camel. (S, K.) — Fresh, and soft, or tender; applied to a leguminous plant; (L, K;) fresh and juicy; applied to the same, (S,) and to fruit. (L, K.) — رُطْبَةٌ مَعْدَةٌ, and مَتَبَعْدَةٌ, A fresh and juicy ripe date. (L, K.) — In the phrase مَتَبَعْدُ مَعْدٍ, مَعْدٌ signifies Fresh and soft or tender: (S, L:) or it is a mere imitative sequent, (S, L, K,) not used alone. (S, L.) See art. ثَعْد.

مَعْدَةٌ, مَعْدَةٌ, مَعْدَةٌ: see مَعْدَةٌ.

مَعْدَةٌ and مَعْدَةٌ (S, L, Msh, K) and مَعْدَةٌ and مَعْدَةٌ; (TA;) the first of which is the original form; (Msh, TA;) the second and third being contractions; and the fourth, as well as the others, mentioned by Expositors of the Fs.; (TA;) The stomach of a human being; the place in which is the food before it descends into the lower intestines, or guts; (L, K;) in a man, what the كَرِشُ is in every ruminating animal; (S, L;) or in animals that have cloven hoofs, and such as have feet like those of the camel: (M, L, K:) accord. to ISd, from مَعْدُ, applied to a thing, signifying "strong, and big, bulky, gross, or coarse:" (TA:) pl. مَعْدُ (L, K) [or rather this is a coll. gen. n., of which مَعْدَةٌ is the n. un.,] and مَعْدُ: (L, Msh, K:) the latter as though formed from مَعْدَةٌ. (L.)

مَعْدُ The side (L, K) of a man, &c.: (L:) or, in a horse, the part of each side between the lower portion of the shoulder-blade and the extremity of

the ribs, consisting of thick and compact flesh behind the shoulder-blade; the protuberance whereof is approved, because, when that part is narrow, it compresses the heart: (L:) or, in a horse, the part between the head of each shoulder-blade and the hinder extremity of the portion of flesh and sinew next the back-bone: (L, K:) and the flesh that is beneath the shoulder-blade, (L, K,) or a little below it; which is the best of the flesh of the side: (L:) and the place of the horseman's heel: (L, K:) or the part of a beast of carriage which is the place of the rider's leg: (Lh, L:) and the belly: (Aboo-Alee, L, K:) also, a vein in the part of a horse called مَنَسِج. (L, K.) See also art. عَد.

مَاعِدٌ: see what follows.

مَعْدٌ (L, K) and مَاعِدٌ (L) A wolf that runs quickly. (L, K.)

مَمْعُودٌ A man having a diseased, or disordered, stomach, so that he does not find his food wholesome: (L:) having a bad stomach. (A.)

مَتَبَعْدَةٌ: see مَعْدُ.

معد: see معد.

معر

1. مَعَرَ, [aor. ٤, inf. n. مَعَرٌ,] said of a man, (S,) and of the head, and of the tail, (TA,) His or its hair fell off; (S, TA;) as also مَعَرَ, said of the head: (TA:) and the former said of the head, its hair became little, or scanty. (TA:) and مَعَرَتْ, said of the forelock, (النَّاصِيَةِ, K,) or of that of a horse, (TA,) it lost all its hair: (K:) and مَعَرَ, said of a solid hoof, it lost the hair that hung down upon it from the fore part of the pastern. (TA.) — مَعَرَ, (A, K,) aor. ٤, (K,) inf. n. مَعَرٌ, (S, TA,) said of hair, (S, A, K,) and of plumage, and the like, (K,) It fell off; (S, A;) as also مَعَرَ, said of hair: (S, A;) or it became little, or scanty; as also مَعَرَ: (K:) and, said of a finger-nail, or toe-nail, † it came out, or fell out, (A, K,) in consequence of something befalling it, or hurting it. (K.) See مَعَرَةٌ in art. عَر. — [Hence,] مَعَرَ, (TA,) or مَعَرَ مِنْ مَالِهِ, (A,) † He became poor; (A, TA;) as also مَعَرَ, (S, A,) inf. n. مَعَارٌ; (TA;) or the latter, he became poor, and his travelling-provisions failed or became exhausted; as also مَعَرَ, inf. n. مَعِيرٌ. (K.) — [Hence also,] مَعَرَتْ † الْأَرْضُ † The land became destitute of herbage: or its herbage became little, or scanty: (K:) contr. of أَمْرَعَتْ. (IKtt.)

2: see 1.

4: see 1, in the three places. — أَمْعَرْنَا † We came upon a land destitute of herbage: (A, TA:) or we found dearth, scarcity, drought, or sterility: (TA:) and أَمْعَرَ الْقَوْمُ the people became afflicted with dearth, scarcity, drought, or sterility. (TA.) —

المعزات التي على الأرض : *The beasts pastured upon the land*, (i. e., its trees or herbs, TA,) and left no pasturage in it. (TS, L, K.) — *He despoiled him of his property*, (K, TA,) and reduced him to poverty. (TA.)

5: see 1, in two places.

مَعْر A man, (S,) and a head, (A,) whose hair is falling off, or has fallen off; (S, A;) as also **مَعْرٌ** and **مُعْرٌ**: (A:) or having little hair; (TA;) as also **مَعْرٌ**: (S:) and the first and second, a camel's foot (خَف) of which the hair (both شعر and وبر) has gone: and **مَعْرَاء**, a forelock (نَاصِيَة, K, or that of a horse, TA,) of which all the hair has gone. (K.) — Hair, and plumage, and the like, little in quantity, or scanty; as also **مَعْرٌ**: and the latter, hair falling off. (K.) — [Hence,] † A man who is niggardly, or avaricious, having little beneficence; (K;) unpropitious, mean, and hard, or difficult. (TA.) — † A man having little flesh. (TA.) — **قَاعٌ مَعْرٌ**, and **أَرْضٌ مَعْرَةٌ**, † A plain, and land, destitute of herbage: (A:) or the latter, accord. to Yaakoob, land having little herbage: and **مَكَانٌ مَعْرٌ** a place having little herbage. (S.)

مَعْرَاء: fem. **مَعْرَاءٌ**: see **مَعْرٌ**, throughout. — Also, of a solid hoof, † The hair that hangs down upon it (K, TA) from the fore part of the pastern: because it has a disposition to fall off. (TA.)

مُعْرٌ: see **مَعْرٌ**.

معز

1. **مَعَزَتِ الْأَرْضُ**, [and **مَعَزَتِ الشَّيْءُ**, accord. to the explanation of the inf. n. in the S,] aor. ٤, (TK,) inf. n. **مَعَزٌ**, (S, K, TK,) *The thing [and the ground] was, or became, hard*. (S, K, TK.) — **مَعَزَتِ الْمَعَزَى** said of a man: see 4. — **وَضَّائَتِ الصَّانَ**, aor. ٤, *I set apart the goats from the sheep*. (K.)

4. **He**, (a man, A,) or *it*, (a people, S,) became abundant in goats; his or its, goats became abundant, or numerous; (S, A, K;) as also, **مَعَزٌ**, aor. ٤, (K,) inf. n. **مَعَزٌ**. (TK.)

مَعَزٌ, and **مَعَزٌ**, (S, A, Mṣb, K,) gen. ns., (S, Mṣb,) [or rather quasi-pl. ns., signifying Goats;] the kind of غنم opposed to ضأن; (S, A, K;) the kind of غنم that have hair; (Mṣb, TA;) the ضأن being those that have wool; (TA;) as also **مَعَزَى**, (S, Mṣb, K,) accord. to Sb, (S,) with tenween, (S, Mṣb,) when indeterminate, (Mṣb,) and perfectly decl., (S,) the ١ [which is written ى] being a letter of quasi-coordination, not a characteristic of the fem.

gender, (S, Mṣb,) for the word is quasi-coördinate to **ذُرْفَرٌ**, of the measure **فَعْلَلٌ**; for the ١ of quasi-coordination follows the same rules as a letter belonging to the word itself, as is shown by their saying **مُعْزٍ** and **أُرْبِطُ** [originally **مُعْزَى** and **أُرْبِطَى**] as the dim. forms of **مَعَزَى** and **أُرْبِطَى** with tenween, the letter next after the ى of diminution being with kesr, like as they say **دَرَبِيرٌ**; for if the ١ were to denote the fem. gender they would not change it into ى [in **مُعْزَى**, the original form of **مُعْزٍ**,] like as they do not change it in the dims. of **حَبْلَى** and **أُخْرَى** [which are **حَبْلَى** and **أُخْرَى**]: (S:) it is sometimes made fem., [by being written or pronounced **مَعْرَاءٌ**,] and sometimes it is made imperfectly decl. [and therefore without tenween]: (K:) Fr says, that it is [itself] fem., but that some make it masc. [and therefore with tenween]: but A'Obeid says, that most of the Arabs pronounce **ذَفْرَى** without tenween, while some of them pronounce it with tenween, whereas all of them pronounce **مَعَزَى** with tenween: (S:) IAAr says, that it is perfectly decl. when likened to the measure **مَفْعَلٌ**, and imperfectly decl. when held to accord. with the measure **فَعْلَى**: (TA:) accord. to Aboo-'Amr, Ibn-El-'Alà, it is from **مَعَزٌ**, [inf. n. of **مَعَزٌ**,] and in like manner **ذَفْرَى** is from **ذَفْرٌ**: (A, S;) **مَعَزٌ** also signifies the same as **مَعَزٌ**, (S, A, K,) or is pl. of **مَعَزٌ**, [or rather a quasi-pl. n.] like as **عَبِيدٌ** is of **عَبْدٌ**; (Mṣb;) and **مَعَزٌ** also is syn. with **مَعَزٌ**, (S, K,) and so are **مَعَارٌ** (K) and **مَعْرَاءٌ**: (Sgh, K:) [respecting **مَعَزٌ**, see also below:] **مَعَزٌ** [as well as its syns. mentioned above, like all quasi-pl. ns., is sometimes masc., but generally] is fem.: (Mṣb:) a male is called **مَاعِزٌ**, (S, A, Mṣb, K,) and so a female; (Mṣb, K;) or a female is called **مَاعِزَةٌ** (S, A, TA) [and **مَعْرَةٌ** (M, voce شَرْقَاءُ)] and **شَاءٌ مِنَ الْمَعِزِ** [or rather **شَاءٌ**] is also used as a sing., (Mṣb,) and is applied to a male and to a female: (Mṣb, art. شَوْه:) [see also **مَعَزٌ**:] **مَعَزٌ** is a pl. [of pauc.] of **مَعَزٌ**, like as **عَبِيدٌ** is of **عَبْدٌ**: (Mṣb:) the pl. of **مَاعِزٌ**, (K,) or of **مَاعِزَةٌ**, (S,) is **مَوَاعِزٌ**; (S, K;) and **مَعَارٌ** and **مَعْرَاءٌ** are said to be quasi-pl. ns. (TA.) The goats of the Arabs of the desert have short hair, not long enough to be spun; but the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akhrád [or Kurds] fabricate their tents. (T in art. بَنَى.) See also **تَدْمِرَى** in art. دَمَر; and see **ضَائِنٌ** in art. ضَائِن.

مَعْرَةٌ: }
مَعْرَى: } see their syn. **مَعَزٌ**.
مَعْرَاءٌ: }

مَعْرَاءٌ a fem. sing. of **مَعَزٌ**, q. v. (TA.)

مَعَارٌ: }
مَعِيزٌ: } see their syn. **مَعَزٌ**.

مَعِيزٌ dim. of **مَعَزَى**, syn. of **مَعَزٌ**, q. v. (Sb, S.)

مَعَارٌ A possessor, or master, of **مَعَزَى** [or goats]. (S, K.)

مَاعِزٌ and **مَاعِزَةٌ** sing. of **مَعَزٌ**, q. v. (S, K.) — The former also signifies *Goats' skin*. (S, K.)

مَعَزٌ, and its fem. **مَعْرَاءٌ**, applied respectively to a place (مَكَانٌ) and to land or ground (أَرْضٌ), † *Hard*, (S, K,) and *abounding with pebbles*: (S:) or both, [used as subst.,] *rugged and stony ground*: (A:) or a place abounding with pebbles, and hard: or the latter, *small pebbles*: (A'Obeid, TA:) thus A'Obeid explains a sing. as having a pl. signification: (TA:) or the latter, a desert, (صَحْرَاءٌ) in which is elevation and ruggedness, consisting of soil, or clay, and pebbles, mixed together, but hard ground, rough to the tread: (ISH, TA:) pl. **مَعَزٌ**, (K,) [a pl. of each as an epithet, or or each used as a subst.,] because imagined to have the character of an epithet; (TA;) and **مَاعِزٌ**, [a pl. of the former,] because the character of a subst. predominates in it; and **مَعَزَاوَاتٌ**, a pl. of the latter. (TA.)

مَعَزٌ: see its syn. **مَعَزٌ**. — It also signifies, (K,) or is said to signify, (S,) *A herd of gazelles*, (S, K,) in number from thirty to forty; (S, TA;) or from thirty upwards: or a number of buck-gazelles collected together: (TA:) or a number of أوغال [or mountain-goats] collected together: (A, K:) or of أوغال such as are termed ثِيَابِل: (A, TA:) pl. **مَاعِيزٌ** and **مَاعِزٌ**. (K.)

معط

1. **مَعَطٌ**, (S, K,) aor. ٤, (K,) inf. n. **مَعَطٌ**, (S,) *He (a man) was, or became, without hair upon his body*: (S:) and in like manner you say of a man's skin: (TA:) and of a wolf, meaning *his hair fell off by degrees, or part after part*: but you should not say **مَعَطٌ شَعْرُهُ**: (S:) [but see 5:] or, said of a wolf, it signifies *he was, or became, mischievous, malignant, or foul*; syn. **خَبَثٌ**: or *his hair became scanty, or little*, (K,) and **تَبَطَّ** said of a wolf, *his hair fell off*: (Mgh, Mṣb:) and **رَامَعَطٌ**, (S, K,) of the measure **فَاعِلٌ**, or

[rather] **إِنْفَعَلَ**, (accord. to different copies of the **K**,) said of a rope, (**S**, **K**,) &c., (**S**,) it became worn smooth. (**S**, **K**,) — See also 5. — **مَعَطَ**, aor. ٢, (**K**,) inf. n. **مَعُطٌ**, (**TA**,) He plucked out hair [or wool] (**K**, **TA**,) from the head of a sheep or goat. (**TA**,)

5. **مَعَطَ** It (hair, **S**, **Msb**, [in the **TA**, الرجل is inadvertently put for الشعر, and copied in the **TK**, with the addition of شعره in the explanation,] fell off by degrees, or part after part, (**S**, **Msb**, **K**, **TA**,) upon the ground, (**TA**,) by reason of disease, (**S**, **K**, **TA**,) or the like; (**S**,) as also **امْتَعَطَ**, (**S**,) and **إِمْعَطَ**, (**S**, **K**,) of the measure **إِنْفَعَلَ**, (**K**,) or [rather] of the measure **إِنْفَعَلَ** [originally **إِنْمَعَطَ**]: (**S**,) and [accord. to some, but see 1, above,] **مَعُطَ**, aor. ٢, (**Msb**,) inf. n. **مَعُطٌ**, (**Mgh**, **Msb**,) it (hair) fell off. (**Mgh**, **Msb**,) You say also, **تَمَعَطَتْ أَوْبَارُهُ** His fur became scattered. (**K**, **TA**,) — See also 1.

7. **إِمْعَطَ**, [said in the **S**, and in one place in a copy of the **K**, to be of the measure **إِنْفَعَلَ**]: see 1: — and 5.

8. **إِمْعَطَ** and **امْتَعَطَ** [which latter is said in one place in the copies of the **K**, to be of the measure **إِنْفَعَلَ**]: see 5: — and for the latter, see also 1.

مَعُطَ: see **أَمْعَطَ**.

أَبُو مَعُطَةَ The wolf: (**K**,) a gen. proper name thereof; similar to **ذُوَالَّةَ** and **أَسَامَةَ** and **عَالَةَ**. (**TA**,)

أَمْعَطَ, applied to a man, Having no hair upon his body; (**S**, **K**,) or whose hair has fallen off; fem. **مَعُطَاءَ**: (**Msb**,) [and pl. **مَعُطٌ**]: and, applied to a wolf, whose hair has fallen off by degrees, or part after part: (**S**,) or, thus applied, mischievous, malignant, or foul: [see 1:] or whose hair has become scanty, or little: as also **مَعُطَ**: (**K**,) and **مَعُطَاءَ**, applied to a she-wolf, has the former of the last two significations: and, applied to a ewe, it signifies whose wool has fallen off. (**TA**,) — **لِصِّ أَمْعَطَ** † A mischievous, malignant or foul, or wolf-like, thief, or robber; (**S**, **L**,) likened to the wolf termed **امْعَطَ**: pl. **مَعُطٌ**. (**S**, **L**,) — **أَمْعَطَ** applied to sand, (**K**,) and **مَعُطَاءَ** applied to a tract or collection of sand (**رَمْلَةً**), (**TA**,) and to land (**أَرْضَ**), (**K**,) and **مَعُطَ** applied to sands (**رِمَالَ**), (**K**,) also signify † Destitute of herbage. (**K**, **TA**,) — Also **أَمْعَطَ** [app. applied to sand or the like], Extended upon the face of the earth or ground. (**TA**,) — And **الْمَعُطَاءُ**, (**IAqr**, **K**,) as a subst., (**IAqr**,) The pudendum; syn. **السَّوْدَةُ**. (**IAqr**, **K**,)

[معطى, &c.]

See Supplement.]

مغث

1. **مَغَثَ**, (**S**,) aor. ٢, (**TK**,) inf. n. **مَغْثٌ**, (**K**,) He steeped, soaked, or macerated, a thing in water, and rubbed it with the fingers; he steeped it in water, and mashed it with the hand; (**TA**,) he steeped, and mashed with the hand, medicine in water; syn. **مَرَّتْ**. (**S**, **K**,) — **مَغْثُ الْمَطَرِ** The rain fell upon the herbage, and rendered it yellow, and bad-tasted, and laid it prostrate. (**TA**,) — **مَغْثَ**, [aor. ٢,] He submerged, or immersed, him, or it, in water. (**K**,) — **مَغْثَ** He was affected by a fever. (**TA**,) — **مَغْثَةُ الْحُمَى** The fever attacked him; or pained him. (**TA**,) — **مَغْثُوهُ**, [aor. ٢,] (**S**,) inf. n. **مَغْثٌ**, (**K**,) They beat him lightly, (**S**, **K**,) as though they shook him about (**كَأَنَّهُمْ تَلْتَلُوهُ**). (**S**,) — **مَغْثَ عَرَضَهُ**, (inf. n. **مَغْثٌ**, **K**,) He defamed him; disgraced him; dishonoured him; (**S**, **K**,) aspersed him by reviling. (**TA**,) — **مَغْثُهُ بَشَرًا** He did evil to them. (**TA**,)

3. **مَغَاثًا**, inf. n. **مَغَاثٌ** and **مُغَاثَةً**, They clashed, and contended, each against the other; syn. **حَاكًا** and **وَخَاصِمًا**. (**K**,)

مَغْثٌ Evil, as a subst. (**K**,) — Conflict, (**K**,) and engagement of brave men in war, in the field of battle. (**TA**,) — A struggling in wrestling. (**TA**,) See **مَغْثٌ**. — Play; syn. **عَبَثٌ**. (**K**,) One of the additions of F. (**TA**,)

مَغْثٌ, (**S**, **K**,) or **مَغْثٌ**, (**L**,) and **مُغَاثٌ**, (**L**,) A strong wrestler. (**S**, **K**,) — Also, the latter, A man pertinacious in altercation. (**TA**,) — **مَغْثٌ** and **مُغَاثٌ** An evil, a wicked, or malignant, man: after the manner of a rel. n. [denoting habitual state or action, and the like]. (**TA**,)

مَغَاثٌ The lightest, or slightest, of the diseases incident to camels. (El-Hejeree.) — Also, A certain tree, two carats' weight (**قِيرَاطَانِ**) of the root of which is an emetic and laxative: (**K**,) or, as in one copy [of the **K**,] a certain plant, in the root of which is a poisonous quality (**سَمِيَّةٌ** [i. e., **سَمِيَّةٌ**]); the drinking of a grain of it [in water] causes looseness of the bowels, and vomiting, in an excessive degree. (**TA**,) But these properties [says SM] are strange, and not mentioned by the physicians. Ibn-El-Kutbee says, in [the book entitled] **مَغَاثٌ** is [the name of] roots which are imported, of a hot and moist temperament, in one of the last measures of the second degree, (**فِي أَوَاخِرِ الشَّامَةِ**) [the degrees of heat and cold and dryness and moistness being four,] the best of which are the white and soft, inclining to yellow: it is fattening, strengthening to the limbs or members, of use in cases of fracture and contusion, applied in a bandage, and drunk; also

for the gout (**نَقْرَسَ**), and spasmodic contraction (**تَشْنِجٌ**); and softens hardness of the joints; and improves the voice, and clears the throat and lungs; and excites to sexual intercourse. Some say, that it is [the name of] the roots of the wild pomegranate; but this assertion is not of established authority. Others say, that it is a kind of **سُورَنَجَان**; and this is not improbable. The hakeem [Dáood] says, in the Tedhkireh, **مَغَاثٌ** is [the name of] a certain plant in El-Kerej (**الْكُرَجِ**) and the parts adjacent; roots extending deep into the earth, and thick, with a rind inclining to black and red, which, when peeled off, discloses a substance, between white and yellow: the best thereof is the heavy, sweet-scented, in taste inclining to sweet, with a slight bitterness. It is said to have rough, or coarse, and wide, leaves, like those of the radish; and a white flower; and seeds resembling the grains of the **سَمْنَةُ**, and called **قَلَقَل**: hence it has been imagined to be the pomegranate: and it is said to be a species of **سُورَنَجَان**: its strength, or virtue, lasts about seven years: and there is a kind of it brought from 'Abbádán, and towards Syria, weak in operation; and it is this which is used in Egypt. (**TA**,) [M. Rouyer, in the Descr. de l'Egypte, tome 11 of the sec. ed., p. 452, describes it as follows: a root of a whitish colour, mucilaginous, fleshy, or pulpy, and of an aromatic odour: it is nutritive and aphrodisiac: it is taken in the simple substance; and they make of it a sherbet, which should be drunk hot: this root comes from the Indies.]

مَغْثٌ and **مُغَاثٌ** Herbage laid prostrate by rain: (**S**, **K**,) herbage that is rained upon, and rendered yellow, and bad-tasted, and laid prostrate by the rain. (**TA**,) — See **مَغْثٌ**.

مُغَاثٌ Affected by a fever. (**IAqr**, **K**,) — See **مَغْثٌ**.

مُغَاثٌ: see **مَغْثٌ**.

مغج

1. **مَغْجُ الْفَصِيلِ ضَرْعُ أُمِّهِ**: see **مَعَج**.

معد

1. **مَعَدَ**, aor. ٢, (inf. n. **مَعْدٌ**, **S**, **L**,) He (a child, and a lamb or kid, **S**, **L**, and a young camel, **L**, **K**,) sucked his mother: he (a young camel) struck his mother in her udder with his head, and sucked her: and he (a lamb or kid) took the teat of his mother in his mouth to suck; (**L**,) as also **مَعَدَ**, with the unpointed **ع** and the pointed **د**. (**IKtt**,) — **مَعَدَ** He sucked, or sucked in, a thing: (**K**,) he sucked, or sucked in, the inside of **صَرِيَّةٍ**, i. e., [a piece of] the gum of the **طَلْع**; for there is sometimes in the inner part thereof what resembles glue and the honey of dates or bees. (**S**, **L**,) See

also **مَغْدُ**, below. — **مَغْدُ**, aor. ٢, inf. n. **مَغْدُ**; (L, K;) and **مَغْدُ**, aor. ٢, (L,) inf. n. **مَغْدُ**; (L, K;) *He*, (L,) or *it*, (the body, K,) *became full and fat*. (L, K.) — **مَغْدُ**, (aor. ٢, inf. n. **مَغْدُ**, S, L.) *It* (a pleasant, or an ample, and easy, life) *nourished him*: (AZ, IAsr, S, L:) or *it* (a life, or manner of living) *nourished him, and rendered him in a state of amplitude and ease*. (K.) — **مَغْدُ** *He* (a man, L) and *it* (a plant, L, K, or other thing, K, or anything, L) *became tall*. (Aboo-Malik, L, K.) — **مَغْدُ فِي عَيْشٍ نَاعِمٍ**, (aor. ٢, inf. n. **مَغْدُ**, S, L,) a phrase mentioned by Fr, (S,) *He* (a man) *lived, and enjoyed abundant comforts, or luxury, in a pleasant, or an ample and easy, state of life*. (K.) — **مَغْدُ** *It* (youth) *caused him still to flourish, or to be in the flower of age*. (En-Nadr, L.) — **مَغْدُ** *He* *became in the full prime of youth*. (L.) — **مَغْدُ**, aor. ٢, inf. n. **مَغْدُ**, *He plucked out hair*: (L:) as also **مَغْدُ**. (L, art. معد.) — **مَغْدُ مَوْضِعِ الْغُرَّةِ** *He plucked out the hair in the place of the blaze, or white mark on the forehead or face, of a horse, in order that it might become gray*. (L, K.)

4. **امغدت** *She* (a woman) *suckled her child*; (S, L, K;) and a she camel, &c., her young one. (S, L.) — **امغد**, (inf. n. **امْغَادُ**, L,) *He* (a man, S, L,) *drank much, or abundantly*: (S, L, K:) or *he drank long*. (AHn, L.)

مَغْدُ The flower, or flourishing period, of youth. (En-Nadr, L.) — Soft; tender; delicate: pleasant; easy and ample: syn. **نَاعِمٌ**: (S, L, K:) applied to the period of youth: (S, L:) and to life, or a manner of living. (L.) — Also, (K,) or **مَغْدُ الْجَسَمِ**, (L,) *Soft and plump*: applied to a camel: (L, K:) or (so in the L; in the K, and) *big, or bulky*; (L, K;) as also **مَغْدُ**; (L;) and *tall*: (K:) applied to anything. (L.) — **مَغْدُ**, applied to the **غُرَّةُ**, or blaze, on the forehead or face of a horse; app. an inf. n. used in the sense of a pass. part. n.; *Having the hair plucked out in order that it may become gray*: (L:) the term **مَغْدُ** is used with relation to the blaze of a horse when it appears as though it were swollen; for the hair is plucked out in order that it may grow white: (S, L:) and with relation to the forelock, when it is as though burnt. (L.) — **مَغْدُ** (L, K) and **مَغْدُ** (L) The fruit of the [tree called] **تَنْضَبُ**: or (so in the L; but in the K, and) the [plant called] **لَفَاح** [q. v.]: (L, K:) or the mild **لَفَاح**: (L:) or, both words, (so in the L; but in the K, and) the [plant called] **بَادِجَان**: (L, K:) or a plant resembling the **نَادِجَان**, growing at the roots of the **عَضَةُ**: (L:) and the former word, a fruit resembling the cucumber, (Aboo-Sa'eed, L, K,) which is eaten: (Aboo-Sa'eed, L:) or a kind of tree that twines about other trees, more slender

than the vine, having long, thin, and soft, leaves, and producing a fruit like that of the banana, but thinner in the peel and more juicy, which is sweet, and is not peeled [to be eaten], with pips like those of the apple; people share this fruit among themselves, taking it by turns, alighting where it grows, and eating it; it appears first green; then becomes yellow; and then, at last, green [again, or probably red; for I think that **يَخْضَرُ**, in the L, from which this is taken, is a mistake for **يَحْمَرُ**]: the word is a coll. gen. n.: and] the n. un. is with ٢: (AHn, L:) ISd says, I have not heard **مَغْدُ**; but **مَغْدُ** may be a quasi-pl. n. of **مَغْدَةُ**; like as **حَلَقَةُ** is of **حَلَقَةٌ**, and **فَلَكَةُ** of **فَلَكَةٌ**. (L.) — **مَغْدُ** i. q. **صَرَّةٌ**, meaning as explained above, at 1: (S, L,) also, the gum of the lote-tree, **سَدْرُ**: (Aboo-Sa'eed, L:) or, of the lok-trees of the desert. (S, L.)

مَغْدُ: see **مَغْدُ**.

مغر

2. **مَغْرَهُ** *He dyed it* (namely a garment or piece of cloth) *with مَغْرَهُ*. (A.)

مَغْرُ and **مَغْرَةُ** (K, TA) A colour inclining to red: (TA:) or a colour not pure red, (K, TA,) nor inclining to yellow; its redness being like the colour of **مَغْرَةُ**: (TA:) or i. q. **شُقْرَةُ** [i. e., in a man, ruddiness of complexion combined with fairness, and in a horse, a sorrel colour,] with duskiness, or dinginess. (K.) See also **أَمْغَرُ**.

مَغْرَةُ [Red ochre, called in the present day **مَغْرَةُ**;] red earth, (S, A, Mṣb, K,) with which one dyes [and paints]; (TA;) well known; (A;) as also **مَغْرَةُ**. (S, K.)

مَغْرُ: see **مَغْرُ**.

مَغْرَةُ: see **مَغْرَةُ**.

أَمْغَرُ i. q. **أَشْقَرُ**, (A, Mṣb,) applied to a man [and signifying *Of a ruddy complexion combined with fairness*], (A,) and to a horse [and signifying *of a sorrel colour*]: (A, Mṣb:) or red in the hair and skin, (S, K,) of the colour of **مَغْرَةُ**: (S:) and having redness in the face, with clear whiteness: (K:) or white, or white in face: as also **أَحْمَرُ**: applied to a man: (TA:) and, applied to a horse, of a colour inclining to **أَشْقَرُ** [or sorrel]; i. e. having his **شُقْرَةُ** [or sorrel colour] tinged over with duskiness, or dinginess: (S:) and applied to a camel, of the colour of **مَغْرَةُ**: (K:) and so applied to a horse; or a horse not of a pure red colour, nor of a colour inclining to yellow, but of a red colour, like the colour of **مَغْرَةُ**, and having the mane and forelock and ears like the [red] colour termed **ضَبَّةٌ**, without any whiteness: (TA:) [see also **مَغْرُ**]: the fem. is **مَغْرَاءٌ**: and the dim. **أَمِغْرُ**. (TA.)

مَغْرَةُ Land whence **مَغْرَةُ** comes forth, or is procured. (TA.)

مُغَرَّرٌ A garment, or piece of cloth, (A,) dyed with **مَغْرَةُ**. (A, K.)

مَغْصُ: see **مَغْصُ**.

مغص

1. **مَغْصَهُ**, inf. n. **مَغْصُ**, *He pierced him with a spear or the like: for* **مَغْصُ** is syn. with **طَعْنُ**; as also **مَغْصُ**. (TA.) — [Hence, perhaps,] **مَغْصُ**, (ISk, S, Mṣb; K,) [of which **مَغْصُ**, which see below, is app. the inf. n.] and **مَغْصُ**, (A, Mṣb, [in a copy of the former of which, instead of the former verb, I find **مَغْصُ**, but this is probably a mistranscription,]) inf. n. **مَغْصُ**; (Mṣb;) *He* (a man, S, Mṣb,) *had what is termed مَغْصُ as explained below*; (ISk, S, A, Mṣb, K;) as also **مَغْصُ** and **مَغْصُ**: (IKoot, Mṣb:) and **مَغْصُ**: (TA:) [it is most commonly with **غ** and **ص**; but Z says, that] the original word is with **س**, from **طَعْنَهُ** signifying **طَعْنَهُ**. (A.)

5. **تَمَغْصَنِي**, and **تَمَغْصَنِي**, *My belly pained me*; as also **تَمَغْصُ**, with **س**. (TA.) [In the CK, we find **تَمَغْصُ بَطْنَهُ**, explained by **أَوْجَعَهُ**, as though signifying *It pained his belly*: but **بَطْنَهُ** is doubtless a mistake for **بَطْنَهُ**. In MS. copies of the K, I do not find this verb.] — And [hence,] **تَمَغْصَنِي الشَّيْءُ** + *The thing hurt me*: and in like manner, **تَمَغْصَتُ مِنْهُ** + *I was hurt by it*. (TA.)

مَغْصُ (ISk, S, A, Mṣb, K) and **مَغْصُ**; (IDr, A, K;) but the former is the chaste word; (A;) or the latter, accord. to ISk, is vulgar, (S,) and Az pronounces him right in saying so, (Mṣb,) and Yaakoob disallows the latter word, wherefore the author of the K is wrong in imputing error, in this matter, [if error it be,] to J; (TA;) [Colic; or] *pain in the belly*, (A, K,) and *gripping* (**تَقَطِيعٌ**) *in the bowels*; (A;) or *gripping* (**تَقَطِيعٌ**) *in the bowels, and pain [therein]*; (S;) or *pain in the bowels, and contortion [therein]*; (Mṣb;) as also **مَغْصُ**. (Yaakoob, TA.)

مُغْصُ A man (S, Mṣb) having what is termed **مَغْصُ** as explained above. (S, Mṣb, K.)

[مغط,

مغل,

See Supplement.]

مغسطس

مَغْطِيسٌ (S, K,) or **مَغْطِيسٌ**, (as in some copies of the K, and in the TA,) and **مَغْطِيسٌ** (CK) and **مَغْطِيسٌ** (K) [The magnet;] a certain

stone that attracts iron: arabicized [from the Greek μαγνήτης]. (S, K.) [Mentioned in S, L, K, in art. غطس; but, as observed in the TA, it should have a separate place.]

[مغى,

مق,

See Supplement.]

مقا

مَاقِي and مَوقِي The posterior, or, as some say, anterior, part of the eye: (K:) or the inner angle of the eye, next the nose. (K, &c., art. ماق.) Mentioned by most of the lexicographers in art. ماق, q. v. (TA.)

مقت

1. مَقْتَه, (aor. ُ, Mṣb,) inf. n. مَقْت (and, accord. to the K, مَقَاتَه; but this is the inf. n. of مَقَت, q. v.; TA) He hated him: (S, K:) as also مَقْتَه, (K,) inf. n. تَمَقِيْت; (TA;) [but this has, probably, an intensive signification;] or he hated him on account of a foul action that he had committed: (Lth:) or he hated him with the most violent hatred, (Zj, M, Er-Rāghib, Mṣb,) on account of a foul action. (Mṣb.) — مَقَت إِلَى, aor. ُ, inf. n. مَقَاتَه, He was hateful, or an object of hatred, to men, on account of a foul action that he had committed: (Lth:) or he was hateful, or an object of hatred, in the utmost degree, (M, Mṣb,) on account of a foul action. (Mṣb.)

2: see 1.

3. مَقَاتَه He hated him [or hated him in the utmost degree] reciprocally, on account of some foul, or evil, affair. (A.) — مَقَاتُوا [They bore hatred, one to another.] (TA, art. بهت.)

4. مَا أَمَقَّتَهُ عِنْدِي How hated, or hateful, or odious, is he to me! (Sb, K.) — مَا أَمَقَّتَنِي لَهُ How I hate him! (Sb, K.)

5. تَمَقَّتْ إِلَيْهِ He showed, or manifested, hatred [or the utmost hatred] to him: contr. of تَحَبَّبَ إِلَيْهِ. (A.)

6. تَمَقَّتُوا They hated one another, [or hated one another in the utmost degree,] on account of some foul, or evil, affair. (A.)

نِكَاحُ الْمَقْتِ The marrying the wife of one's father after him; (K;) that is, after his having divorced her or died: (TA:) this was done in the time of paganism, (S,) and was then thus called; مَقْت signifying the "most violent hatred:" it is forbidden in the Kūr, iv. 26. (Zj.)

مَقْتِي A man who has contracted the kind of marriage termed نِكَاحُ الْمَقْتِ: (ISd, K:) or the son of such a man. (Zj, K.)

مَقِيْت and مَمْقُوْت Hated: (S, K:) or the former signifies hateful, and the latter hated: (MF:) [or hateful, and hated, on account of his having committed a foul action: in this sense مَقِيْت is mentioned by Lth: or hateful, and hated, in the utmost degree, on account of a foul action: in this sense مَقِيْت is mentioned in the Mṣb.]

مَمْقُوْت: see مَقِيْت.

مقد

مَقْدِي A certain kind of beverage, prepared from honey, (S, L, K,) which the Khaleefehs of the sons of Umeyyeh used to drink: (L:) so called in relation to a town in Syria, (S, L,) called مَقْد; or in relation to a town in Syria in the province of El-Urdunn: (L:) or this is a mistake; for the name of the town is with teshdeed [مَقْد]: IB says, that the orthography of the word as best known to the lexicologists is مَقْدِي, without teshdeed; but that A'Obeid and others write it with teshdeed; and that Iamb cites in confirmation of its being thus a verse of 'Amr Ibn-Maadeekerib, at the end of which occurs the expression مَقْدِي; without ي; [app. for مَقْدِي;] adding, that it is thus called in relation to مَقْد, a town of Damascus, in the mountain overlooking El-Ghór: (L:) A'Obeid says, I hold it to be correctly مَقْدِي; and I heard Rejà Ibn-Selameh explain this as signifying "wine diminished to half its quantity by boiling;" as though it were divided (قَد) in halves: (Sh, L:) IB adds, that Aboo-ṭ-Teyyib the lexicologist says, that the word in question is with د without teshdeed; from مَقْد; and is only written with teshdeed by poetic licence: and in confirmation of this assertion, IB cites verses in which the name of the town and that of the beverage are written without teshdeed. (L.) — تَوْبُ مَقْدِي A certain well-known kind of cloth, or garment: (L, TA:) you say ثِيَابُ مَقْدِي. (K. [In the CK, erroneously, مَقْدِي.])

مقر

1. مَقَر, aor. ُ, (S, Mṣb,) inf. n. مَقَر, (S, A, Mṣb, K,) It was, or became, bitter; (S, A, Mṣb, K;) as also مَقَر, (ISk, IKt, A, Mṣb, K,) inf. n. اِمْقَار: (Mṣb:) or sour, or acid: (K:) and مَقَر, said of milk, (AZ, A, K,) it became almost bitter, by reason of its quality of biting the tongue: (A:) or lost its [proper] flavour (AZ, K) by becoming intensely sour or acid. (AZ, TA.) —

مَقَر عُنَقَه, (ISk, S, A, K,) aor. ُ, inf. n. مَقَر, (ISk, S,) He bruised his neck: (S, A:) or beat it with a staff or stick, so as to break the bone in pieces, leaving the skin whole. (A, K.) — And hence, (A,) مَقَر السَّمَكَةَ الْمَالِحَةَ He macerated the salt fish in vinegar; (A, K;) as also مَقَر. (K.) And in like manner you say of anything that you macerate. (TA.)

4: see 1, in three places. — اُمَقَرْتُ لِفُلَانٍ شَرَابًا I made beverage bitter to, or for, such a one. (IDrd.)

مَقَر: see مَقَر, in three places.

مَقَر Bitter; (S, A, Mṣb, K;) as also مَقَر (TA) and مَقَر (S, A, K) and مَقَر (Sgh, K:) or sour; acid; as also مَقَر: (K:) which last also signifies intensely sour or acid; (AZ, Aboo-Málik, S;*) applied to milk: (the same, and K:) or sour, or acid, milk. (Mṣb.) — Aloes; syn. صَبْر: (A, S, A, Mṣb, K:) as also مَقَر: (S:) or a certain thing resembling it: (IKt, Mṣb, K:) or poison: as also مَقَر: (K;) which is said by some to be a form used by poetic license: (TA:) or, accord. to AA, a certain bitter kind of tree: and accord. to AHn, a certain plant, which grows in leaves without branches. (TA.) [See صَقَر.]

مَقَر: see مَقَر, in two places.

سَمَكٌ مَقَر Fish macerated in vinegar and salt, so as to become a cold sauce or fluid seasoning: (AZ, TA:) or sour, or acid, fish: (IAar, TA:) or fish bruised (يَمَقَر) in water and salt: you should not say مَقَر. (S.)

مَقَر: see مَقَر.

مقط

مَاقِط The freedman of a freedman: (K:) or the slave of a slave of a freedman: whence the Arabs say, in reviling, فُلَانٌ سَاقِطٌ بَنُ مَاقِطِ بَنٍ, [which is its pl.] like سَقَاطٌ and لَقَاطٌ, signifies, accord. to IAar, The refuse, or lowest or basest or meanest sort, of mankind, or of people. (TA in art. خسر.)

[مقع, &c.]

See Supplement.]

منا

مَنْدُ The hole of a fox, or of a hare, or rabbit: or, accord. to Th, the hole of the kind of lizard called ضَب. (L.)

مكث

مَكَثَ, [aor. ٢,] *He remained, stayed, abode, or dwelt, in a place*: (K:) like مَكَد: accord. to some, a word mispronounced: accord. to others for مَكَث; the ث being changed into ت. (TA.)

10. اِسْتَمَكَّتِ الْبُثْرَةُ *The pustule became filled with pus, or matter.* (IAar, T, K.)

مكث

1. مَكَثَ, aor. ٢; and مَكَثَ, aor. ٢; inf. n. مَكْثٌ [with which مَكْثٌ and مَكْثٌ (see below) are syn.] and مَكْثِيٌّ (S, K) [like خَصِيصِيٌّ, q. v.,] and مَكْثِيَّةٌ [like خَصِيصِيَّةٌ] and مَكْثٌ and مَكْثٌ and مَكْثَانٌ [which last is the inf. n. of مَكْثٌ]; (TA:) *He tarried; tarried and waited, or expected*; (S, K;) *was patient, and tarried, and waited, or expected: or he tarried, stayed, or stopped, expecting: loitered; tarried; stayed; waited; paused in expectation; in a place.* (TA.) [In like manner,] تَمَكَّثَ *He loitered; tarried; stayed; waited; paused in expectation.* (S, K.)

5: see 1.

مَكْثٌ and مَكْثٌ, subst., from مَكَثَ or مَكَثَ, *A tarrying; tarrying and waiting, or expecting; &c.* (S, A.)

مَكْثٌ: see مَكْثٌ.

مَكِيْثٌ *Grave*: (S, K:) *who does not hasten in his affair*: pl. مَكِيْثُونَ. (TA.) — مَكِيْثُ الْكَلَامِ † *Slow of speech.* (Ibn-Abi-l-Hadeed.) — Also مَكِيْثٌ *A man remaining; staying; abiding; remaining fixed, or stationary.* (TA.)

سَارَ الرَّجُلُ مَتَمَكِّثًا *The man journeyed, or proceeded, loitering; syn. مَتَمَكِّثًا.* (S.)

مكد

1. مَكَدَ, (S, L, K,) aor. ٢, (L,) inf. n. مَكْدٌ (S, L, K) and مَكْدٌ, (K,) *He remained, stayed, abode, or dwelt, in a place*; (S, L, K;) as also مَكَثَ. (TA.)

مَآكِدُ Water (L) *lasting, or continuing, (L, K,) unceasingly.* (K.) — نَاقَةٌ مَآكِدَةٌ *A she-camel abounding with milk; as also مَكْدَاءٌ*: (K:) *or constantly, or always, abounding with milk*; (L;) as also مَكْدَاءٌ (S, L;) and مَكْدُودٌ: (S, L, K:) like نَعْدَاءٌ (S, L:) pl. of مَكْدُودٌ, مَكْدُ, (K,) or مَكْدُ, and مَكْدَانُ. (L.) — بئرٌ مَآكِدَةٌ, and مَكْدُودٌ *A well having a constant, or unceasing, supply of water*: (L:) and رَكِيَّةٌ

مَآكِدَةٌ *a well whereof the water remains without diminution* [to which is added عَلَى قَرْنٍ وَاحِدٍ لَا يَتَغَيَّرُ وَالْقَرْنُ قَرْنُ الْقَامَةِ, app. meaning, of the measure of one قَرْن, not changing; by قَرْن being meant the structure of stone which supports the wood whereto the pulley is suspended, and which is described as being of the proportion of a man]. (S, L.) — وَدٌ مَآكِدٌ † *Unceasing love or affection.* (L.)

مَكْدُودٌ: see مَآكِدٌ.

مَكْدَاءٌ: see مَآكِدٌ.

مكر

1. مَكَرَ, aor. ٢, (Msb, TA,) inf. n. مَكْرٌ; (S, A, Msb, K;) and اَمَكَرَ; (Msb;) *He practised deceit, guile, or circumvention; or he practised deceit, guile, or circumvention, desiring to do to another a foul, an abominable, or an evil, action, clandestinely, or without his knowing whence it proceeded; syn. خَدَعَ; (Msb;) and of the inf. n. خَدِيْعَةٌ*: (S, A, K:) *he practised an evasion or elusion, a shift, an artifice, or artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient; he plotted; or he exercised art, craft, cunning, or skill, in the management or ordering of affairs, with excellent consideration or deliberation, and ability to manage according to his own free will; syn. of the inf. n. اِخْتِيَالٌ*: (S, TA:) *or to this explanation, conveyed by اِخْتِيَالٌ as the syn. of the inf. n., should be added secretly, or privately*: (Lth, TA:) مَكْرٌ is praised or dispraised according to the nature of its object. (El-Basáir.) [For further explanation, see what follows.] — It is trans. by means of بِ: and also, accord. to Z, by itself: (MF:) [but I know not any instance of its being trans. by itself: except as meaning *he plotted a thing*: see مَكْرَ السَّبِيحِي in the Kur, xxxv. 41, cited voce سَبِيحٌ:] you say بِهِ مَكْرٌ, (S, A, TA,) aor. and inf. n. as above, (S, TA,) meaning, *He deceived, beguiled, or circumvented, him; or he deceived, beguiled, or circumvented, him, and desired to do him a foul, an abominable, or an evil, action, clandestinely, or without his knowing whence it proceeded: &c.*: (S, A, TA:) syn. كَادَهُ: or it differs [somewhat] from كَادَهُ, accord. to Aboo-Hilál El-'Askeree: (TA:) some say, that مَكْرٌ به signifies as above with the addition of *feigning the contrary of his real intentions*; which كَادَهُ does not imply: or this latter signifies “he did him harm,” or “mischievous,” and the former, *he did him harm, or mischief, clandestinely.* (MF, voce كَادَ.) See art. خَدَعَ. — مَكْرٌ also signifies *He managed with thought, or consideration, or acted with policy, and practised stratagem, in war.* (TA.) — مَكْرٌ أَلَلَهُ and اَمَكَرَ are syn., (IKtt, Msb,)

signifying, † *God recompensed, or requited, for مَكْرٌ* [or the *practising deceit, &c.*]: (Lth, Msb, TA:*) or مَكْرٌ أَلَلَهُ signifies *God's granting a man respite or delay, and enabling him to accomplish his worldly aims [so as to bring upon himself the punishment due to his evil actions]*: (Er-Rághib, TA:) or, accord. to I Ath, *God's causing his trials to befall his enemies, exclusively of his friends: or his taking men by little and little, so that they do not reckon upon it, bestowing upon them renewed favours for acts of obedience which are imagined to be accepted whereas they are rejected.* (TA.)

3. مَكَرَهُ *He practised with him mutual deceit, guile, or circumvention; &c.*: (A, TA;) syn. خَادَعَهُ. (TA.)

4: see 1, in two places.

6. تَمَكَّرُوا *They practised mutual deceit, guile, or circumvention; &c.* (A, TA.)

مَكْرُودٌ: }
مَكْرَارٌ: } see مَآكِرٌ.

مَآكِرٌ (S, A, Msb, K) and مَكْرَارٌ (S, A, K) and مَكْرُودٌ (K) epithets from مَكْرٌ: (S, A, Msb, K:) [the first signifying *Practising deceit, guile, or circumvention; &c.*: and the second and third, *practising the same much, or frequently; deceitful, guileful, artful, crafty, or cunning; a trickster, or crafty knave.*]

مكس

1. مَكَسَ, aor. ٢, (TK,) inf. n. مَكْسٌ, (Sh, A, K,) *He diminished, or deducted from, a thing*; (Sh, A, K, TK;) syn. of the inf. n. تَقَصَّصَ. (Sh, A, K.) Thus Sh explains مَكْسٌ in the saying of Jábir Ibn-Jinne Et-Taghlibee:

• أَبَى كُلِّ أَسْوَاقِ الْعِرَاقِ إِنَاوَةٌ •
• وَفِي كُلِّ مَا بَاعَ أَمْرُو مَكْسٍ دِرْهَمٌ •

[*Is there bribing in every one of the markets of El-'Irák, and in the case of everything that a man has sold the deducting of a dirhem?*]. (TA.)

[Hence,] you say, مَكْسٌ فِي الْبَيْعِ, aor. and inf. n. as above; (S, Mgh, Msb, K;) and مَآكِسٌ, inf. n. مَكْسٌ and مَكْسٌ: (S, Mgh, Msb:) both signify *He diminished, or deducted from, the price in the selling, or buying*: (Msb:) or both signify *he desired, or demanded, a diminution of, or deduction from, the price in selling or buying*: (Mgh, TA,*) or the former signifies *he collected property in selling or buying*: (K:) [but from what I find in the other lexicons, I think it probable that an early copyist has perverted the text of the K here by making a transposition; writing مَكْسٌ فِي الْبَيْعِ for يَبْكُسُ مَكْسًا جَبَى مَالًا وَالْمَكْسُ التَّقْصُصُ وَالظُّلْمُ]

مَكْسُ (S) One and مَكَّاسُ (A, Mgh, Mshb)

5. تَمَلَّأَ مِنَ الطَّعَامِ وَالشَّرَابِ *He became full of food and drink.* (S.) — See 8. — تَمَلَّأَ غَيْظًا *and امتلأ، †He became filled with rage.* (S.)

مَلَأَ *An assembly*, (IAqr, S, K,) absolutely, (TA.) [whether of nobles or others]: pl. أَمْلَاءُ. (IAqr.) — *Nobles; chiefs; princes*; syn. أَشْرَافُ and عَلَيْهِ (K;) *principal persons; persons whose opinion is respected*. (TA.) الْمَلَأُ الْأَعْلَى [The most exalted princes; i. e.] the angels that are admitted near [to the presence of God]; or the archangels. TA.) See سَمِعَهُ, for other explanations. — *A people of comely appearance, figure, attire, or adornment, united for some purpose or design*; expl. by قَوْمٌ ذُو الشَّارَةِ وَالتَّجَمُّعِ لِلْإِرَادَةِ (Abu-l-Hasan, K:) [but this is wrong, see Beyd,

ii. 247.] Thus it is of a different class from رَهْمٌ, though, like this word, a quasi-pl. n. It is an epithet in which the quality of a substantive predominates. (Abu-l-Hasan.) — Consultation. (K.) [You say,] مَا كَانَ هَذَا الْأَمْرُ عَنْ مَلَأٍ مِنَّا This thing was not the result of a consultation and consent on our part: [and] أَكَانَ هَذَا عَنْ مَلَأٍ مِنكُمْ Was this the result of a consultation of your nobles, and of your assembly? said by 'Omar when he was stabbed: asserted to be tropical in this sense by Z and others. (TA.) They conversed, consulting together. (S.) — Opinion. (K.) [See a supposed example below.] — Disposition; nature; manners; (S, K;) a nature rich in needful qualities: (T:) pl. أُمَلَاءُ. (S.) [You say,] فَلَانٍ مَلَأٌ أَحْسَنُ How good are the dispositions, or manners, and conversation, of the sons of such a one! (S.) El-Juhanees says,

* تَنَادَوْا يَالْ بُهْتَةَ إِذْ رَأَوْنَا
* فَقُلْنَا أَحْسَنِي مَلَأَ جَهِينَا

(S) [They called out, one to another, O Buktheh! come to our aid! when they saw us: and we said,] Be of good disposition, or manners, O Juheyneh! or, accord. to some, Be of good opinion, O Juheyneh! (see above:) or, as some say, Aid well, O Juheyneh! taking مَلَأٌ in the sense of مُمَلَأَةٌ: [see 3]. (TA.) — أَحْسِنُوا أُمَلَاءَ كَرَمٌ Amend your manners; or have good manners. From a trad. (S, K.) — Also مَلَأٌ A coveting. (K.)

مَلَأَةٌ A tremulousness and flabbiness and swelling of the flesh, in a camel, in consequence of long confinement after a journey. (K.) — See مَلَأَةٌ.

مَلَأَةٌ The manner in which a thing is filled. (K.) [You say,] إِنَّهُ لَحَسَنُ الْمَلَأَةِ (not التَّمْلُؤِ) Verily it is well filled. (K.) — مَلَأَةٌ An oppression occasioned by repletion with food. (K, TA.) [See also مَلَأَةٌ.]

مَلَأَةٌ and مَلَأَةٌ Richness, wealthiness, &c.: (K:) or trustiness, or honesty. (S.) [See مَلَأَةٌ.]

مَلَأَةٌ: see مَلَأَةٌ.

مَلَأٌ (S, K,) also written and pronounced مَلِيٌّ, (Nh,) A rich, wealthy, opulent, man: (K:) or trusty, or honest: (S:) or trusty, or honest, and rich: (TA:) or a rich man, or one not literally rich, who is honest, and pays his debts well, without giving trouble to his creditor: (K, TA:) or an able, rich, man: (Msb:) [a solvent man:] pl. مَلَأَةٌ and أُمَلَاءُ and مَلَأَةٌ. (K.) — Also مَلَأَةٌ Chiefs: so called because rich in needful things. (TA.)

مَلَأَةٌ (K) and مَلَأَةٌ (S, K) and مَلَأَةٌ (K) † A defluxion, or rheum, syn. زَكَامٌ, (S, K,) occasioned by repletion, or a heaviness in the head, like a defluxion, or rheum, (زَكَامٌ,) from repletion of the stomach. (A.) [See also مَلَأَةٌ.] — مَلَأَةٌ A piece of drapery which is wrapped about the body; i. q., إِزَارٌ (TA) and رِيْطَةٌ (S, K:) or the مَلَأَةٌ is a covering for the body formed of two pieces; (TA;) composed of two oblong pieces of cloth served together; (Msb, in art. لَغَى;) and the رِيْطَةٌ is of a single piece. (TA.) [It appears to have been generally yellow, (see وَرْسٌ and أَوْرَسٌ,) and was probably otherwise similar to the modern مِلَايَةِ, which is described and represented in my work on the Modern Egyptians, part i., ch. I.] Pl. مَلَأَةٌ; (S, K;) [or rather this is a quasi-pl. n.; or a coll. gen. n., of which مَلَأَةٌ is the n. un.;] or, accord. to some, مَلَأٌ; but the former is better established. (TA.) Dim. مَلَيْتَةٌ; for which مَلَيْتَةٌ was also used, accord. to a tradition. (TA.) — مَلَأَةٌ Fairness of complexion. (TA.) — مَلَأَةٌ Simple dust. (TA.) — Also مَلَأَةٌ The skim that forms on the surface of milk. (El-Moqjam.)

مَلَأَن (S, K) [and مَلَأَن, as it forms in the] fem. مَلَأَتٌ (K) and مَلَأِي (S;) pl. مَلَأَةٌ; (K;) Full: (S, K) said of a vessel, &c. (S, TA.) The masc. is also written and pronounced مَلَان; and the fem., مَلَا: (TA:) and the vulgar say مَلَانٌ مِنَ الْكَرَمِ A full vessel. (S, TA.) — مَلَانٌ مِنَ الْكَرَمِ † [Full of generosity]. (TA.) — See مَلَانٌ.

مَلَأِي † A majestic person: one whose aspect satisfies the eye. (TA.) — مَلَأِي الْعَيْنِ, and مَلَأِي لِعَيْنِ, † A person whose aspect satisfies the eye by his comeliness &c. (TA.)

فَلَانٌ أَمَلًا لِعَيْنِي مِنْ فَلَانٍ † Such a one is more satisfactory to my eye by his comeliness than such a one. (TA.) — هَذَا الْأَمْرُ أَمَلًا بِكَ This thing is better for thee, and more satisfactory: expl. by أَمَلُكَ [which is said to have this signification]. (TA.)

مَمْلُوءٌ, pass. part. n. of مَلَأَ, Filled. (S.) — Also, † Having the disease called مَلَأَةٌ: as part. n. of مَلَأَ. (A.) — Also, (and accord. to some copies of the K, † مَلَانٌ,) Affected by God with that disease: extr. [with respect to rule], (S, K,) as it is used in the sense of the pass. part. n. of مَلَأَ: by rule it should be مَمْلَأٌ. (TA.)

مَمْلِيٌّ An ewe in whose belly are water and matter [such seems to be the meaning of أَغْرَاسٌ in the explanation] so that one thinks her to be pregnant. (K.)

شَابٌ مُمْتَلِيٌّ [A youth in the full bloom of his age. See art. عَبَبٌ.]

ملب

مَلَبٌ: see art. لَوْبٌ, in which, as well as here, it is mentioned in the K.

ملت

1. مَلَتَ, aor. َ, (inf. n. مَلَتْ, TA.) He put [a thing] in motion, or into a state of commotion: (ISd, K:) like مَتَلٌ: also mentioned by IDrd, who expresses uncertainty as to its correctness. (TA.)

سَفُفُ الْمَرْخِ مَلِيَّتٌ (K;) i. e., The leaves of the tree called مَرْخٌ. (TA.)

أَمْلُوتٌ an epithet applied to a مَفَاةٌ [or waterless desert]. (Marg. note in a copy of the S.)

أَمَلَيْتُ Swift camels. (K.) It is said to be a quasi-pl. n.: or a pl. that has no sing.: or its sing. is أَمْلُوتٌ or أَمَلِيَّتٌ: some of the lexicologists reject it. (MF.)

ملت

1. مَلَتَهُ, aor. َ, inf. n. مَلَتْ, He soothed, or tranquilized his mind, with words; spoke to him sweetly, or pleasantly; soothed him with agreeable words; (S, K;) not meaning to fulfil his words: as also مَلَذَهُ, aor. َ, inf. n. مَلَذَ: (TA:) ex. سَأَلْتُهُ حَاجَةً فَمَلَتْنِي I asked him to do a thing that I wanted, and he soothed my mind by a promise, not meaning to fulfil it. (A.) — In like manner, He made him a promise, (as though he would repel him from him, S,) not meaning to fulfil it. (S, K.) Accord. to Ibn-Abi-l-Hadeed, He made him a concealed promise: but this is a strange explanation. (MF.) — مَلَتْ, inf. n. مَلَتْ, He lied; as also مَلَذَ. (TA, art. مَلَذَ.) — مَلَتْ الظَّلَامُ The darkness became mixed with the light: this happens at nightfall and at daybreak. (AZ.) — مَلَتُهُ بِالشَّرِّ He aspersed him, or bespattered him with evil. (A.) — مَلَتُهُ, [aor. َ,] inf. n. مَلَتْ, He beat him lightly; (K;) like مَغَتَهُ, q. v. (TA.) — مَلَتْ He (a hare, TQ,) was unable to run; too weak to run. (K.)

3. مَالَتْ, (inf. n. مَلَاتُ, TA,) He treated him with dissimulation, and jested, or joked, with him. (K.)

مَلَتْ and مَلَتْ and مَلَتْ The first, or commencement, of the blackness of night: (K:) or it is after the سَدَفُ: (TA:) or the first, or commencement, of the blackness of the place of sunset: when it has become intense, and the last عَشَاءٌ has come, it is called مَلَسَ. (IAgr.) —

مَلَّتِ الظَّلَامَ (S, K,) and أَتَيْتَهُ مَلَّتْ (S, K,) and (K,) and عِنْدَ مَلَّتِهِ (TA,) I came to him at the period when the darkness became confused, (S, K,) and had not yet become very intense, [as it has] when thou sayest أَخُوكَ أَمِ الدِّثْبُ [(Is this) thy brother, or the wolf?]; (S;) i. e. at the time of the prayer of sunset, and after it. (Aṣ, S.) — *The prayer of sunset*: in the dial. of Rabee'ah. (A.) — مَا كَانَ عَهْدُهُ إِلَّا وَلَنَّا وَوَعْدُهُ إِلَّا مَلَّتْ [His compact was not otherwise than weak, and his promise not otherwise than one not meant to be fulfilled]. (A.)

ملت One who does not become satiated with coitus. (K.) You say رَجُلٌ مِلْتُ and امْرَأَةٌ مِلْتُ. (TK.)

ملت. } See ملت.
ملتة.

ملح

1. مَلَجَ أُمَّهُ (S, K,) aor. ٤; and مَلَجَهَا, aor. ٤; (K;) inf. n. مَلَجٌ; (S, K;) He (a child) sucked [the breast of] his mother: (S;) or he took his mother's teat with the extremity of his mouth. (S, K.) And مَلَجَ النَّاقَةَ, said of a young camel, He sucked the she-camel; like سَلَجَهَا. (L, TA, in art. سَلَج.)

4. اُمْلَجَتْهُ أُمُّهُ (Mṣb,) inf. n. اُمْلَاجٌ, (S,) His mother suckled him. (Mṣb.) [The masc. form of the verb is mentioned in the K.]

8. اَمْلَجَ He sucked milk: (K;) or he (a young weaned camel,) sucked what was in the udder. (S.)

مُلَجٌ Sucking kids. (K.)

مَلَجَةٌ A single suck. (Mṣb.) [See also مَلَجَةٌ.]

مَلَجَانُ A man who sucks the teats of his camels, (or of his sheep or goats, TA,) by reason of his avarice; (S, K;) not milking them lest he should be heard: (TA:) as also مَصَانُ. (S.)

مَلِيجٌ A foster-brother; syn. رَضِيعٌ. (K.) — An illustrious man. (K.)

مَلِيجٌ (S, K) and مَلِيجَةٌ (S, in art. سِيع) [A plasterer's trowel;] a thing with which one plasters: (S, K;) an arabicized word, from the Persian, (S,) [originally مَالَه].

أُمْلُوجٌ [Sugar-candy]: see أُمْلُوجٌ.

إِمْلَاجَةٌ A single act of suckling. (TA.) — It is said in a trad., لَا تُحَرِّمِ الْإِمْلَاجَةَ وَلَا, (S,) i. e. One act of suckling, or the giving one suck, does not bar [the two parties

from marrying each other], nor do two acts of suckling, or the giving two sucks, like as complete suckling does. (TA.)

ملح

1. مَلَحَتْ فَلَانَةٌ لِفَلَانٍ, (aor. ٤ and ٤, L,) † Such a woman suckled, or gave suck, for such a one. (A, L.) — مَلَحْنَا لِفَلَانٍ, inf. n. مَلَحٌ, (S,) We [meaning the wife of one of us] suckled, or gave suck, for such a one: (Aṣ, L:) or we suckled such a one. (S.) — مَلَحَ الْوَلَدُ [app. He caused the child to be suckled;] syn. with أَرْضَعَهُ. (K.) [See أَرْضَعَهُ.] — مَلَحٌ; (L;) and مَلَحٌ, inf. n. مَلَحٌ; and مَلَحٌ; (L, K;) the last said to be formed by transposition from تَحَلَّمَ; but ISd, sees no reason for this assertion; (L;) † He (a camel, L,) became fat. (L, K.) † مَلَحَتْ she (a camel destined for slaughter) became fat: (El-Umawee, S:) or, became a little fat: (K:) She (a camel) became fat in a small degree. (L.) Also † مَلَحَتْ † They (lizards such as are called خَبَابٌ) became fat; as also تَحَلَّمَتْ. (L.) — مَلَحٌ, aor. ٤, inf. n. مَلُوحَةٌ (S, Mṣb, K) and مَلَاَحَةٌ (K;) this form of the verb is of the dial. of the people of El-'Áliyeh; (Mṣb;) and مَلُوحٌ, aor. ٤, (S, Mṣb, K,) inf. n. مَلُوحٌ; (S, Mṣb;) and مَلَحٌ, aor. ٤; (IAṣ, K;) and مَلَحٌ, inf. n. اِمْلَاحٌ, of the dial. of El-Hijáz; (Mṣb;) It (water) was salt: (S, Mṣb, K:) or مَلَحٌ signifies it became salt, having been sweet. (K.) — مَلَحٌ, aor. ٤, (S, Mṣb, K,) inf. n. مَلَاَحَةٌ (S, Mṣb) and مَلُوحَةٌ (S) and مَلَحٌ, the first of which is the most common, and the last the least common, (TA,) † It (a thing, S, Mṣb) was, or became, goodly, beautiful, or pretty; (S, Mṣb, K;) and beautiful of colour; or beautiful and bright; (Mṣb;) pleasing to the eye or ear; facetious. (The lexicons passim.) — مَلَحَ الْقَدْرَ, aor. ٤ and ٤, (S, Mṣb, K,) inf. n. مَلَحٌ, (S, Mṣb,) He put salt into the cooking-pot: (K:) or put a proper quantity of salt into it: (S, A, Mṣb:) and accord. to Sb, † مَلَحٌ and † اَمْلَحٌ signify the same as مَلَحٌ: (ISd:) or مَلَحًا, inf. n. مَلَحٌ, and اُمْلَحًا, signify he put much salt into it, (S, Mṣb, K,) so that it [meaning its contents] became spoiled. (S, A.) — مَلَحٌ, (S, K,) inf. n. مَلَحٌ; (S;) and مَلَحٌ, inf. n. مَلَحٌ; (TA;) He fed camels or sheep or goats with salt earth, (S, K,) or with earth and salt, the salt being more in quantity. (TA.) This is done when the animals cannot procure plants of the kind called حَبِضٌ. (S.) — مَلَحٌ, aor. ٤ and ٤, (K,) inf. n. مَلَحٌ; and مَلَحٌ; He salted fish. (K.) — مَلَحٌ; aor. ٤, inf. n. مَلَحٌ, He salted

flesh-meat, and a skin, or hide. (L.) — Also † مَلَحٌ, inf. n. مَلَحٌ, He rubbed his (a camel's, or sheep's, or goat's,) palate with salt. (TA.) — مَلَحٌ, aor. ٤, inf. n. مَلَحٌ, † He, or it, (a man, &c.,) was blue, or gray, [see مَلَحَةٌ] in such a degree as to incline to whiteness; (Mṣb;) as also † اِمْلَحٌ, inf. n. اِمْلَحٌ; and † اُمْلَحٌ. (TA.) — Also, † He was black, with whiteness overspreading his hair: or, of a dusty white colour: or, of a clear white colour: (Mṣb:) [and in like manner,] † اِمْلَحٌ, inf. n. اِمْلَحٌ, he (a ram) was of a white colour intermixed with black. (S, K.) — مَلَحٌ, aor. ٤, inf. n. مَلَحٌ, He (a horse) had the kind of swelling called مَلَحٌ. (TA.)

2. See 1, in six places. — مَلَحٌ † He (a poet) produced, or said, something goodly, beautiful, pretty, [or facetious]: (S, K:) and † اَمْلَحٌ he produced, or said, a goodly, beautiful, or pretty, [or a facetious,] word, or saying, or speech. (Lth.)

3. مَالَحَتْ فَلَانًا, (A,) inf. n. مُمَالَحَةٌ, (S, A, K,) † I ate with such a one. (S, A, K.) Abu-l-Kásim Er-Zejjájee disapproves of this, saying that a verb of this form is only derived from an inf. n., as in the cases of ضَارَبَ and قَاتَلَ; whereas this is derived from مَلَحٌ, a subst. [But his objection seems to me invalid: this may be an anomalous instance, and yet of classical authority, like many others.] — مَالَحَهُ, inf. n. مُمَالَحَةٌ and مَلَاَحٌ, † He was, or became, his foster-brother. (L, TA.) [المَلَاَحُ is explained in the K by المَرَاَضَةُ: Lth explains it by الرِّضَاعُ, as is mentioned in the TA: المُمَالَحَةُ is explained in the A, Mgh, L, and other lexicons by المَرَاَضَةُ: in the copies of the K in my hands, by الرِّضَاعُ; and so in one copy of the S: in another copy of the S written الرِّضَاعُ; and in another the الرِّضَاعُ, without any vowel to the ر: الرِّضَاعُ, syn. with المَرَاَضَةُ, is evidently the right reading.] Abu-l-Kásim Er-Zejjájee disapproves of the verb used as signifying the act of two men's sucking each other; [but this is not what is meant by المَرَاَضَةُ;] and pronounces it a post-classical word. (TA.) You say بَيْنَهُمَا حُرْمَةٌ المُمَالَحَةِ Between them two is the sacred or inviolable bond, or obligation, which is the consequence of their being foster-brothers. (A.)

4. See 1, in four places, and 2. — اَمْلَحٌ † The people possessed milk; † the people had fat camels or other beasts. (L.) — † اَمْلَحٌ † He (a camel) carried fat; (L;) [meaning was fat]. † اَمْلَحَ الْقَدْرَ † He put some

fat [which is termed **مِلْح**] into the cooking-pot. (AA.) — **امْلَحَ الإِبِلَ** *He gave the camels salt water to drink.* (K.) — **املحت الإِبِلَ** *The camels came to salt water to drink.* (S.) — **مَا أَمْلَحَ زَيْدًا** † [*How very goodly, or beautiful, or pretty, is Zeyd!* a diminutive form, meant to denote the contrary of the sense of a dim., being what is termed **تَصْغِيرُ تَعْظِيمٍ**, from **أَمْلَحَ**] (T, S, K:) the verb is here put into the dim. form, being meant to be used as an epithet, as though they said **مَلِيحٌ**: (T:) it is the only instance of a verb put into this form, except **مَا أَحْسَنَهُ**, (S, K,) and, as some say, **مَا أَحْيَلَهُ**. (TA.) This is said accord. to the doctrine of the Bagrees, who assert the **افْعَل** of wonder to be a verb: but as to the Koofees, who say that it is a noun, [meaning an epithet,] they allow the formation of the dim. from it without restriction; and from its admitting the dim. form, they argue that it is a noun. (MF.) — **مَا أَمْلَحَ وَجْهَهُ**, and **فَعَلَهُ**, † *How goodly, beautiful, or pretty, is his face!* and *how good is his action!* (A.) — **أَمْلَحْنِي بِنَفْسِكَ** † *Grace me, or recommend me, (بِنَفْسِي), [by thy speech].* (T, L.)

5. See 1, in two places. — **فُلَانٌ يَتَطَرَّفُ وَيَمَلِّحُ** † [*Such a one affects to be clever, or graceful, and to be goodly, beautiful, pretty, or facetious.*] (A.)

9. See 1, in two places.

10. **استملحه** † *He esteemed him, or it, goodly, beautiful, or pretty;* (S, K:) [*pleasing to the eye or ear: (the lexicons passim:)] or found him, or it, to be so* (TA.)

مِلْح: see **مِلْح**.

مِلْح (S, M, K) and **مَلَحَ** (M) † The act of *sucking* the mother or any nurse; syn. **رَضَعَ**; (S, M, K:) a child's *sucking* its mother. (Abu-l-Kásim Ez-Zejjájee.) — **مِلْحٌ** † *Milk.* (IAar.) The following verse of Abu-t-Tamahán, who had some camels, of the milk whereof he gave to drink to a people that afterwards made an attack upon them, and took them, is cited by Aq, [app., accord. to the S, as an ex. of **مِلْح** in the sense of **رَضَعَ**; but as MF observes, it may be taken as an ex. of that word in the sense of milk;]

• وَإِنِّي لَأَرْجُو مِلْحَهَا فِي بَطُونِكُمْ •
• وَمَا بَسَطْتُ مِنْ جِلْدٍ أَشَعْتُ أَغْبَرًا •

(S, L.) The poet says, Verily I hope that ye may regard (أَنْ تَرَعُوا) [which is understood] the milk which ye have drank, of these camels, [lit.,

their milk in your bellies,] and the skins which they have expanded, of a people with matted and dusty hair, and of a dusty hue; as though their skins had dried up, and they had fattened upon them. [Another explanation will be noticed below.] IB says, that the last word should be read **أَغْبِرَ**, for the sake of the rhyme; for each verse of the poem to which it belongs ends with **kesreh**. (L.) — **مِلْحٌ** a thing well known, (S, K,) [*Salt; that with which food is made pleasant:* (L:) of the fem. gender (Z) generally; (O;) sometimes masc.: (K:) pl. **مِلَاحٌ**. (Msb.) Dim. **مِلْحَةٌ**. (Msb.) — **مِلْحٌ** †, (S, K, &c.) originally **مَلَحَ**, from the verb **مَلَحَ**, like **خَشِنَ** from **خَشَنَ**, contracted because of the frequency of its usage; (Msb.) and **مِلْحٌ** †, (K,) and **مَالِحٌ**; (IAar, ADk, Az;) [respecting which last, see what will be found after the explanation;] *Salt water.* (S, K, &c.) J says, that **ماء مالح** is not allowable, except in a bad dial.: but Az says, that, though rarely found in the language of the Arabs, it is not to be rejected; and IB says, that it occurs in verses of chaste poets; and may be considered as used after the manner of a rel. n., [meaning **مِلْحٌ** like **رَجُلٌ تَارِسٌ**, i. e. **دُو تَرِسٍ**, and **دَارِعٌ**, i. e. **دُو دَرِجٍ**: (TA:) it is a chaste word, of the dial. of El-Hijáz, but extr., being from the people of El-Hijáz, who selected the most chaste words of the various dialects: or it is regularly formed from **مَلَحَ**, a form of the verb sometimes used. (Msb.) The pl. of **مِلْحٌ** is **مِلَاحٌ** and **مِلْحٌ**: (L, K:) and sometimes is said **مِلْحٌ** **أَمْوَاهُ** *salt waters*; and **رَكِيَّةٌ مِلْحَةٌ** *a salt well.* (L.) — **مِلَاحٌ** *Salt waters.* (T, K.) **مِلْحٌ** † *A well of salt water:* (S, K:) pl. **مِلَاحٌ**, occurring in a verse of 'Antarah. (S.) — **مِلْحٌ** † *Knowledge; science; learning; syn. عِلْمٌ.* (IKh, Kz, K.) — **مِلْحٌ** † *Men of science; learned men; syn. عُلَمَاءٌ.* (IKh, Kz, K.) — **مِلْحٌ** † *Goodliness, or beauty.* (K.) [Accord. to the TA, it is an inf. n.: see **مَلَحَ**.] — **مِلْحٌ** † *Fat, as a subst. (Sh, K.) — Fatness: (K:) or a small degree of fatness.* (TA.) — **مِلْحٌ** † *A sacred or inviolable bond, or the like, or any compact, bond, or obligation, which one is under an obligation to respect, or honour, or the cancelling or breaking of which renders one obnoxious to blame; syn. خُرْمَةٌ and دِمَامٌ; and a compact, or confederacy; syn. حِلْفٌ.* (K.) In some copies of the K, for **حِلْفٌ** is put

حَلْفٌ. (TA.) — Accord. to Aboo-Sa'eed, this is the signification of the former word in the verse of Abu-t-Tamahán cited above, and the poet means, I hope that God may punish you for your perfidious violation of the sacred obligation to their owner, which they imposed upon you. You say **مِلْحٌ** **فُلَانٍ** **وَفُلَانٍ**, and **مِلْحَةٌ** †, *There is a sacred or inviolable bond, &c., between such a one and such a one.* [This meaning is derived from **مِلْحٌ** as signifying "salt," the eating of which with another imposes upon the two parties a sacred mutual obligation.] The Arabs, says Abu-l-Abbás, pay a high respect to salt and fire and ashes. (L.) [You say,] **مِلْحُهُ** **عَلَى رُكْبَتَيْهِ**, so in the copies of the K, but correctly **عَلَى رُكْبَتَيْهِ**, as in all the other lexicons, (TA,) † [lit., *His salt is upon his knees;*] meaning *he has no good faith, so as to fulfil his promises, or engagements:* (K:) or *he has little good faith, so as to fulfil his promises, &c., for the Arabs swear by salt, and by water, because of their respect for them:* (IAar:) or *he violates the obligation imposed by such, the smallest thing making him forget it, like as the least thing scatters salt if a person puts it upon his knees:* (T:) or *he is fat:* (K:) Aq says, that in the following verse,

• لَا تَلْمَهَا إِنَّمَا مِنْ نِسْوَةٍ •
• مِلْحَهَا مَوْضُوعَةٌ فَوْقَ الرُّكْبِ •

[*Blame her not; for she is of women whose fat is placed above the knees;*] the woman meant was of the people called Ez-Zenj, whose fat is in their thighs, and **مِلْحَهَا** signifies their fat: (TA:) or *he is sharp in his anger:* (K:) or *he is of evil disposition, rendered angry by the least thing;* like as salt upon the knee is scattered by the least thing: (T:) or *he is frequently engaged in altercation;* as though his knees were much wounded by his long kneeling in altercation, and by his long striking his knees against those of another, and he therefore put salt upon them to cure them. (A.) [See also **رُكْبَةٌ**.] — **مِلْحٌ** †, and **مَالِحٌ** †, *A plant of the kind called حَمَضٌ.* (ISk, S.)

مِلْحٌ: see **مِلْحَةٌ**. — *A certain disease and fault in the hind leg of a beast of carriage; (TA;) a swelling in the hock, or hock-tendon, (عَرْقُوبُ), of a horse; (S, K;) less than what is called جَرْدٌ; which is a name given to it when it has become violent.* (S.)

مِلْحٌ: see **مِلْحٌ**.

مِلْحَةٌ † *A single feed taken by a child from the breast.* **مِلْحَةٌ**, with ج, signifies a single suck. (TA.) — **مِلْحَةٌ** † *The main body of the sea; or the fathomless deep of the sea; or a great expanse*

of sea of which the extremities cannot be seen. (K.)

مَلَحَّة (S, K) and مَلَح (K) † A white colour intermixed with black: (S, K:) whiteness over-spreading blackness in the human hair, and in anything: or a dusty white colour: or a clear white colour: or whiteness inclining to any kind of redness; like the colour of the antelope. (L.) [See also أَمْلَح.] — Also, مَلَحَّة † The utmost degree of blueness or grayness, [app. meaning the latter, from مَلَح as signifying “salt,” as salt in the state in which it is commonly used in Arabia is of a pale gray colour,] أَشَدُّ الزَّرْقِ (K:) or blueness, or grayness, (زُرْقَة) of such a degree as to incline to whiteness. (S.) [See أَمْلَح.] — مَلَحَّة † A goodly, beautiful, pretty, or facetious, story, or narrative, and word, or saying, or speech; a bon-mot; (L:) وَاحِدَةُ الْمَلَحِ مِنَ الْأَحَادِيثِ (S, K:) [what is deemed beautiful, elegant, facetious, or the like, of stories, &c.: (IbrD:) and so مَلُوحَةٌ, coupled with أَفْكُوهَةٌ in art. فكه in the TA:] also said to signify a bad, an abominable, or a foul, word, saying, or speech; a meaning taken from a trad. of 'Aisheh, who applied this term [perhaps ironically] to a bad answer which she had given in consequence of her having misunderstood a question put to her: (L:) pl. مَلَح. (S, K.) Aṣ said نَلْتُ بِالْمَلَحِ [I have attained to the station, or rank, to which I have attained by means of goodly, or facetious, sayings, &c.] (S.) حَدَّثَنِي بِالْمَلَحِ † [I related to him goodly, beautiful, pretty, or facetious, stories.] (A.) — [A curiosity, an extraordinary thing.]

مَلَحَّة: see مَلَح.

مَلْحَان: see مَلْحَان. — [A sucker: see مَصَان in art. مص.]

مَلْحَان (S, K) sometimes written مَلْحَان (TA, art. شيب, voce شِيَان) [written in both these ways in a copy of the S in my hands,] † A name given to one of the winter-months, because of the whiteness of its snow: (S:) the month called Jumáda-l-Akhireh, جُمَادَى الْآخِرَةِ (K,) [in the old Arabian calendar;] because of its whiteness; Jumáda-l-Oolá, جُمَادَى الْأُولَى, being called شِيَان: or this was a name of Kánoon el-Owwal, كَانُونُ الْأَوَّلِ (TA:) and مَلْحَان was Kánoon eth-Thánee, كَانُونُ الثَّانِي (K, TA:) [but see شِيَان:] or شِيَان and مَلْحَان were names applied to the days when the earth was white with hoar-frost, or rime. (Amr Ibn-Abee-Amr, Az.)

مَلَح: see مَلَح.

مَلَح and مَلَح and مَلَح (S, K) but the

last signifies more than the first, (T, S,) † Goodly; beautiful; pretty; (S, Mṣb, K;) and beautiful of colour; or beautiful and bright; (Mṣb;) pleasing to the eye or ear; facetious: (the lexicons passim:) fem. of the first with ة: (Mṣb:) pl. of the same, مَلَح and مَلَح; (AA, S, K;) and of مَلَح, مَلَحُون; and of مَلَح, مَلَحُون. (K.) — See مَلَح. — [Facetious speech.] — One in whose counsel, or advice, one seeks a remedy; acc. to AA: hence the phrase قَرِيشَ مَلَحِ النَّاسِ: acc. to some, one with whom one finds, or esteems, it pleasant to sit and converse. (IB, in TA, voce صِفْرِدُ — أَبُو الْبَلِيحِ [the bird Šifrid]: see صِفْرِدُ.

مَلَح and مَلَحَّة: see مَلَح.

مَلَحِي, sometimes written مَلَحِي (S, K,) occurring in poetry written in the latter manner, (S,) A kind of white, long-shaped, grape: (S, K:) so called from [the colour termed] الْمَلَحَّة (S;) or from the [plant called] مَلَح, because of its taste. (AHn.) — Also, A kind of fig, (K,) small, of the colour termed أَمْلَح, very sweet, and which is dried. (TA.) — Also, A species of the tree called أَرَاك in which is whiteness and redness and the colour termed شَهْبَة. (AHn, K.)

مَلَح A seller of salt: or a possessor of salt: (IAṣr, K:) as also مَلَحِي (K:) which also signifies one who provides himself with salt for travelling-provision: or a trader in salt. (TA.)

— مَلَح A sailor; a shipman; a seaman, or mariner: (T, S, K:) so called because constantly upon the salt water. (T.) — Also, One who constantly attends to a river (نَهْر; in some copies of the K, نَهْر; TA) to put its mouth into a right or proper state. (K.) — His occupation is called مَلَحِيَّة and مَلَحَة. (K.)

مَلَح: see مَلَح. — [A coll. gen. n.] A certain plant, (S, K,) of the kind called حَمِض; (Lth, T, S;) a leguminous garden-plant; n. un. with ة; it is a tender plant, with a salt flavour, growing in smooth, or soft, and depressed, tracts of land: (T:) a herb of the kind called حَمِض, having twigs and leaves, growing in tracts such as are called قَفَاف, of a salt flavour, wholesome to camels and sheep: (M:) a plant like the قَلَام, in which is a red hue, eaten with milk, bearing grain which is collected like as is that of the فَت, and made into bread, and eaten: so says AHn, and he adds, I think that it is thus called because of its colour; not because of its taste: and in another place he says, that the مَلَح is the raceme of the كَبَاث of the أَرَاك; thus called because of its taste, which is hot, as though containing salt. (M.) [Sueda baccata. Forsk., Flor., 69. (Freitag.)]

مَلَحَة (S, K) and مَلَحَة (K) A place where salt is generated. (S, K.)

مَلَحِيَّة: see مَلَح.

مَلَح: see مَلَح and مَلُوح.

أَمْلَح † A ram, (S, K,) and a he-goat, (S,) of a white colour intermixed with black: (S, K:) any hair, and wool, and the like, in which are whiteness and blackness: (TA:) that in which are whiteness and blackness, the former colour predominating: (AZ, Ks and others:) or of a dusty white colour: or of a clear white colour: (Mṣb:) fem. مَلَحَة; applied to a ewe of a white colour intermixed with black: (K:) or black, with its hair pervaded by whiteness. (TA.) Abou-Dhubyán Ibn-Er-Raḡbal employs املح as one of four epithets which he applies to those old men most hateful to him. (S.) — Also, † Blue, or gray, [see مَلَحَة] in such a degree as to incline to whiteness; an epithet applied to a man, &c. (Mṣb) أَمْلَحُ الْعَيْنِ Having the eye of that colour. (S.) — Hence, كَتِيبة مَلَحَة [meaning † An army, or a troop of horse, appearing of a white and black, or gray, hue, by reason of their glittering weapons; see also كَتِيبة شَهْبَاء: (S:) or one that is white and great: (TA:) or, great. (K.) — أَمْلَح † Dew that falls in the night upon leguminous plants: so called because of its whiteness. (L.) Er-Rá'ee says, describing some camels,

- أَقَامَتْ بِهِ حَدَّ الرَّبِيعِ وَجَارَهَا •
- أَخُو سَلْوَةٍ مَسَى بِهِ اللَّيْلُ أَمْلَحُ •

meaning [by املح] dew: [They remained in it during the period of the season called الربيع, and their preserver from thirst was attended by comfort, being dew brought by the night]: he says, they remained in that place during the days of the season called الربيع, and while the dew lasted, so that he was (فَوَ) [but this appears to be a mistake for فَبَى, “so that they were,”] in a comfortable state of life: and he says مَسَى بِهِ because the dew falls in the night: (S, L:) by جَارَهَا he means the night-dew which preserved them from thirst. (L.) — الْمَلَحَة was also the name of a particular troop belonging to the family of El-Mundhir, (S, K,) of the Kings of Syria, who had another called الشَّهْبَاء. (TA.) — نَبْرَة مَلَحَة A نَبْرَة with black and white stripes. (L.) مَلَحَة † A tree of which the leaves have fallen, (L, K,) the branches, or twigs, remaining green. (L.) — الْمَلَحَة (in a camel, L) † Certain flesh in the back, (situate within, L,) extending from the withers (الكَاهِل) to the rump: (L, K:) or the middle of the back, between the withers (الكَاهِل) and the rump: (T, S [in neither of which is reference made here to a camel]:) or the part between the hump of a camel and its rump: or

the vertebræ of a camel over which is the hump: (L:) or, in a camel, the part beneath the hump; containing six vertebræ (مَحَالَات): pl. مَلْحَاوَات. (T.) فَرَسُ الْمَلْحَاءِ The fat of the hump. (L.) — أَمْلَحَ A horse having the kind of swelling called مَلَح. (TA.)

مُلْحَة: see مَلْحَة.

مَلْحَة: see مَلْحَة.

مِلْحَة A thing [or vessel or the like] in which salt is put. (S, A.)

مَمْلُوحٌ and مَمْلُوحٌ † A fat camel. (L.) — مَمْلُوحٌ † A camel destined for slaughter that is fat: (S:) or having some remains of fatness. (L.) = مَمْلُوحٌ, and مَمْلُوحٌ (S, K,) and مَمْلُوحٌ (Msb.) Salted fish; (S, K;) i.q. مَمْلُوحٌ. (K.) You should not say مَالِحٌ. As to the saying of 'Odhāfir,

* بَصْرِيَّةٌ تَزَوَّجَتْ بَصْرِيًّا *
* يُطْعِمُهَا الْمَالِحُ وَالطَّرِيًّا *

[A woman of El-Baṣrah who married a man of El-Baṣrah: he fed her with salted and fresh], it is not an evidence. (S.) ISd says, that some have disapproved of this word, as also of مَلِيح, not regarding the above verse as an evidence. Yoo says, that مَلِيح and مَمْلُوح are better than مَالِح. (TA.)

مَمْلُوحٌ and مَمْلُوحٌ: see مَمْلُوحٌ.

مَمْلُوحٌ: see مَمْلُوحٌ.

ملح

1. مَلَح, aor. َ, inf. n. مَلَحٌ; (K;) and مَلَحٌ; (L;) He pulled, or drew, a thing, grasping with the hand, or biting, (L, K,) and so pulling or drawing it out. (L.) — مَلَحٌ He pulled out a thing; (L, K;) drew it forth: or drew it forth quickly. (L.) He drew his sword. (S, K.) He pulled out his tooth: (S:) and his eye. (Lh.) It (an eagle) pulled out an eye; (S;) as also مَلَحٌ. (K, TA.) He pulled away his hand from the hand of a person grasping him. (L.) He pulled out a ripe date from its skin. (L.) He pulled off flesh from a bone. (L.) He pulled off the bridle and bit from the head of a beast of carriage. (L, K.) — مَلَحٌ, aor. َ, (L, K,) inf. n. مَلَحٌ, (S, L, K,) He went, or journeyed, at a vehement rate: (S, L, K:) or, at an easy rate: and, sometimes, vehemently: (ISd:) or, quickly: (TA:) or he (a beast) stretched forth his arms in the pace called حَضَر, in any way, well or ill. (Ibn-Hānee.) — مَلَحٌ فِي الْأَرْضِ He went away journeying through the land, or earth. (TA.) — مَلَحٌ, (S,) inf. n. مَلَحٌ, (S,

K,) Such a one goes to and fro, and occupies himself much, in vain affairs: (S, K:) or goes quickly and easily therein: (Sh:) or plays, or sports, and perseveres, therein. (L.) — مَلَحٌ الْبَاطِلِ i.q. التَّبَحُّثُ [Walking in an affected manner] (L, in art. صَدَد.) — مَلَحٌ الْقَوْمُ مَلَحَةً صَالِحَةً The people, or party, went, or journeyed, far in the land. (S.) — مَلَحٌ He (a man) fled (IAqr; and Az, from several Arabs of the desert.) = مَلَحٌ, aor. َ, inf. n. مَلَحٌ, It (flesh-meat) was, or became, tasteless, or insipid; (S;) [i.q. مَسَخٌ]. See سَلَاخَةٌ.

5: }
8: } see 1.

مَلِخٌ, applied to flesh-meat, (S,) or, accord. to some, specially to a new-born camel that is slaughtered when it falls from its mother's belly, (L.) That has no taste; tasteless; insipid; (S, L, K;) i.q. مَسِخٌ. (S.) See سَلِخٌ. — Corrupt: (L, K:) or any corrupt food. (IAqr, L.) — مَلِخٌ Milk that slips from the hand. (L.)

[مَلُوحِيَّةٌ Corchorus olitorius, or Jews' mallow: so used in the present day. See خُبَّازٌ.]

مَلَّاحٌ Vehement in journeying, or in his pace. (S, TA.) — A slave who runs away often. (L, K.)

مَالِحٌ Fleeing; as also مَاحِلٌ and مَاحِلٌ. (Az.)

مَمْلُوحٌ الْعَقْلُ † A man deprived, or despoiled of his reason. (S, TA.) — مَمْلُوحٌ الصُّلْبُ A man weakened, or enervated, in the back-bone, or back; (K;) as though it were pulled asunder. (TA.)

مَمْلُوحٌ: see مَمْلُوحٌ.

ملد

1. مَلَدٌ, [aor. َ,] (TA,) inf. n. مَلَدٌ (K, TA) and مَلَدَانٌ (M,) It (a branch, M, TA) was, or became, soft, tender, or delicate; (M, K;) and quivered, shook, or played loosely. (M, K, TA.) — Also, inf. n. مَلَدٌ, † He (a youth) was, or became, soft, tender, or delicate. (T, S, L.) — See also مَلَدٌ, below. — مَلَدَهُ He drew or pulled it; strained it; or extended or stretched it; syn. مَلَدَهُ. (K.)

2. مَلَدَهُ, inf. n. تَمْلِيدٌ, It (the imbibing of moisture) rendered it (a branch) soft, tender, or delicate. (T, L.) — He softened it, namely a tanned skin or hide. (S, L, K.)

مَلَدٌ: see مَلَدٌ. — Also, The [creature called] مَلَدٌ; (K;) i.e., i.q. سَعْلَاءٌ; or an enchantress of the jinn. (TA.)

مَلَدَانٌ and مَلَدٌ, (M, L, K,) and مَلَدٌ: see مَلَدٌ.

(K) † Youth, or youthfulness; and its softness, tenderness, or delicateness. (M, L, K.) [In the CK, for نَعْمَةٌ, is erroneously put نَعْمَةٌ.]

مَلَدَانٌ: see مَلَدٌ.

أَمْلَدٌ, أَمْلَدٌ, &c.: see أَمْلَدٌ.

أَمْلَدٌ (S, M, A, L, K) and إِمْلِيدٌ (M, L, K) and † أَمْلَدٌ (S, M, L, K) and † أَمْلَدَانٌ and † أَمْلَدَانِيٌّ and † مَلَدٌ (M, L, K) Soft, tender, or delicate; (S, M, L, K;) and lithe or limber: (M, K:) the first (S, M, L, K) and second, (M, L, K,) or all, (K,) applied to a branch: (S, M, L, K:) and the first and third, (S, M, L, K,) or all, (M, L, K,) applied in the same sense to † a man, or young man: (S, M, L, K:) or أَمْلَدٌ, applied to a young man, † beardless: (A:) or perfect in make, or full-grown, pubescent, and well-formed: (T, L:) and أَمْلَدٌ (S, M, L, K) and أَمْلَدَةٌ (M, L, K) and أَمْلَدَانِيَّةٌ (M, L) or أَمْلَدَانِيَّةٌ (K) and مَلَدَانٌ (S, M, L, K) and مَلَدَانِيَّةٌ (M, L, K) [in the CK مَلَدَانِيَّةٌ] applied to a woman, or a damsel, † soft, tender, or delicate; (S, M, L, K;) and of just stature: (L:) pl. of أَمْلَدٌ (A, TA) and of إِمْلِيدٌ (TA) أَمَالِيدٌ (A, TA;) and of مَلَدٌ, أَمْلَدٌ. (M, L.) The † in املود and امليد is to render them quasi-coordinate to words of the classes of عُسْلُوحٌ and قَطْمِيرٌ; as is shown by their having the augmentative letters و and ي. (IJ, M, L.)

إِمْلِيدٌ: see أَمْلَدٌ. — Also, applied to a desert (صَحْرَاءٌ) i.q. إِمْلِيْسٌ (S, L, K) i.e., Bare, in which is nothing. (L.)

ملذ

1. مَلَذٌ, aor. َ, inf. n. مَلَذٌ, He was quick in coming and going. (M, L.) This is the original signification. (L.) — He (a horse) was quick in his running. (K, in which only the inf. n. is mentioned.) — He (a horse) stretched forth his arms, مَلَذَ صَبْعِيَّه, (S, M, L, K,) in running, (S,) to a degree that he could not exceed, to overtake, (M, L, K,) and contracted, or drew in, (حَبَسَ, [perhaps a mistake for خَسَسَ, which may mean either contracted, or threw back,]) his hind legs to a degree that he could not exceed, to overtake, without any confusion [in his motions]. (M, L.) — مَلَذَهُ, aor. َ, inf. n. مَلَذٌ and مَلَذَةٌ, He contented him with courteous and soothing speech, and made him to hear that which rejoiced him, without doing, or performing, anything. (T, L.) Accord. to Abou-Is-hāk, the † in this word is a substitute for ث. (M, L.) See مَلَذَهُ. — مَلَذٌ, inf. n. مَلَذٌ, He lied; (K;) as also مَلَذٌ. (TA.) — مَلَذَهُ, (S, L,) inf. n. مَلَذٌ,

(S, L, K.) *He smote him and pierced him with a spear.* (S, L, K.)*

مَلَذَانِي and مَلَذَانِي and مَلَذَانِي: see مَلَذَانِي.

مَلَذَانِي: see مَلَذَانِي.

مَلَذَانِي A man who says but does not act, or per-
form; (S, L, K.) a liar; (S, L.) who behaves
in an artificial manner, and is not true in his
affection; (M, L, K.) as also مَلَذَانِي (M, L [in
the K مَلَذَانِي, and said to be of the same measure
as مَلَذَانِي; but this seems to be a mistake]) and
مَلَذَانِي and مَلَذَانِي (M, L, K) and مَلَذَانِي:
(M, K:) [in some copies of the K, by a mistake
in the last vowel-sign, each of the last three of
these epithets is as though it were syn. with
مَلَذَانِي, the inf. n. of مَلَذَانِي, "he lied" &c.:] or a liar,
who, if asked, will not tell truly whence he comes;
as also all the above epithets: (M, L:) and
مَلَذَانِي one who makes a show of sincerity, faith-
fulness, or honesty, concealing, or meditating,
what is different therefrom. (S, L.) — Also
مَلَذَانِي Stealthy, (M, L,) and light, or active;
applied to a wolf. (M, L, K.)

ملز

See art. ملص and Supplement.

ملس

1. مَلَسَ, aor. ٢; (M, A, Mṣb, K.) and مَلَسَ,
aor. ٢; (Mṣb;) or the second form is مَلَسَ, aor. ٢;
(K;) [but the last of the inf. ns. here following
seems to indicate that مَلَسَ is correct;] inf. n.
مَلَسَ (S, M, A, Mṣb, K) and مَلَسَ (M, K.)
[accord. to rule, both of the first,] and مَلَسَ (M,
TA.) [accord. to rule, of the second;] *It was, or
became, smooth, sleek, or free from asperities;* the
inf. n. being the contr. of خُسُونَةٌ; (S, M, K;) *it
had in it nothing upon which to lay hold; it was,
or became, smooth to the feel;* (Mṣb;) and مَلَسَ
signifies the same, (S, M,) inf. n. مَلَسَ; (S;) and
مَلَسَ: (so in a copy of the A) and [in like
manner] مَلَسَ (S, A) and مَلَسَ, of the mea-
sure مَلَسَ, the ن being incorporated into the م,
both signify *it was, or became, made, or rendered,
smooth, &c.* (S.) See also 4. — مَلَسَ, aor. ٢,
inf. n. مَلَسَ, † *He (a man) went away quickly, or
swiftly:* (TA:) and مَلَسَ الشَّافَةَ (M,) and الإِبِلَ,
(A,) aor. and inf. n. as before, (M,) † *the she-
camel, (M,) and the camels, (A,) went quickly,
or swiftly:* (M, A:) or مَلَسَ signifies the going
easily, or gently; and also, contr., the going
vehemently: (M:) or a gentle mode of going or
journeying: (IAqr:) and the being light, or active,
and quick. (TA.) It is said in a trad., قَلَّاتًا سِرًّا

مَلَسًا, i.e., قَلَّاتًا سِرًّا مَلَسًا; or قَلَّاتًا لَيَالٍ ذَوَاتِ مَلَسٍ; † [Journey thou three nights of quick, or of easy,
journeying; or with a quick, or an easy, journey-
ing;] or مَلَسًا signifies a certain mode of going or
journeying; and is in the accus. case as an inf.
n. (TA.) مَلَسَ, aor. and inf. n. as above, also
signifies † *It (a thing) went back, or retired,*
(مَلَسَ), quickly; (M;) and so مَلَسَ (M,
TA.) — مَلَسَ الظَّلامَ, [aor. ٢,] (TK,) inf. n. مَلَسَ,
(A, K,) or مَلَسَ (S, M,) *The darkness became
confused;* (S, M, A, K;) as also مَلَسَ (TK,)
inf. n. مَلَسَ: (K:) or *became in the state after
that which is termed مَلَسَ, (M,) or مَلَسَ.* (TA.)
See مَلَسَ below.

2. مَلَسَ, inf. n. مَلَسَ, *He rendered it smooth,
sleek, or free from asperities.* (S.) You say,
مَلَسَ الأَرْضَ (TA,) بِالمَلَسَةِ (A,) inf. n. as above,
(TA,) [He smoothed the land with the مَلَسَةِ;]
*he drew the مَلَسَةَ [or مَلَسَةَ] over the land, [and
so made it smooth, or even,] after the ploughing
and sowing thereof.* (TA.) — Also, (S, A,)
inf. n. as above, (TA,) † *He made him to escape;
or to be, or become, or get, clear, quit, free, or at
liberty; to be, or become, or get, clear, quit, free, or at
liberty; from the thing, or affair;* (S,
K;) and مَلَسَ مِنْ يَدِ غَيْرِهِ from the hand of another.
(A.)

4: see 1. — أَمَلَسَتْ شَاتَكَ The wool of thy
sheep, or ewe, fell off: (K:) from Ibn-'Abbād.
(TA.)

5. مَلَسَ: see مَلَسَ. — *It (a smooth thing)
slipped forth from the hand [&c.].* (Har, p. 119.)
— And hence, (Har, ubi supra,) † *He escaped;
got away; or was, or became, or got, clear, quit,
free, or at liberty;* (S, M, A, Mṣb, K,) as
also مَلَسَ (S, A, K,) and مَلَسَ, of the
measure مَلَسَ, [or rather مَلَسَ,] and مَلَسَ;
(K;) *from the thing or affair;* (S, A,
TA;) and مَلَسَ مِنْ يَدِي from my hand. (A.) —
[Hence,] مَلَسَ مِنَ الشَّرَابِ † *He recovered from
the wine.* (AHn, M.)

7. مَلَسَ and مَلَسَ: see مَلَسَ: — and مَلَسَ:
— and 5.

8: see 5. — أَمَلَسَ بَصْرَهُ † *His sight was sud-
denly taken away.* (M, A, K.)

9: see مَلَسَ.

11: see مَلَسَ: — and 5.

مَلَسَ: see مَلَسَ. — Also, مَلَسَ (A, K,) or
مَلَسَ (S, M,) *The confusedness of the darkness:*
(S, M, A, K:) or it is after the مَلَسَ (M,) or
مَلَسَ: (TA:) the مَلَسَ is the first, or commence-
ment, of the blackness of the west; and the مَلَسَ

is when the blackness has become intense, so that
the time of the last عَشَاءَ comes; then the مَلَسَ
becomes confounded with the مَلَسَ, and the one
is not distinguished from the other. (IAqr.)
You say, مَلَسَ الظَّلامَ, (S, M,) or مَلَسَ الظَّلامَ,
(TA,) *I came to him when the darkness had be-
come confused;* (S, TA;) *when the night had
become confused with the earth.* (TA.) The
word is used adverbially and otherwise. (M.)
See مَلَسَ الظَّلامَ.

مَلَسَ: see مَلَسَ, in two places: — and مَلَسَ,
throughout.

مَلَسَ: see مَلَسَ. — † A she-camel that
escapes and goes away so quickly that nothing
attaches, or clings, to her: (S:) or quick, or swift,
in the utmost degree: (Z, K:) or quick, or swift;
as also مَلَسَ: (M:) or the latter signifies a
she-camel excellent, or good, in the pace termed
مَعْنَقُ, [so I render مَعْنَقُ,] that outstrips, and is
seen to be first among the camels in the place
of pasturage and the watering-place and every
journeying. (AZ, K.)* — Also, † A man who
will not remain firm to a compact, covenant,
engagement, or promise; like as the smooth thing
will not remain firm. (M.) It is said in a pro-
verb, (El-Aḥmar, M,) alluding to dislike, or
hatred, of faults or the like, (El-Aḥmar, TA,)
مَلَسَ لَا عَهْدَ لَهُ † [He who will not remain firm
to a compact, &c., for him there is no compact,
&c.]; (El-Aḥmar, M;) meaning, that he has
got out of the affair in safety, there being nothing
due to him, nor anything to be demanded of him.
(El-Aḥmar, TA.) [But see what here follows.]
— It is said in a proverb, applied to him in
whose fidelity one does not trust, (TA,) مَلَسَ
لَهُ عَهْدٌ لَهُ, meaning مَلَسَ لَهُ; (Az, L, Mṣb,
TA;) i.e., † *He who steals a commodity, and
sells it for less than its price, and escapes imme-
diately and hides himself, so that if he who has a
just claim to it come, he finds his property in the
hand of him who purchased it, he takes it, and
the price which the thief gained goes for nought,
and the purchaser cannot return to him to recover
the price:* (Az, TA:) or it means, † *he who goes
away privily, gets out of the affair in safety, there
being nothing due to him, nor anything to be
demanded of him:* or مَلَسَ means, a † man's
selling a commodity which he has stolen, and
abating the price, and then absenting himself; so
that when it is plucked from the hand of the pur-
chaser, he cannot sue the seller as responsible for
the loss thereof: (Mṣb:) or † the sale to which
attaches no claim upon the seller for having acted
unjustly: (A, TA:) or † the selling a thing with-
out making one's self responsible for any loss or
the like that may be occasioned by it. (TA.)
One says, also, in selling, مَلَسَ لَا عَهْدَ لَهُ, meaning,
that he has escaped from the affair, or become
quit of it; that there is nothing due to him, nor

anything to be demanded of him : [i.e., + *I am quit of the affair: no claim shall be made for indemnification.*] (S.) You say, also, *أَبْعَكَ*, *الْمَلْسَى*, meaning, † [*I sell to thee on the condition that*] *thou shalt get thee away, and not return to me*, (S, Mgh, K,) nor have any claim upon me for indemnification. (Mgh.) [In some copies of the S, here and in art. *عهد*, the verbs by which the meaning is explained are of the third person, as though referring to the things sold; but the right reading I hold to be that which I have followed. See also art. *عهد*.]

مَلْسَى: see *مَلْسَى*.

إِمْلَيْسَ: see *أَمْلَسَ*, in two places: — and *إِمْلَيْسَ*.

مَلْسَاءَ: dim. of *مَلْسَاءَ*, fem. of *أَمْلَسَ*, which see, in two places.

مَلْسَاءَ An implement (S, A, K) of wood (A, TA) with which land is made smooth, or even; (S, A, K;) as also *مِلْسَاءَ*. (A, TA.)

أَمْلَسَ Smooth; sleek; free from asperities; [contr. of *خَشِنَ*]; (S, M, K;) having in it nothing upon which to lay hold; smooth to the feel; (Mgh;) and *مَلْسَى* signifies the same; (TA;) and *مَلْسَى* [in like manner], anything smooth or soft: (TA;) fem. of the first, *مَلْسَاءَ*: (M, A, &c.) and pl. *مَلْسَى*. (A.) You say, *ثَوْبٌ أَمْلَسٌ* [A smooth garment, or piece of cloth]. And *صَخْرَةٌ مَلْسَاءَ* [A smooth rock]. (A, TA.) And *قَوْسٌ مَلْسَاءَ* and *مَلْسَى* A bow in which is no crack. (M.) And *ضَرْبَهُ عَلَى مَلْسَاءِ مَتْنِهِ* and *مَلْسَائِهِ* He struck him upon the even and smooth part of his back. (M.) — † A camel (A) having a sound back, (S, K,) free from mange or scab. (A, TA.) So in the proverb, (S,) *هَانَ عَلَى الْأَمْلَسِ مَا لَاقَى الدَّيْرَ* † [What he that had galls on his back experienced was a light matter to him that had a sound back]: (S, K;) applied to him who has an ill concern for his companion. (K.) — *أَرْضٌ مَلْسَاءَ*: see *إِمْلَيْسَ*. — *سَنَةٌ مَلْسَاءَ* † A year without herbage: (A;) or a year of sterility: pl. *أَمْلَيْسَ*, contr. to rule. (M.) — *الْمَلْسَاءُ* † The lowest heaven. (TA, art. *جرب*). — *خَمْرٌ مَلْسَاءَ* (A) or *قَبْوَةٌ مَلْسَاءَ* (K) † Wine easy to swallow; (A;) wine that descends easily in the throat. (K.) — *مَلْسَاءَ* [as an epithet in which the quality of a subst. predominates] † Sour milk with which pure [fresh] milk is mixed; as also *مَلْسَاءَ*. (IDrd, K.) — *جَلْدُهُ أَمْلَسٌ* † He has no blame attaching to him. (A, TA.) — *خَمْسٌ أَمْلَسٌ* † A fatiguing, severe [journey such as is called] *خمس*. (K.)

إِمْلَيْسَ, (S, K,) and with *ة*, (Ibn-'Abbád, K,) † A desert in which is no herbage: pl. *أَمْلَيْسَ* (S, K) and *أَمْلَيْسَ*, [the latter] contr. to general

rule, (K,) the *ي* being suppressed by poetic licence: (TA;) or *أَمْلَيْسَ* signifies land in which are no trees, nor fresh nor dry herbage, nor wild animals; sing, *إِمْلَيْسَ*; app. from *مَلْسَاءَ*, [inf. n. of *مَلْسَى*] i.e., smooth land, in which is nothing: (Sh, L, TA:*) or *أَمْلَيْسَ* is pl. of *أَمْلَسَ*, which is pl. [of pauc.] of *مَلْسَى*, meaning, an even place, (M, TA,) in which is no herbage; (TA;) and the pl. of mult. is *مَلْسَى*: and you say also, *أَرْضٌ مَلْسَى* and *مَلْسَى* and *مَلْسَاءَ* and *إِمْلَيْسَ*, meaning, land that produces no herbage; (M, TA;) and the pl. is *أَمْلَيْسَ* and *أَمْلَيْسَ*, contr. to analogy [unless pls. of *إِمْلَيْسَ*, in which case the former only is so]. (TA.) — You say also, *رَمَانٌ إِمْلَيْسَ* (T, M, TA,) and *إِمْلَيْسَى* (T, S, M, K, TA,) as though the latter were a rel. n. from *إِمْلَيْسَ*, (T, S, K, TA,) not, as is implied in the [S, and] K, as meaning a desert, but as syn. with *إِمْلَيْسَى*; (TA;) † A sweet pomegranate, having no stones: (T, M, TA;) and accord. to Lth, *رَمَانٌ مَلْسَى* signifies † the sweetest kind of pomegranate, which is that without stones. (TA.) [See *شَبَابَة*, voce *أَشْبَبَ*.]

إِمْلَيْسَةَ: }
إِمْلَيْسَى: } see *إِمْلَيْسَ*.

مَلْسَاءَ: see *مَلْسَاءَ*.

ملص

1. *مَلِصَ*, (S, M, A, K,) aor. *لَصَ*, (S, K,) inf. n. *مَلِصَ*, (S, M,) It (a thing, S, M, or a rope, Lh, M, A, and a bridle, Lh, M,) slipped; (S;) or fell, slipping; (K;) or got loose or free, or escaped, and slipped [away]; (A;) or slipped out by reason of its smoothness; (M;) from one's hand; (S, M, A;) as also *مَلِصَ*, and *مَلِصَ*: (M;) or *مَلِصَ*, (S, K,) also written *مَلِصَ*, (S,) signifies it (a thing, Lth, S,) escaped, or got loose or free, (Lth, S,) from one's hand, after having been seized or grasped: (Lth;) and [in like manner] *مَلِصَ*, it, and he, (a thing, S, or a rope, TA, and a man, S, A,) became safe or secure or free, or escaped, (S, A, K,) from one's hand. (TA.) You say, *مَلِصَتِ السَّكَّةُ* and *مَلِصَتْ مِنْ يَدِي* The fish escaped and slipped from my hand. (A, TA.) And *كَدْتُ مَا كَدْتُ أَتَمَلِّصُ مِنْ فُلَانٍ* I hardly escaped, or became secure, from such a one. (S, A:*) — *هَوَّجَ مَلِصَ* He set it loose, or free. (TA.) — *أَلْوَصَ مَلِصَ بَسْجِهِ* (K:) so says Ibn-'Abbád: but in the Tekmileh, *مَلِصَ بَسْجِهِ* he shot his arrow. (TA.)

4. *أَمْلَصَ*, (K,) inf. n. *إِمْلَاصَ*, (TA,) It (a thing) made, or caused, to slip. (K.) — Hence, (TA,) *أَمْلَصَتْ جَنِينَهَا*, (Mgh, TA,) or *بَجَنِينَهَا*, (Abu-l-'Abbás, TA,) or *بَوَلَدَهَا*, (S,) or *أَمْلَصَتْ* [alone], (M, A, K,) She (a woman, S, M, A, Mgh, and a camel, M, TA) brought forth her foetus, or offspring, prematurely, (S, M, A, Mgh,) or dead: (K:) i. q. *أَزَلَّتْ بِهِ* and *أُسْهَلَتْ بِهِ* and *حَطَّأَتْ بِهِ*. (Abu-l-'Abbás, TA.) — *أَمْلَصَ* also signifies He (a man) became poor, needy, or indigent. (TA.)

5: see 1, in three places.

7. *أَمْلَصَ* and *أَمْلَصَ*: see 1, in three places; and see 7 in art. *دَلَسَ*.

مَلِصَ † Naked: [in the present day commonly preceded by *عُرْيَانٌ* (vulgarly pronounced *عُرْيَانٌ*), and with it signifying stark naked:] as though become divested of his clothes like a rope that is become divested of its villous coating. (TA.)

مَلِصَ A thing that slips out from one's hand by reason of its smoothness; as also *مَلِصَ* and *مَلِصَ*: (M:) a rope from which the hand slips, (S, K,) not being able to keep hold of it; (S, TA;) as also *مَلِصَ*. (TA.) You say, *سَكَّةٌ مَلِصَةٌ* (M, A) A fish that slips from the hand by reason of its smoothness: (M:) or that gets loose or free, or escapes, and slips [away]: (A:) or, accord. to AA, (TA,) *الْمَلِصَةُ* signifies *الأطومُ مِنَ السَّكِكِ* [app. meaning a kind of thick-skinned fish]. (K, TA.)

مَلِصَ: see *مَلِصَ*, in two places: — and see *مَلِصَ*, in two places.

رَجُلٌ أَمْلَصَ: see *مَلِصَ*. You say also, *أَمْلَصَ الرَّأْسَ*, i. e. *أَبْلَطَهُ* [app. meaning A smooth-headed man.] (Ibn-'Abbád, K.) — Also, Tender; or soft. (TA.)

مَلِصَ Brought forth prematurely; as also *مَلِصَ*: (M, TA:) an abortion. (TA.) You say, *أَلْقَتْ وَلَدَهَا مُلِصًا* She cast her young one prematurely; (TA;) as also *مَلِصًا* and *مَلِصًا*. (K, TA.)

مَلِصَ A woman, and a she-camel, (M,) that brings forth her offspring prematurely, (M,) or dead: (K:) pl. *مَمْلَيْسَ*, with *ي*. (M, TA.)

مَلِصَ A woman, and a she-camel, (M,) that usually brings forth her offspring prematurely, (M,) or dead.. (K.)

[Several points of resemblance, and some of exact agreement, will be observed between this art. and art. *ملس*.]

ملط

1. *مَلِطَ*, aor. *لَطَ*, (K,) inf. n. *مَلِطَ* (S, K) and

مُلَطَّة (K.) *He (a man) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks: (S [which indicates that it is like مَرَط:]) or had no hair upon his body, (K, TA,) but only upon his head and beard. (TA.)* — See also 4.

4. اَمْلَطَتْ (S,) or اَمْلَطَتْ جَنْبَيْهَا (K.) *She (a camel) cast her foetus (S, K) before it had hair growing upon it; (S;) without any hair upon it: (K:) [like اَمْرَطَتْهُ and اُمُّهُ مَلَطَتْهُ, (K,) aor. 2, (TA,) she brought it forth in an imperfect state. (K.) — اَمْلَطَ [perhaps a mistake for اَبْلَطَ] He became poor, needy, or indigent; like اَمْلَصَ. [TA, art. اَمْلَص.]*

5. تَمَلَّطَ *It (an arrow) was, or became, without feathers upon it. (K.) — It [a thing] was, or became, made, or rendered, smooth; syn. تَمَلَّص. (Sgh, K.)*

8. اَمْتَلَطَهُ *He seized it, took it hastily, or snatched it unawares; (Sgh, K;) like اَمْتَرَطَهُ. (TA.)*

مِلَاطٌ [gypsum]: see شَيْدٌ. — *The shoulder-blade; syn. كَتِفٌ. (TA, art. سَرَح:) or the humerus, or upper bone, of the arm; syn. عَضُدٌ. (T, ibid.) of a camel. (ISh, ibid.)*

مَلِيطٌ *The foetus of a camel having as yet no hair grown upon it: (S, K:) or that is cast prematurely; as also مَلِصٌ. (K, TA, in art. مَلِص.) — Also, A lamb or kid: or one just born. (TA.) — See also what next follows.*

أَمْلَطَ *A man having little, or scanty, or thin, hair upon the sides of his face, or of his cheeks; like اَمْرَطَ: (S;) or having no hair upon his body, (Lth, K,) except the head and beard. (Lth.) — An arrow of which the feathers have fallen off; like اَمْرَطَ: (S;) or an arrow having no feathers upon it; as also مَلِيطٌ. (K.)*

مَمْلِطٌ [like مَمْرِطٌ] *A she-camel casting her foetus without any hair upon it: pl. مَمْلِيطٌ, (K, TA,) with ي. (TA.)*

مَمْلَاطٌ [like مَمْرَاطٌ] *A she-camel that usually casts her foetus without any hair upon it. (K.)*

[ملع, &c.]

See Supplement.]

منا

1. مَنَّا, aor. 2, (S, K,) inf. n. مَنُّ, (S,) *He soaked a hide in tanning-liquid, or ooze. (S, K.) — مَنَّا He conformed with him in what he did. (TA.)*

مَنِيَّةٌ *A hide in the first stage of tanning: (AZ, S, K:) it is next called أَفِيْقٌ; and then أَدِيمٌ: (AZ, S:) or a hide as long as it remains in the tanning-liquid. (TA.) — A place where hides*

are tanned. (As, Ks, S, K.) — Also, accord. to some, Tan, or that with which one tans. (TA.) — This word is not to be pronounced without ى, because مَنِيَّةٌ signifies "death." (MF.)

مَمْنَاةٌ *A black land: (K:) also without ى. (TA.)*

[منج,

منجن,

See Supplement.]

منجنيق

[منجنيق, as described in art. جنق (q. v.), seems to be the engine called by the Romans Onager: see Kitto's Pict. Bible, ii. 499: but was probably applied also to the balista.]

منع

1. مَنَعَهُ, aor. 2 and 3, inf. n. مَنَعٌ, *He lent him a she-camel, and a sheep or goat; (L;) that he might have the milk thereof, and return the animal after a certain period: this is the original signification: (L:) or he lent to him a she-camel, assigning to him her soft hair (وَبَر) and milk and offspring: (Lh, L, K:) and in like manner, he lent him a piece of land, that he might cultivate it and have the produce thereof: (L:) he lent him money or the like, to be repaid. (A, TA.) — مَنَعَهُ, aor. 2 and 3, (S, K,) inf. n. مَنَعٌ, (S,) *He gave him a thing: (S, K:) he gave him a thing as a free gift. (A, TA.) — تَمَنَعَتِ الْمَرْأَةُ وَجْهَهَا بِالْمِرْآةِ The woman imparts somewhat of her beauty to the mirror: or directs her face towards the mirror. And in like manner, accord. to some, you say, when you direct anything (تَقْصِدُ بِهِ) towards another thing, مَنَعْتَهُ إِيَّاهُ. (L.)**

3. مَنَعَهُ, inf. n. مُمَانَعَةٌ, *He aided him, or assisted him, reciprocally, with a gift. (A.) — مَانَعَتْ, inf. n. مِمْنَاعٌ and مُمَانَعَةٌ, † She (a camel) yielded plenty of milk in the winter, after the milk of the other camels had passed away. (L.) — † It (the eye) shed tears continuously. (K.)*

4. اَمْنَعَتْ *She (a camel) was near to bringing forth. (S, K.) Sh says, I know not اَمْنَعَتْ in this sense: but Az says that it is correct, and that the objection of Sh does not invalidate it. (TA.)*

5. تَمَنَعْتُ الْمَالَ † *I fed others with the property. So in the trad. of Umm-Zarā, وَأَكَلُ فَاتَمَعُ † And I eat, and then feed others. (K, TA.)*

8. اِمْتَنَعَ *He took or received, a gift. (K.) — اُمْتِنِعَ He was supplied with property, or wealth, by God. (K.)*

10. اسْتَمْنَعَهُ *He asked, desired, or sought, a loan, or gift, (مِنْحَةٌ) of him; i. e., asked, desired, or sought aid, or assistance, from him; syn. اِسْتَرْقَدَهُ; (S;) or asked, &c., a gift from him. (K.)*

مِنْحَةٌ *A loan, or lending, of a she-camel or sheep or goat, that the person to whom the loan is granted may milk her for a certain period and then restore her to the lender: (A'Obeyd:) [and in like manner,] † مَنِحَةٌ a gift (مِنْحَةٌ) of milk; as a she-camel or sheep or goat that is given to another that he may milk her and afterwards restore her to the lender: (S:) or مَنِحَةٌ signifies a ewe or a she-goat or a she-camel, which her owner lends to a man that he may drink her milk and restore her when her milk ceases to flow: (Mgb:) or both words signify a she-camel or sheep or goat whose milk is given to another: (A:) or a she-camel of which the soft hair (وَبَر) and milk and offspring are conceded by the owner to another: (K:) or † مَنِحَةٌ signifies a she-camel or sheep or goat that is lent for the sake of her milk [&c.]; and مَنِحَةٌ, the profit which the lender thereof bestows upon the borrower. (Lh, L.) The Arabs have four words which they use in the place of عَارِيَّةٌ, viz. † مَنِحَةٌ, عَرِيَّةٌ, اِفْقَارٌ, and اِحْبَالٌ. (A'Obeyd, S.) — مَنِحَةٌ مِنْ لَبَنٍ *Milch sheep or goats; (L;) [app. meaning, that are lent to a person]. — Also مَنِحَةٌ A loan of land, and of money. (L.) — Also, A gift, or thing given; (S, L, K;) as also مَنِحَةٌ: (TA:) a free gift: (A'Obeyd, L:) pl. مَنَاحٍ; (A;) and pl. of مَنِحَةٌ, مَنَاحٍ. (TA.)**

مَمْنُوحٌ: see مَمْنُوحٌ.

الْمَنِيعُ *An arrow (of those used in the game called الْمَيْسِرُ, S) which has no lot, or portion, (S, K,) unless the person to whom it pertains be given something: (S:) it is the third of the arrows to which the term غُفْلٌ is applied, which have no notches, and to which is assigned no portion and no fine; these being only added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: it is one of four arrows to each of which is assigned no portion and no fine; the first is called الْمَصْدَرُ; the next, الْمَضْعَفُ; the next, الْمَنِيعُ; and the last, السَّيْفُ: (Lh:) accord. to some, (TA,) an arrow that is borrowed because it is regarded as fortunate: (K, TA:) or an arrow which has a portion assigned to it. (K.) — كُنْتُ مَنِيعٌ أَصْحَابِي يَوْمَ بَدْرٍ † I was, among my companions, like the arrow called الْمَنِيعُ, on the day of the battle of Bedr; i. e., by reason of my youth, I was like the arrow that neither gains nor loses. (L, from a trad.)*

مَنْحَة: see مَنْحَة.

مَنَّاخ One who gives many gifts. (TA.)

مَنْحَة A she-camel near to bringing forth. (S, K.)

مَنْحَة and مَنَّاخ: see مَنْحَة.

مَنْحَة (S, K) and مَنَّاخ (S) † A she-camel whose milk remains, (K,) or that yields plenty of milk in the winter, (S,) after the milk of the other camels has passed away; (S, K;) like مَنَّاخ (S.) You say also نَوَقَ مَنَّاخُ [app. pl. of مَنْحَة, which is perhaps not used. (TA.)] — Also the former, † Rain that does not cease: (K:) and † wind of which the rain does not cease. (TA.)

مند

مند is a simple word; (K;) or, accord. to some, a compound word, as will be explained hereafter: (TA:) Sb says, that it is with respect to time like مِنْ with respect to place: (S, L:) it is indecl., [generally] with damm for its termination; and مند is indecl. also, [generally] with its final letter quiescent, (S, L, K,) [unless followed by a quiescent letter, when it is movent in different manners which will be shown below,] and it is formed from مَنَد by elision: (M, L, K:) مند is also written and pronounced مَنَد, (M, L, K,) in the dial. of the Benoo-Suleym; (M, L;) and مند, (M, L, K,) in the dial. of the tribe of 'Ok. (M, L.) Each may be a prep., governing what follows it in the gen. case, and used in the same manner as فِي [signifying In, or during, or from the beginning of]: and in this case, each is prefixed only to that which denotes present time: thus you say, مَا رَأَيْتُهُ مَدَّ اللَّيْلَةِ [I have not seen him in this night; or simply I have not seen him this night]: (S, L:) or each is followed by a noun in the gen. case, and in this instance is a prep., in the sense of مِنْ [meaning Since, or lit., from,] when relating to a past time [such as a particular past day or the like]; and in the sense of فِي [meaning In, or from the beginning of,] when relating to the present time; and in the sense of مِنْ and إِلَى together [meaning From the beginning to the end of; or during the whole course of; or simply during, or for,] when relating to a computed period of time, or number of days or the like: ex. مَا رَأَيْتُهُ مَدَّ يَوْمِ الْخَمِيسِ [I have not seen him since Thursday, إِلَى الآنَ to the present time]; (Mughnee, K;) and [relating to the present time,] عَامِنَا مَدَّ يَوْمِنَا [in, or from the beginning of, (this) our day, or (this) our year,]; and, [relating to a computed period of time, or number of days or the like,] مَدَّ ثَلَاثَةَ أَيَّامٍ [from the beginning to the end of, i.e., during, or

for, three days]. (Mughnee.) Each may also be a noun, governing the noun which follows it in the nom. case, as signifying a particular day or the like, or as signifying a definite length of time: in the case of a noun signifying a particular day or the like, you say, مَا رَأَيْتُهُ مَدَّ يَوْمِ الْجُمُعَةِ [I have not seen him (since the commencement of a space of time); the commencement of the space of time thereof (i.e., أَوَّلَ مَدَّةٍ عَدِمَ رُؤْيَايَ إِيَّاهُ, the commencement of the space of time of my not seeing him) was Friday; meaning, since Friday]: and, in the case of a noun signifying a definite length of time, you say, مَا رَأَيْتُهُ مَدَّ سَنَةً, meaning, أَمَدًا [I have not seen him (during, or for, a time); the time thereof (i.e., أَوَّلَ مَدَّةٍ عَدِمَ رُؤْيَايَ إِيَّاهُ, the time of my not seeing him) is a year; meaning, during, or for, a year,]; and the noun in this latter case can only be indeterminate; for you cannot say, مَدَّ سَنَةً كَذَا: (S:) when followed by a noun in the nom. case, as in the instance of مَدَّ يَوْمَانِ [or, accord. to more approved usage, مَدَّ يَوْمَانِ, as will be shown below, The time is two days, meaning during, or for, two days], each is an inchoative, and what follows it is an enunciative; and its meaning is the time with respect to what is present, and to a computed period, or a number of days or the like; and the commencement of the space of time with respect to a past time [such as a particular past day or the like]: or each is an adv. n. [of time], an enunciative, of which what follows is the inchoative, and meaning لَقِيْتُهُ مَدَّ يَوْمَانِ, as in the instance of بَيْنَ وَبَيْنَ, [or, rather, مَدَّ يَوْمَانِ,] i.e., بَيْنَ وَبَيْنَ لِقَائِهِ يَوْمَانِ [Two days have been between the time in which I now am and (the time of) my meeting him]: (K:) but this opinion is rejected by Ibn-Hájib. (TA.) Accord. to some of the Arabs, for they differ on this point, مند governs in the gen. case a noun signifying a past time and one signifying a time not past: and accord. to some of them, مند governs in the nom. case a noun signifying a past time and one signifying a time not past: (M, L:) but the general and most approved way is to make مند govern in the gen. case a noun signifying a time not past, and in the nom. case one signifying a time past; and to make مند govern in the gen. case a noun signifying a time not past and one signifying a time past: (T, M, L:) most of the Arabs hold, that each must govern in the gen. case a noun signifying the present time; and that it is preferable to make مند govern in the same case, and to make مند govern in the nom. case, a noun signifying a past time: (Mughnee:) [they therefore say, مَدَّ اللَّيْلَةِ and مَدَّ اللَّيْلَةِ, and مَدَّ يَوْمَيْنِ and مَدَّ يَوْمَيْنِ; but they say, مَدَّ يَوْمَانِ and مَدَّ يَوْمَانِ.] Some [or, rather, most] say, لَمَّا رَأَهُ مَدَّ يَوْمَانِ, and لَمَّا رَأَهُ مَدَّ يَوْمَيْنِ, [I have not seen him for, or during, two

days,] making مَدَّ [in these instances] to govern the nom. case; and مند, the gen. case. (L.) Such is said when the period of separation is a day and part of a day. (Msb, art. شهر.) The Benoo-Dabbeh and Er-Rabáb make مَدَّ to govern the gen. case in every instance. (M, L.) The phrases, مَا رَأَيْتُهُ مَدَّ عَامٍ أَوَّلَ, and مَا رَأَيْتُهُ مَدَّ عَامٍ أَوَّلَ, (S, K, art. وَاَل; and L,) and مَدَّ عَامٍ أَوَّلَ, and مَدَّ عَامًا أَوَّلَ, [I have not seen him since last year,] are also mentioned by different authors. (L.) The Arabs generally agree in pronouncing مند with damm to the ذ when it is followed by a movent or a quiescent letter; (T, M, L;) as in لَمَّا رَأَهُ مَدَّ يَوْمٍ, and مَدَّ الْيَوْمِ: (T, L:) and to pronounce مَدَّ with the ذ quiescent when it is followed by a movent letter, (T, M, L,) and with damm and [sometimes] with kesr when it is followed by a conjunctive ا; (M, L;) as in لَمَّا رَأَهُ مَدَّ يَوْمَانِ, and لَمَّا رَأَهُ مَدَّ الْيَوْمِ: (T, L:) and so say most of the grammarians. (T.) Lh says, The Benoo-'Obeyd, of the tribe of Ghanee, make the ذ of مَدَّ movent when it is followed by a movent or a quiescent letter, and make the noun following it to be in the nom. case, saying مَدَّ الْيَوْمِ; and some of them pronounce it with kesr when followed by a quiescent letter, saying مَدَّ الْيَوْمِ; but this is not the proper way. (M, L.) In the phrase مَا رَأَيْتُهُ مَدَّ الْيَوْمِ, the Arabs make the ذ movent because of the occurrence [otherwise] of two quiescent letters together; and they [generally] give it not kesr, but damm, because the latter is the final vowel of its original مند. (M, L.) One says also, مَا لَقِيْتُهُ مَدَّ الْيَوْمِ, which fet-ḥ to the ذ in each. (K.) The Benoo-Suleym are related to have used the expression مَا رَأَيْتُهُ مَدَّ سِتٍّ [by سِتٍّ meaning six nights], with kesr to the م of مند, and with the noun following it in the nom. case: and the tribe of 'Ok. are related to have used the expression مَدَّ يَوْمَانِ, with the ن elided, and with kesr to the م, and damm to the ذ. (M, L.) — Each of the two words مند and مند is also followed by a verbal proposition, as in the instance

• مَا زَالَ مَدَّ عَقَدَتْ يَدَاهُ إِزَارَهُ •

[He has not ceased, since his two hands tied his wrapper of the lower part of the body]: or a nominal proposition, as in the instance

• وَلَا زِلْتُ أَبْغَى الْهَالِ مَدَّ أَنَا يَابَغَ •

[And I ceased not to seek wealth from the time of my being a youth, or young man]: in such cases, each is an adv. n. prefixed to the proposition [and governing it virtually in the gen. case], or to a noun significant of time [understood as] prefixed thereto [in the same manner]: or, as some say, each is an inchoative. (K.) — The original of مند is مند, because they restore the dammeh

to the **ذ** in the case of the occurrence of two quiescent letters together; as in the instance of **مُذُ الْيَوْمِ**, for were not its original with **ḍamm**, they would give it **kesr**: [but this some do, as has been shown above:] and because its **dim.** is **مُنِيذٌ** : (**ك**;) for when **مذ** is used as a proper name of a man, its **dim.** is thus formed, by restoring the **ن**, that it may be of the measure **فُعَيْلٌ** : (**IJ, M, L**;) or when **مذ** is a noun, it is originally **مند**; and when it is a particle, it is itself original. (**ك**.) — Accord. to some, **مند** (**T, Ṣ, L, K**) and **مذ** (**K**) are originally **مِنْ** and **إِذ**, which are made one word, (**T, Ṣ, L, K**;) by eliding the **hemzeh**, and then giving **ḍamm** to the **ذ** because of the occurrence of two quiescent letters together; (**ك**;) **مُنْذُ كَانٍ** [and **مُذُ كَانٍ**] meaning **مِنْ إِذْ كَانٍ** : (**T, L**;) but there is nothing to indicate the truth of this opinion: (**Ṣ, L**;) or, as some say, **مند** and **مذ** are originally the prep. **مِنْ** and **ذو** in the sense of **الَّذِي** (**L, K**) in the dial. of **Ṭeiyi**: so says **Fr.**; adding, that when either governs a **gen. case**, it is used in the manner of **مِنْ**; and when it governs a **nom. case**, it is as though one said, [in using the expression **مِنْ الَّذِي هُوَ يَوْمَانِ**, **مُنْذُ أَوْ مُذُ يَوْمَانِ**], and that the former government prevails in the case of **مند** because the **ن** is not suppressed: (**L**;) or, as some say, they are originally **مِنْ** and the noun of indication **ذَا**; so that in the phrase **مَا رَأَيْتُهُ مُنْذُ يَوْمَانِ**, [accord. to more approved usage, **مِنْذُ يَوْمَانِ**], we virtually say, **مِنْ ذَا الْوَقْتِ يَوْمَانِ**: but each of these assertions is a deviation from the plain way. (**K**.)

[منع, &c.,

See Supplement.]

مہاج

1. **سَمِعَ**, aor. **سَمِعَ**, (inf. n. **سَمْعٌ**, TA,) *He sucked [the breast of his mother].* — **سَمِعَ** *Inivit ancillam suam.* (K.) — **سَمِعَ** *He became goodly in countenance after disease.* (AA, K.)

8. **أَمْسَحَ** † *His soul was torn from him.*
(A, K.)

مُهَجَّة *Blood*: or the *blood of the heart*: (S, K:) pl. **مُهَجَّ**. (A.) An Arab of the desert is related to have said, **دَفَقْتُ مُهَجَّتَهُ**, meaning **دَمَهُ**: so in the S: but in a marginal note in a copy of that work, it is said that this is a mistake; and that the correct expression, as mentioned by IḲt and others, is **دَفَقْتُ مُهَجَّتَهُ** *I poured forth, or shed, his blood*: and so it is in the copies of the A. (TA.) In like manner, **دَفَقَ اللَّهُ مُهَجَّتَهُ** † *May God destroy him!* (A. [See also **دَفَقَ**.]) — Also,

† The soul, or spirit. (S, K.) Ex. **خَرَجَتْ مُهِجَتُهُ**
 † His soul went forth, or departed. (S.) **تُنَزَّعَتْ**
 † His soul was torn from him. (K.) —
 Also, † One's self: the best of one's self, and one's
 powers, efforts, endeavours, or energy. (L.) Ex.
بَذَلْتُ لَهُ مُهِجَتِي † I gave, or gave up, myself, and
 the best of my powers, efforts, endeavours, or
 energy, to him, or it. (T.) — Also, † The purest,
 choicest, or best, of anything. (L.) — Also,
 † The heart. (MF.)

أَمْرَج : see مَاہِجْ .

(S, K) مَاهِجٌ and اُمُجَانٌ and (K) اُمُجٌ
Thin milk : (S, K :) or, the first and second, milk
free from water : and, the second, milk of which
the froth has become still, and which is clear, and
not thick : and, the last, thin milk, of which the
taste has not changed; as also اُمُوجٌ. (TA.) —
 Also, the first, *Thin fat*; (S, K;) as also the
 second and third: (K:) or *raw fat*. (M.) —
 The first is an epithet of a form not mentioned
 by Sb. (TA.) It may be a contraction of
 اُمُوجٌ. (IJ.) [And the like may be said of
 اُمُد.]

أَمْهَجُ : see أَمْهَجَانُ

أَمْهَج: see أَمْهَوَج.

مَمْهُوجُ الْبَطْنِ *Lax in the belly.* (K.)

۴۴۰

1. مَهَّدَ, (S, L, K,) aor. مَهَّدَ, (L, K,) inf. n. مَهْدٌ [q.v. infra]; (S, L;) and مَهَّدَ, (L, K,) inf. n. تَمَهَّدَ; (TA;) *He made plain, even, or smooth*, this is the original signification: *he made a place plain, even, or smooth*, [مَكَانًا being understood,] مَهَّدَ لِنَفْسِهِ for himself: (L:) *he spread a bed*, (S, L, K,) and *made it plain, even, or smooth*. (S, L.) — مَهَّدَ لَهُ † *He did well, or kindly, in his affair in his absence*; like قَهَّدَ and قَادَ. (L, art. قَهَّدَ.) — مَهَّدَ, aor. مَهَّدَ, (inf. n. مَهْدٌ, L,) *He gained, or earned, or sought to gain sustenance, and worked*, (L, K,) مَهَّدَ لِنَفْسِهِ for himself. (L.) — مَهَّدَ لِنَفْسِهِ خَيْرًا † *He prepared for himself good, good things, or the like*. (L.) — مَهَّدَ لَهُ مَنْزِلَةً سَنِيَّةً † [*He prepared, or established, for him a high station*]. (A.) — مَا آمَتَّهَدَ فَلَانٌ عِنْدِي يَدًا † [*Such a one has not prepared for himself, with me, a benefit, for me to owe it him*]: you say this when one has not conferred upon you a favour or kindness. (AZ, L.) And مَا آمَتَّهَدَ فَلَانٌ عِنْدِي † [*Such a one has not prepared for himself, with me, that thing, that I should owe it him*]; is said on one's asking a kindness without having previously conferred a benefit; (AZ, JK, L;) and with reference to one who acts in an evil

manner, when asking a kindness, or when a kindness is asked for him. (AZ, L.)

2. مَهَّد, inf. n. تَمْهَيْدٌ, † *He adjusted, or arranged, an affair, (S, A, L, Mṣb, K,) and made it plain, (A, Mṣb,) and easy. (Mṣb.)* See 1. — مَهَّدَ نَفْسَهُ لِفِعْلِ الْأَمْرِ † *He disposed and subjected his mind, or himself, to do the thing. (S, * K, * Mṣb, art. وطن.)* — مَهَّد, inf. n. تَمْهَيْدٌ, † *He accepted, or admitted, an excuse. (S, L, Mṣb, K.)* You say, مَهَّدْتُ لَهُ الْعُذْرَ † *I accepted, or admitted, his excuse. (Mṣb.)*

5. **تَمَهَّد** and **اِمْتَهَد** *It (a bed) became spread, and made plain, even, or smooth.* (A.) — **تَمَهَّدَ لَهُ الْأَمْرُ** † *The affair became adjusted, or arranged, and made plain, and easy, for, or to, him.* (Mṣb.) — **تَمَهَّدَ فِرَاشًا** [*He spread for himself a bed, and made it plain, even, or smooth.*]. (A.) — **تَمَهَّدَتْ لَهُ عِنْدِي حَالٌ لَطِيفَةٌ** † [*A genteel situation was prepared for him with me, or at my abode.*]. (A.) — **تَمَهَّدَ** † *He (a man, TA) became possessed of authority and power; syn. تَمَكَّنَ.* (S, L, K.) — **تَمَهَّدَتْ نَفْسُهُ** † *His mind, or he, became disposed and subjected* [*لِفِعْلِ الْأَمْرِ to do the thing; see 2*]; syn. **تَوَطَّنَتْ**. (K, art. وطن.)

8. امتهد *It (a camel's hump) became spreading and high.* (S, L, K.) See 1 in three places.

10. استمهد فراشاً [He asked, or desired, that a bed should be spread for him, and made plain, even, or smooth]. (A.)

مِهْدٌ [*A child's cradle, or bed;*] *a place prepared for a child, and made plain, even, or smooth,* (S, L, K,) *that he may sleep in it:* (L:) *a bed; a thing spread to lie, recline, or sit, upon;* (A, Mṣb); as also **مِهَادٌ**; (S, A, L, Mṣb, K;) so called because of its plainness, evenness, or smoothness: (L:) Az says, that the latter word is more comprehensive than the former: (L:) it is applied to the *ground, or earth;* [meaning *a plain, an even, or a smooth expanse;* see a verse of Lebeed cited voce **خَوَالِقُ**]: (Az, L, K:) and so is **مِهْدٌ**: (K:) some say, that **مِهْدٌ** and **مِهَادٌ** are [originally] two inf. ns., of the same meaning: or that the former is an inf. n., and the latter a simple subst.: or that the former is sing., and the latter pl.: (MF:) the pl. of the former [in common use] is **مِهَوْدٌ**, (L, Mṣb, K,) and **مِهَادٌ**; and of the latter, [pl. of pauc.,] **أُمِهْدَةٌ** (L, K) and [of mult.,] **مُهْدٌ**. (L, Mṣb, K.) — **أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا** [K, lxxviii. 6,] *Have we not made the earth an expanse* (بساط) *adapted to be travelled over.* (K, TA.) — **لَيْشَ الْمِهَادِ** [K, ii. 202,] † *Evil is that which he hath prepared for himself in his final place.*

(K.) Such is said to be the meaning. (TA.) — *سَهْدٌ* Good; goodly: the latter word is an imitative sequent. (L.)

مَهْدٌ Elevated ground or land: (IAḡr, L, K:) or depressed and smooth and even ground or land; (K:) as also *مَهْدَةٌ*: (En-Naḡr, K:) pl. *مَهْدَاتٌ* and *أَمَهَادٌ*: (K:) but the former of these pls. is doubtful. (TA.)

مَهْدٌ: see *مَهْدٌ*.

مَهَادٌ: see *مَهْدٌ*.

مَهِيدٌ Pure butter: (L, K:) or the purest of butter when melted, and that which has the least milk. (L.)

مَهْمٌ † Lukewarm water; neither hot nor cold. (A, K.)

مهـ

1. *مَهْرُ الْمَرْأَةِ*, (AZ, S, A, Mgh, Mṣb, K,) aor. = (S, Mṣb, K) and *مَهْرٌ*, (S, Mṣb, TA,) *He gave the woman a مهر [or dowry]*: (A, Mgh, Mṣb, K:) or *he assigned to her (جَعَلَ لَهَا) a مهر*: (K:) and *أَمَهَرَهَا* signifies the same as *مَهَرَهَا*, (AZ, S, Mṣb, K,) which is of the dial. of Temeem, and the more usual: (Mṣb:) or *مَهَرَهَا* has the first of the above significations, (A, Mgh, Mṣb, K,) or signifies *he set apart for her a مهر*: (Mṣb:) and *أَمَهَرَهَا* signifies *he named for her a مهر and married her to himself for it*; (A, Mgh;) or *he married her to another man for a certain مهر*; (Mṣb, K;) or *he sent for her a مهر*. (TA.) = *مَهْرُ الشَّيْءِ*, (S, K,) and *فِيهِ*, and *بِهِ*, (K,) (A,) *مَهْرٌ صِنَاعَتُهُ*, (K, TA,) and *فِيهِ*, and *تَمَهَّرَ فِيهَا*, (Mgh, Mṣb,) and *بِهَا*, and *فِيهَا*, (A,) and *مَهْرٌ فِي الْعِلْمِ وَغَيْرِهِ*, (Mṣb,) aor. =, (Mṣb, K,) inf. n. *مَهَارَةٌ* (S, A, Mgh, L, Mṣb, K) and *مِهَارَةٌ* (L) and *مُوهَرٌ* (Mṣb, K) and *مِهَارٌ* and *مَهَرٌ*, (K,) *He was, or became, skilled, or expert*, (S, A, Mgh, Mṣb, K,) *in the thing*, (S, K,) and *in his art, or craft*, (A, Mgh, Mṣb,) and *in science, &c.*, (Mṣb,) *knowing its abstrusities and niceties, or having learned the whole of it*; syn. *حَدَقَ*. (S, A, Mgh, Mṣb, K.)

2. *مَهَرٌ*, inf. n. *تَمَهَّرَ*, *He desired a colt*: (K, TA:) *he procured for himself a colt*. (JK, K, TA.) [In the CK, and in a MS. copy of the K, we find *المَهَر* put by mistake for *المَهْر*.] Abou-Zubeyd says, describing a lion,

• أَقْبَلَ يَرْدِي كَمَا يَرْدِي الْحِصَانُ إِلَى
• مُسْتَعِيبٍ أَرَبٍ مِنْهُ بِتَمَهَّرِ

He came [beating the ground with his feet] like as a horse comes [so beating the ground] to a man

borrowing him for covering, wanting by his means to procure for himself a colt. (TA.) [In the L, and TA, *يَرْدِي* is put for *يَرْدِي* in both instances: but it is corrected by SM in the margin of the L.]

4. *امهر المرأة*: see 1, in two places. — *امهر المرأة* (جَعَلَ) the she-camel a *مِهْرِيَّةٌ*: (K:) [it has sometimes, if not always, the latter meaning; for] it is said of the breaker, or trainer; and is like *أَرْحَلَهَا*. (TA, in art. رَحَلَ.) — *امهرت الفرس* The mare had a colt following her. (TA.)

5: see 1, in two places.

مَهْرٌ A dowry; a nuptial gift; a gift that is given to, or for, a bride; syn. *صَدَاقٌ*. (S, A, Mṣb, K:) pl. *مُوهَرٌ*, (K,) or *مُوهَرَةٌ*, like as *بُعُولَةٌ* is pl. of *بُعُولٌ*, and *فُحُولَةٌ* of *فُحُولٌ*. (Mṣb.) *زَوْجٌ مَهْرٌ* A husband from whom a dowry is got: (S, art. بهر:) or a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired. (TA, same art.) See *بَهْرٌ*. — *نَهَى عَنْ مَهْرِ الْبَغِيِّ* The hire of a prostitute. Ex. *نَهَى عَنْ مَهْرِ الْبَغِيِّ* He forbade [receiving] the hire of the prostitute. (Mgh, Mṣb.)

مَهْرٌ A colt; the male foal of a mare; (S, K;) and of a mare kept for breeding: (TA:) or the first male offspring of a mare or other animal; (K:) i.e., of a tame ass; &c.: (ISd, TA:) fem. with ة; a filly: (S, Mṣb, K:) and dim. *مِهْرٌ*: (JK:) pl. masc., (of pauc., TA,) *أَمَهَارٌ*, and (of mult., TA) *مِهَارٌ* and *مِهَارَةٌ*; (S, Mṣb, K;) and pl. fem. *مِهَرَاتٌ* and *مِهَرَاتٌ*. (S, Mṣb.)

إِبِلٌ مِهْرِيَّةٌ Camels of Mahreh; i.e. certain camels, so called in relation to Mahreh Ibn-Heydán, (T, S, Mṣb, K,) a tribe, (K,) or a great tribe, (TA,) or the father of a tribe of El-Yemen: (S:) or in relation to Mahreh, a district of 'Omán: (Mṣb:) they are excellent camels, that outstrip horses; and some add, that they are unequalled in quickness of running, understanding what is desired of them with the least training, and having names, by which being called, they answer quickly: (Mṣb:) [and hence, any such like camels; i.e. any excellent, fleet, camels: (see 4:) n. un. *مِهْرِيَّةٌ*:] pl. *مِهَارِيَّةٌ* [which is irreg. like *ظَهَارِيَّةٌ*] (S, Mṣb, K) and *مِهَارِيَّةٌ* (S, K) and *مِهَارِيَّةٌ*, (K, TA,) written in the L *مِهَارِيَّةٌ*, (TA,) [and so in the CK,] or *مِهَارِيَّةٌ*, the *ي* being changed into *ا*, (Mṣb,) [but it generally retains the form of *ي*, though pronounced *ا*.] See also *حَوْشِيَّةٌ*.

مِهْرِيَّةٌ [A woman to whom a dowry has been given: and hence,] a free [married] woman:

(S, K:) opposed to *سُرِّيَّةٌ*: (A:) pl. *مِهَارِيَّةٌ*. (A, TA.) And, (TA,) *One whose dowry is dear*. (K, TA.)

مَاهِرٌ Skilled, or skilful, (A, Mṣb, K,) *فِي صِنَاعَتِهِ*, in his art, (A, Mṣb,) and *بِكُلِّ عَمَلٍ*, in every work, (A, K,) *فِي عِلْمٍ وَغَيْرِهِ*, in science &c., (Mṣb,) *knowing its abstrusities and niceties, or having learned the whole of it*; syn. *حَادِقٌ*: (A, Mṣb, K:) and, (K,) in most instances, (TA,) [but only when used absolutely,] a good swimmer; (JK, K;) as also *مُتَمَهَّرٌ*: (Z, TA;) pl. *مِهْرَةٌ*: (A, K:) also *مُتَمَهَّرٌ* a lion skilled in slaying his prey. (K.)

مِهْرٌ A mare having a colt or foal. (S, K.)

مُوهَرَةٌ A woman dowered; to whom a dowry has been given; or for whom a dowry has been set apart. (Mṣb.) It is said in a proverb, *كَأَنَّ مِهْرَهُ إِحْدَى خَدْمَتَيْهَا* [Like her who has been dowered with one of her two anklets]: (S, K:) or *أَحْمَقُ مِنَ الْمُوهَرَةِ إِحْدَى خَدْمَتَيْهَا* [More stupid than she who has been dowered with one of her two anklets]: (Mgh:) applied to him who has reached the utmost degree of stupidity: from the following case: (TA:) a stupid woman demanded of her husband her dowry, (K, TA,) when he paid her his first visit, and she said, I will not obey thee unless thou give me my dowry: (TA:) so he pulled off one of her two anklets (K, TA) from her foot, (TA,) and gave it to her, and she was content with it. (K, TA.) In like manner, a certain man gave to another property, and he married with it the daughter of the giver, and then reproached her for the dowry he had given her: so they said, *كَأَنَّ مِهْرَهُ مِنْ مَالِ أَبِيهَا* [Like her who has been dowered from the property of her father]: (K, TA:) [a proverb] applied in relation to him who reproaches for that which is not his own. (TA.)

مُتَمَهَّرٌ: see *مَاهِرٌ*, in two places.

[*مِهْرٌ*, &c.]

See Supplement.]

موا

1. *مَاءٌ*, aor. *يَمُوءُ*, inf. n. *مُوءٌ* (K, TA: in the CK *مُوءٌ*) and *مُوءٌ* (but see below) or (as in some copies of the K) *مُوءٌ*; (K;) and *أَمُوءٌ*; (AA:) *It (a cat) mewed*: (K:) like *مَأَى*, (TA,) and *أَمَأَ*. (S in art. امو.)

4. *أَمُوءٌ*: see 1. — Also, *He (a man) mewed like a cat*. (K.)

مُوءٌ, accord. to the K, an inf. n. of *مَاءٌ*; but accord. to the L and other lexicons, The mew of a cat; a word expressing the sound of mewing. (TA.)

موو (in some copies of the K, مَوو,) Δ
mewing cat. (K.)

مَائِيَّة and مَائِيَّة and مَائِيَّة [an epithet of] A
cat. (K.)

موت

1. **مَاتَ**, aor. **يَمُوتُ**, (inf. n. **مَوْتُ** ; **Mṣb**), and **مَاتَ**, (originally **مَوْتُ**, like **خَافَ**, originally **خَوْفٌ**, **MF**) [sec. per. **مَتَّ**,] aor. **يَمَاتُ**, (**S**, **K**), which latter is of the dial. of Teiyi ; (**TA** ;) and **مَاتَ**, (in which the medial radical letter is originally **ي**, like **بَاعَ**, **MF**) aor. **يَمِيتُ**, (**K**), a form which some have disapproved ; (**MF**;) and **مَاتَ**, (originally **مَوْتُ**, **Kr**), sec. pers. **مَتَّ**, aor. **يَمُوتُ**, like **دَامَ**, (originally **دَوِمَ**, **Kr**), aor. **يَدُومُ**, (**Kr**, **Mṣb**, &c.), and like the sound verbs **نَعِمَ**, aor. **يَنْعَمُ**, and **فَضَلَ**, aor. **يَفْضُلُ**, (**TA**), of the class of words in which two dial. forms are intermixed ; (**Mṣb**;) *He died*; contr. of **حَيَّى**. (**K**), — **مَاتَ عَنْ بَنِينَ وَبَنَاتٍ** [*He died having passed away from, i. e. leaving behind him, sons and daughters.* And **مَاتَ عَنْ ثَمَانِينَ سَنَةً** *He died having passed beyond eighty years ; i. e. being eighty years old.*] — **الْبَنُّ لَا يَمُوتُ** [*The milk will not die*], in a saying of 'Omar, in a trad., means, that if a child sucks the milk of a dead woman, it becomes unlawful for him afterwards to marry any of her relations who would be unlawful to him if he sucked her milk while she was living : or it means, that, if milk taken from the breast of a woman is given to a child to drink, and he drinks it, the consequence is the same ; that the effect of the milk in producing this consequence is not annulled by its separation from the breast; for whatever is separated from a living being is termed **ميت**, or dead, except the milk and hair and wool on account of the necessity of making use of these. (**TA**.) — **مَاتَتِ الْأَرْضُ**, inf. n. **مَوَاتَانُ** and **مَوَاتٌ**, † *The land became destitute of cultivation and of inhabitants.* (**Mṣb**.) — **مَاتَ** † *It (soil) became deprived of vegetable life.* Hence an expression in the **Qur**, xxx. 18. (**Az**, **Er-Rághib**.) — **مَاتَ** † *He became deprived of sensation ; [dead as to the senses].* So in the **Qur**, xix. 23 : [but this appears to me doubtful]. (**Az**, **Er-Rághib**.) — **مَاتَ** † *He became deprived of the intellectual faculty ; [intellectually dead ;] or ignorant.* Hence an expression in the **Qur**, vi. 122 ; and another in the **Qur**, xxvii. 82 ; and xxx. 51. (**Az**, **Er-Rághib**.) — **مَاتَ** † [*He became as though dead with grief, or sorrow, and fear ;] he experienced grief, or sorrow, and fear, that disturbed his life.* Hence what is said in the **Qur**, xiv. 20. (**Az**, **Er-Rághib**.) — **مَاتَ** † *He or it, was or became, still, quiet, or motionless.* (**K**.) — **مَاتَتِ الرِّيحُ** † *The wind became still, or calm.* (**TA**.) — **مَاتَ** † *He slept.* (**AA**, **K**.)

— مَاتَ النَّارُ, inf. n. مَوْتُ, † [The fire died away;] the ashes of the fire became cold, or cool, and none of its live coals remained. (TA.) — مَاتَ † It (heat or cold) became assuaged. (TA.) — مَاتَ † It (water) became dried up by the earth. (TA.) — مَاتَ (and استمات, TA.) † It (a garment, TA.) wore out; became worn out. (A, K.) — مَاتَ † It (a road) ceased to be passed along. (TA.) — بَلَدٌ تَمُوتُ فِيهِ الرِّيحُ [A town, or country, &c., in which the wind becomes broken, or loses its force]. (TA.) — مَاتَ فَوْقَ الرَّجُلِ † The man slept heavily; became heavy in his sleep. (TA.) — يَمُوتُ مِنَ الْحَسَدِ † [He dies, or will die, of envy]. (TA.) — مَاتَ † He became poor; was reduced to poverty: he became a beggar. (TA.) — † He became base, abject, vile, despicable, or ignominious. (TA.) — † He became extremely aged, old and weak, or decrepit. (TA.) — † He became disobedient, or rebellious. Iblees is said, in a trad., to be أَوَّلُ مَنْ مَاتَ because he was the first who became disobedient, or rebellious. (TA.) — مَاتَ † He (a man) became lowly, humble, or submissive, to the truth. (TA.)

2. **مَوْتِ الدَّوَابِّ** *The beasts of carriage died in great numbers; or deaths amongst them were frequent. (TA.) — See 4.*

3. [ماوتُهُ] inf. n. مُمَاتُوَّةٌ, *He vied with him in patience, (K,) and in firmness, or steadiness, or the like. (TA.)* [In the K, the inf. n. is expl. by مُصَابِرَةٌ; and in the TA, by مُنَابِتَةٌ also.]

4. **مَوْتُهُ** and **امَاتَهُ** (but the latter has an intensive signification, §,) *He* (God) *caused him to die; put him to death; killed him.* (§, K.) — **امات** † *He* (a man) *lost a son, or sons, by death.* (ISK, §.) — **امات فلان** *Such a man lost sons by death.* (A.) — **امات** *She* (a woman, AO, §, K, and a camel, §, K,) *lost her offspring by death.* (§, K.) — **اماتوا** *Death [or a mortal disease] happened among their camels.* (K.) — **مَا أُمُوتَ قَلْبُهُ** signifies **مَا أُمُوتُهُ** [† *How dead is his heart!*] for one does not wonder at any action that does not increase: (§, K:) therefore what is here meant is not literally death. (TA.) — **اماته** † *He* (God) *rendered him poor; reduced him to poverty.* (TA, from a trad.) — **اماته** † *He* [or it] *caused him to sleep.* Ex., in a prayer said on awaking, **الحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا** *Praise be to God who hath awaked us after having caused us to sleep!* (L.) — **يُمِيتُ اللَّيْلُ** † *He sleeps during the night.* (W, p. 9.) — **امات اللحم**, (and **مَوْتُهُ**, TA,) *He took extraordinary pains in thoroughly cooking, and in boiling, the meat.* (K.) And in like manner, onions, and garlic, so as to deprive them of their strong taste and odour. (TA.) — **أُمِيتَ الْخَمْرُ** *The wine was*

cooked, and ceased to boil. (T.A.) — [اماته is also employed in various other senses, agreeably with the senses of the primitive verb.]

6. ضَرَبْتُهُ فَمَاتَ † *I beat him and he feigned himself dead, being alive. (TA.)* — † *He pretended to be weak and motionless by reason of acts of devotion and fasting: [see the act. part. n. below]. (TA.)*

10. استمت [*He sought death* : *sc.* : *see* مُسْتَمِتٌ. — اِسْتَمْتُوا صَيْدَكُمْ, and دَابَّتْكُمْ, *Wait until ye ascertain that your game, and your beast of carriage, has died.* (A.) — استمت [properly, *He sought, or courted, death* ;] i. q. استقتل (§, ك; in art. قتل) meaning *he cared not for death, by reason of his courage.* (JM, in art. قتل.) — استمت + *He* (a man) *was pleased with death ; content to die.* (TA.) — استمت + *He* (a man, TA.) *tried every way, or did his utmost, in seeking a thing.* (IAqr, ك.) — استمت, inf n. اِسْتَمْتُ, (occurring thus with the final ة elided, (TA,) + *He* (a man, and a camel, IAqr,) *became fat after having been emaciated,* (IAqr, ك.) — استمت † *It* (a thing) *became relaxed, loose, or flabby.* (A.) — استمت لينا + *It attained the utmost degree of softness* : said of a fine skin, that is likened to the thin pellicle that adheres to the white of an egg: and of other things, as also استمت في اللين and في الصلابة, *in like manner, in hardness.* (TA.) See مُسْتَمِتٌ. — And see 1.

مَوْتٌ (and مَوْتَانٌ †, TA,) *Death; lifelessness*; contr. of حَيَاةٌ: (S, TA:) as also مَوَاتٌ † (S, K,) and مَمَاتٌ †. [Occurring in the K̤ur, vi. 163, xvii. 77, and xlv. 20,] (S, * TA, in art. حى, and Jel, in vi. 163.) [See also مَوْتَانٌ, below: and see 1.] Or مَوْتَانٌ †, signifies *much death*, like as حَيَوَانٌ signifies *much life*. (M̤shb, in art. حى.) — الْمَوْتُ الْأَبْيَضُ, and الْجَارِفُ, and اللَّائِفُ, and الْغَاتِبُ, *Sudden death*. (IA̤ar, in T and TA, art. فلت.) — الْمَوْتُ الْأَحْمَرُ *Death by slaughter with the sword*. (IA̤ar, in T, TA, art. فلت.) — الْمَوْتُ الْأَسْوَدُ *Death by drowning, and by suffocation*. (IA̤ar, in T and TA, art. فلت.) — بَنَاتُ الْمَوْتِ † [The daughters of death,] meaning *deadly arrows*. (A, TA, voce جَعْفَةٌ, q. v.)

مَوَاتٌ : see **أَرْضٌ مَيْتَةٌ** — **مَيْتٌ** : see **مَيْتٌ** :
Unfruitful land ; like as *أَرْضٌ حَيَّةٌ* means fruitful
land, or land abounding with herbage. (TA, in
art. **حَى**.) — **مَيْتَةٌ** *Carriion* : whatsoever hath not
been killed in the manner prescribed by the law.
(K, Jel, ii. 168.) See **مَيْتٌ**.

مُوتَةٌ † *A fainting, or swoon; (K;) and languor in the intellect: (TA:) or [an affection] like a fainting, or swoon: (Lh:) madness, or insanity, or diabolical possession; syn. جُنُونٌ; (AO, K;) because it occasions a stillness like*

death: (TA:) or a kind of madness or diabolical possession (جُنُون), and epilepsy, that befalls a man; on the recovery from which, his perfect reason returns to him, as to one who has been sleeping, and to one who has been drunk. (S.) [See هَمَز.]

مِيتَة A kind, mode, or manner, of death: (S, K:) pl. مِيت. (TA.) — مَاتَ فُلَانٌ مِيتَةً Such a one died a good kind of death. (S.) — مَاتَ مِيتَةً جَاهِلِيَّةً He died a pagan kind of death, in error and disunion. (TA, from a trad.)

مَوْتَانُ الفؤاد A man who is [dead, or] not lively, in heart: (A:) a man who is stupid, dull, unexcitable, or not to be rendered brisk, sprightly, or lively; (S, K:) as though the heat of his intelligence had cooled and died: (TA:) fem. with ة. (S, K.) — See مَوْتَانُ and مَوْت.

مَوْت (Fr, S, K) and مَوْتَانُ (K) and مَوْتَانُ (Fr) Death, [or a mortal disease, or a murrain,] that befalls camels or sheep or the like. (Fr, S, K.) The first is of the dial. of Temeem: the second, of the dial. of others. (Et-Tilimsanee.) — مَوْتٌ وَقَعَ فِي الْهَالِ مَوْتَانُ [or a mortal disease] happened among the camels &c. (Fr.) — Also, The like among men. Ex., from a trad., يَكُونُ فِي النَّاسِ مَوْتَانُ كَقُعَاصِ الْغَنَمِ There will be, among men, a mortality, or much death, [or mortal disease], like the قُعَاصُ that befalls sheep or goats. (TA.)

مَوْتَانُ † Inanimate things, or goods; dead stock; such as lands and houses [&c.]; (S:) contr. of حَيَوَانُ [q. v.] (S, K.) It is made of this measure to agree in measure with its contr. حيوان: both these words deviate from the constant course of speech; being of a measure properly belonging to inf. ns. (TA.) [See also مَوْتَانُ — اِشْتَرِ الْمَوْتَانُ وَلَا تَشْتَرِ الْحَيَوَانَ Buy lands and houses [or the like], and buy not slaves and beasts of carriage [&c.]. (S.) — رَجُلٌ يَبِيعُ الْمَوْتَانَ A man who sells utensils or furniture or the like, and anything but what has life. (L.) — See also مَوْت.

مَوْت That wherein is no spirit or life; an inanimate thing. (S, K.) [See also مَوْتَانُ.] — مَوْتٌ (you say أَرْضٌ مَوْتٌ, TA.) † Land that has no owner (S, K) of mankind, and of which no use is made, or from which no advantage is derived, (S,) and in which is no water: such as is also called مِيتَةً † (En-Nawawee:) land that has not been sown, nor cultivated, nor occupied by any man's camels &c.: † مَوْتَانُ signifies the same as مَوْتٌ (مَوْتَانُ?), namely, land that is no man's property; and is also written مَوْتَانُ: (L:) or مَوْتَانُ signifies land that has not yet been brought into a state

of cultivation: (Fr, S, L, K:) in a trad. it is said, that such land is the property of God and his Apostle; and whosoever brings into a state of cultivation such land, to him it belongs. (S.)

مَوْتَانُ and مَوْتٌ: see مَوْتَانُ and مَوْت.

مِيت and مِيتٌ signify the same, [Dead, or dying]: (Zj, S, K:) the former is originally مِيتٌ, of the measure فَعِيلٌ: (S:) the latter is contracted from the former; and is both masc. and fem.; (Zj, S:) as is also the former. (Zj.) 'Adee Ibn-Er-Raqla says,

لَيْسَ مِنْ مَاتَ فَاسْتَرَا حَ بِمِيتٍ †
إِنَّمَا الْمِيتُ مِيتُ الْأَحْيَاءِ †

[He who has died and become at rest is not dead: the dead is only the dead of the living]. (S, TA.)

Or مِيتٌ signifies One who has died (actually, TA.); and مِيتٌ, as also مَائِتٌ, one who has not yet died, (K,) but who is near to dying: or, accord. to a verse cited by AA, to Kh, مِيتٌ is applied to him who is borne to the grave; [i. e., who is dead, or lifeless]; and مِيتٌ, to him who [is dying, but] has life in him. (TA.) Fr says, you say of him who has not died, إِنَّهُ مَائِتٌ, but you do not say of him who has died † هَذَا مَائِتٌ: (S:) but some say, that this is an error, and that مِيتٌ is applicable to that which has died [or is lifeless], and to that which will soon die. Those who assert that مِيتٌ is applicable only to the living adduce the following words of the Kur, [xxxix. 31], إِنَّكَ مِيتٌ وَإِنَّهُمْ مِيتُونَ (TA:) i. e. Verily thou wilt die, and verily they will die. (Msb.) MF observes, that مِيتٌ is asserted to be contracted from مِيتٌ; and if so, that there can be no difference in their meanings: that the making a difference between them is contrary to analogy; agreeably with which, they should be like هَيْنٌ and هَيْنٌ, and لَيْنٌ and لَيْنٌ: and also contrary to what has been heard from the Arabs; for they made no difference in their use of these two words. (TA.) [See also what is said of مِيتَةٌ, below.] The pls. are أَمَوَاتٌ and مَوْتَى and مِيتُونَ. (S, K.) The first of these is pl. of مِيتٌ, and consequently of مِيتٌ, because this latter is contracted from the former: as مِيتٌ is of the measure فَعِيلٌ, and this measure resembles فَاعِلٌ, it has received a form of pl. which is sometimes applicable to the measure فاعل: (Sb:) or أَمَوَاتٌ is [only] pl. of مِيتٌ. (Msb.) [The second form (which is applied to rational beings, Msb.) is also pl. of مِيتٌ and مِيت. The third and fourth are [only] applied to rational beings. (Msb.) The fem. epithet is مِيتَةٌ and مِيتَةٌ and مِيتٌ (K, TA) and مِيتٌ. (TA; and so in some

copies of the K, in the place of مِيتٌ.) مِيتَةٌ is an epithet applied to a female rational being; [and its pl. is مِيتَاتٌ:] مِيتَةٌ, to a female brute, for the sake of distinction; and its pl. is مِيتَاتٌ: the latter is contracted because it is more in use than the former epithet applied to a female rational being: (Msb:) the pl. of مِيتٌ and مِيت as fem. epithets is as above [أَمَوَاتٌ and مَوْتَى]. (TA.) — مِيتَةٌ signifies That which has not been slaughtered (AA, S, K) [in the manner prescribed by the law, i. e., carrion]: or that of which the life has departed without slaughter: so in the classical language and in the language of practical law: all such is unlawful to be eaten, except fish and locusts, which are lawful by universal consent of the Muslims: (En-Nawawee:) or, in the common acceptance of the language of law, what has died a natural death, or been killed in a state or manner different from that prescribed by the law, either the agent or the animal killed not being such as is so prescribed; as that which is sacrificed to an idol, or slaughtered [by a person] in the state of إِحْرَام, or not by having the throat cut, and that which it is unlawful to eat, such as a dog: (Msb:) [and any separated part of an animal of which the flesh is not lawful food: see عَاجٌ.] — عَاجٌ A tract of land without herbage, or pasture, (Msb, in art. بلد.) — مِيتٌ † An unbeliever; like as حَيٌ means a Muslim. (TA, in art. حَي.)

[مِيتٌ and مِيتٌ are employed in various other senses, agreeably with the senses of the verb.]

فُلَانٌ مَائِتٌ فِي الْغَمِّ — مِيتٌ: see مِيتٌ. مَائِتٌ † [Such a one is dying, or absorbed, in grief]. (TA.) — مَوْتٌ مَائِتٌ A severe, painful, or violent, death: (TA:) like تَلَزُّمٌ لَئِلٌ: the latter word being added to corroborate the former. (S.)

مَوْتٌ: see مَمَاتٌ.

مِيتَةٌ and مِيتَةٌ † A woman, and a she-camel, that has lost her offspring by death: (S:) and a woman who has lost her husband by death: (TA:) pl. مَمَاوِيتٌ. (S.)

مُتَمَوِّتٌ † [Feigning himself dead]. — † An epithet applied to A hypocritical devotee, (S, K,) who pretends to be like one dead in his devotion, who lowers his voice, and moves little: as though he were one who put on the outward appearance of devotees, and constrained himself to characterize himself by the characteristics of the dead, that he might be imagined to be weak by reason of much devotion. (TA.)

مُسْتَمِيتٌ A courageous man, who seeks, or courts death: (K:) a man who seeks to be slain; who cares not, in war, for death: (S:) abandon-

ing, or devoting, himself to death, (مُسْتَرْسِلٌ لِّلْمَوْتِ) as also مُسْتَقْتَلٌ. (A.) — † Abandoning, or devoting himself to a thing, or affair; syn. مُسْتَرْسِلٌ لِّأَمْرٍ. (S, K.) — مُسْتَهْلِكٌ إِلَى كَذَا, as also مُسْتَهْلِكٌ, † He [is devoted to such a thing, so that he] imagines that he shall die if he do not attain it. (A.) — Ru-beh says,

- وَزَيْدُ الْبَحْرِ لَهُ كَتَيْبَتٌ
- وَاللَّيْلُ فَوْقَ الْهَاءِ مُسْتَهْلِكَةٌ

[And to the froth of the sea there was a sound like that of boiling, and night impended over the water]. (S.) [It is implied in the S that مُسْتَهْلِكٌ here signifies مُسْتَرْسِلٌ] — † One who feigns himself to be insane, or possessed by a devil; not being really so. (TA.) — † One who feigns lowliness, or submissiveness, in voice, &c., to this man until he feeds him, and to this until he feeds him, and, when he is satiated, is ungrateful to his benefactors. (TA.) — † One who makes a show of being good and quiet or tranquil, and is not so in reality. (Ibn-El-Mubarak.) — مُسْتَهْلِكَةٌ The thin pellicle that adheres to the white of an egg. (K.) [See 10: and see also مُسْتَهْلِكٌ, in art. مَيْت.]

موت

1. مَاتَ, aor. يَمُوتُ, inf. n. مَوْتُ (and in the CK مَوْتُ) and مَوْتَانُ (S, K;) as also مَاتَ, aor. يَمُوتُ; (TA;) and † امات; (Hr;) but this is disapproved by IAth; He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water. (S, K.) [See also art. مَيْت.] — See also 7. — مَاتَتِ الْأَرْضُ The land became soft and even. (Msb.)

4: see 1.

7. اِنْهَاتَ, inf. n. اِنْهَاتٌ, It (a thing) was steeped in water, and mashed with the hand: (TA:) it was mixed and moistened in water. (S, K.) [See also art. مَيْت.] † مَاتَ, aor. يَمُوتُ, is also [thus] used intransitively. (Msb.)

مَيْتًا, with kesreh, of the measure مَفْعَالٌ Soft and even land. (Msb.) [See also مَيْتًا, in art. مَيْت.]

موج

1. مَاجَ, aor. يَمُوجُ, inf. n. مَوْجٌ (S, K, &c.) and مَوْجَانٌ and مَوْجٌ; (TA;) It (the sea) was in a state of commotion; was tumultuous; (Msb;) was agitated with waves, conflicting, or dashing together; (S, K;) as also † تَمُوجُ: (TA:) or this latter signifies it (the sea) was, or became, very tumultuous. (Msb.) [You say,] مَاجَ الْمَوْجُ The

waves were in a state of commotion; were tumultuous; conflicted, or dashed together. (TA.) [And hence,] مَاجَ أَمْرُهُمْ † Their affair became in a confused and disturbed state. (TA.) — مَاجَ, inf. n. مَوْجٌ and مَوْجَانٌ, † It (anything) was in a state of commotion, or agitation. (TA.) — مَاجَ † He was in a state of commotion, or agitation, and confounded, perplexed, or amazed. (IAqr.) — النَّاسُ يَمُوجُونَ † The people, or men, are in a state of commotion, or tumultuous. (S.) — مَاجَتِ النَّاسُ † The people were in a discordant and disturbed state of affairs. (Msb.) — مَاجَ عَيْنَ الْحَقِّ, inf. n. مَوْجٌ, † He declined from the truth, or from the true, right, or just, course. (A, K.) — مَاجَتِ الدَّاعِصَةُ, inf. n. مَوْجٌ, † The patella, or knee-pan, moved backwards and forwards, or from side to side, between the skin and the bone, or, as in one copy of the K, flesh: (K, TA:) and in like manner السَّلْعَةُ [the ganglion]. (TA.)

5: see 1.

مَوْجٌ, [a coll. gen. n., Waves; billows; surges; or a collection of waves;] water rising above other water: (TA:) pl. أَمْوَاجٌ (S, K, Msb:) مَوْجَةٌ has a more special signification; [namely, a wave, a single wave;] and the pl. of this, which is the n. un., is مَوْجَاتٌ. (Msb.) — فَرَسٌ غَوَجَ مَوْجًا: see art. غَوَجَ. مَوْجٌ is here an imitative sequent. (TA.) — مَوْجَةُ الشَّبَابِ † The prime of youth. (K.)

نَاجِبَةٌ (in the CK نَاجِبَةٌ) † A swift she-camel, whose أَنْسَاعٌ [or woven thongs of the fore girth] have moved round (جَالَتْ) by reason of the backward and forward motion (اِخْتِلَافٌ) of her fore and hind legs. (K.)

مَوَاجٌ [A sea tumultuous with waves]. (K, art. رَد.)

مَاجٌ A sea in a state of commotion; tumultuous; agitated with waves, conflicting, or dashing together. (TA.) — Also, and † مَتَمَوْجٌ, A man in a state of commotion, or agitation. (TA.)

مَاجٌ: see مَتَمَوْجٌ.

مود

1. مَادَ, [aor. يَمُودُ,] He lied. (L.)

مَادٌ Good in natural disposition, happy in spirits, cheerful in mind, merry, jocose, (L, K,) and pleasant in speech. (L.) See طَابَ.

مَادِيَّةٌ (K) and مَادِيَّةٌ (S, L, Msb, K) A soft coat of mail, easy to the wearer; (S, L, Msb, K;)

and [so] the former, any weapon: (K:) or the latter, a white coat of mail. (Msb.) — Hence, (Msb,) the latter, White honey: (S, L, Msb, K:) or [in the CK and] new honey: or pure honey: or excellent honey. (K.) — Also, the latter, Wine. (S, L, K.)

مور

1. مَارَ, aor. يَمُورُ, inf. n. مَوْرٌ, It moved from side to side, (S, M, A, Msb, K,) like the knee-pan on the knee; (A;) or to and fro, like as the tall palm-tree moves; (S;) as also † تَمُورُ: (S:) it came and went; (T;) as also † تَمُورُ. (K.) You say of a camel, تَمُورُ عَضْدَاهُ The upper bones of his two arms move from side to side. (S, TA.) And مَارَ السِّبَانُ فِي الْمَطْعُونِ [The spear-head moved from side to side in the person pierced]. (A.) And الطَّعْنَةُ تَمُورُ The thrust inclines to the right and left. (TA.) And النُّجُومُ تَمُورُ The stars come and go. (TA.) And مَارَ الْغُبَارُ, inf. n. مَوْرٌ, The dust moved to and fro: or became raised by the wind. (M, K.) — It moved round about, (T, TA,) and to and fro: (TA:) it was in a state of commotion; in a state of tumult: (S,* M, Msb, K:) said of the sea, (Msb,) &c.: (M:) it was in a state of quick motion or commotion. (Msb.) It is said in a trad., that when the soul, or spirit, was blown into Adam, فَطَسَ رَأْسَهُ مَارَ فِي رَأْسِهِ فَطَسَ It circulated, and moved to and fro, in his head, and he sneezed. (TA.) And in the Kur, [lii. 9.] يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا On the day when the heaven shall actually be in a state of commotion, or tumult: so accord. to Ed-Dahhák: or shall move from side to side: so accord. to AO and Akh: (S:) or shall come and go; or move to and fro; or reel. (T.) And in a trad. of Ibn-Ez-Zubeyr, يَكْتَابُ تَمُورُ كَرَجَلِ الْجَرَادِ With troops moving to and fro, in a state of commotion, like the leg of the locust, by reason of their multitude. (TA.) You say also, مَارَتِ النَّاقَةُ فِي سَيْرِهَا The she-camel was in a state of commotion, and reeled, in her pace, or going: and in like manner you say of a mare. (TA.) — مَا أَذْرَى أَغَارَ أُمَّ مَارَ, a saying of the Arabs, related by IAqr, (TA,) I know not whether he have come to low country, or turned and returned to high country (نَجْدٌ): (S, TA:) or have come to the low country, or come to the high country. (IAqr, K,* TA.) — مَارَ الدَّمُ (S, &c.) The blood ran, or flowed, upon the surface of the ground; (T, S, M, Msb, K;) and in like manner you say of tears, meaning they flowed: (M:) or the blood poured upon the surface of the ground, and went hither and thither, (TA,) sideways. (A.) — See also 4.

4. اِمَارَ السِّبَانُ فِي الْمَطْعُونِ [He made the spear-head to move from side to side in the person pierced]. (A.) اِمَارَتِ الرِّيحُ الْغُبَارَ The wind

made the dust to go to and fro : or raised the dust. (M, K.) — امار الدَّم He made the blood to run or flow; (T, S, * IKtt, Mṣb;) as also مَارَةٌ (IKtt, Mṣb,) inf. n. مِير. (IKtt, [as in the TA; but this seems to be a mistake for مَوْر.])

5: see 1, in two places.

مَوْر A road : (T, S:) or a trodden and even road: (M, K:) an inf. n. used as a subst.: because people come and go upon it. (TA.)

مَوْر Dust moving to and fro (M, K) in the air: (TA:) or raised by the wind: (M, K:) or carried to and fro by the wind. (T, S.) — See also مَوَار.

مَوَار (TA,) or مَوَارِ الْبِلَاطِ (S, TA,) A camel that moves the upper bones of his two arms from side to side; (S, TA;) and مَوَارِ الضَّبْعَيْنِ [signifies the same]. (A.) — مَوَارَةٌ (M, K,) or مَوَارَةُ الْيَدِ (S, Mṣb,) A she-camel quick in her pace: (S, Mṣb:) or easy in her pace, and quick. (M, K.) — رِيحٌ مَوَارَةٌ Wind that blows the dust to and fro: or that raises the dust: pl. رِيَاخٌ مَوْرٌ, which is extr. [with respect to rule]. (M.)

مَآثِرَاتٌ Bloods [flowing, and running hither and thither]. So in the following verse (of Rusheyd Ibn-Rumeyd El-'Anazee, TA; not of El-Aḡshā; [as it is said to be in the S in art. عوض;] Sgh, in TA, art. عوض:

* حَلَفْتُ بِمَآثِرَاتِ حَوْلِ عَوْضٍ *
* وَأَنْصَابِ تُرْكُنِ لَدَى السَّعِيرِ *

[or السَّعِيرِ, i.e., I swore, or I swear, by bloods flowing and running hither and thither, around 'Owd, and stones set up to be worshipped, left by Es-Sa'eer or Es-So'eyr. 'Owd and Es-Sa'eer [or Es-So'eyr] were two idols. (S, TA.) [See also another verse, cited in art. عز.]

موز

مَوْر A certain kind of tree, (Mgh,) or fruit, (Mṣb, K,) well known; (S, Mgh, Mṣb, K;) [the fruit of the banana-tree, or musa paradisiaca;] i. q. طَنْج [in one of the acceptations of this latter word]: (Mṣb:) it is lenitive, diuretic, provocative of venery, and augments the spermatic fluid and the phlegm and the yellow bile, and the eating much of it is very oppressive, (K,) for it is slow of digestion: (TA:) the tree grows in the manner of the بُرْدِي, [i.e., papyrus, or perhaps other rushes,] and has a long and broad leaf, which may be three cubits by two cubits, (AḤn, Mgh, TA,) the مَوْر [i.e., the fruit] is found, where it grows, throughout the whole year, (AḤn, as cited by 'Abd-El-Lateef,) and there may be on one of its racemes from thirty to five hundred fruits; (AḤn,

Mgh, K, TA;) this is seen in the districts of Maḡdishoo [between Abyssinia and the country of the Zenj]; (TA;) and when this is the case, the raceme is propped up; (AḤn, Mgh;) it rises to the height of the stature of a man, [and higher,] and its offsets continually grow around it, every one of them smaller than another; and when it has produced its fruit, the mother-tree is cut down at the foot, and its offset that has attained to its height fructifies, and becomes a mother, the rest remaining its offsets, and thus it continues: whence the saying of Ash'ab, to his son, as related by Aḡ, Wherefore dost thou not become like me? to which he answered, Such as I is like the مَوْرَة, which does not attain to a good state until its mother dies. (AḤn, TA.) مَوْرَة is the n. un. (S, Mṣb.)

مَوَار A seller of مَوْر [or fruit of the banana-tree]. (K.)

موس

1. مَاسٍ, aor. يَمُوسُ, (Mṣb,) inf. n. مَوْسٌ, (Sgh, Mṣb, K,) He shaved (Sgh, Mṣb, K) the head, (Sgh, Mṣb,) or the hair: (K:) but Sgh says, that its correctness requires consideration, and it was doubted by IF. (TA.) See مَوْسَى, below.

المَاسِ, not المَاسِ, (K,) i.e., with the disjunctive hemzeh, (TA,) for this is an incorrect pronunciation, (K,) of the vulgar, as Sgh and others have plainly asserted; but I Ath says, I think that the hemzeh and lám in it are radical letters, as they are in المَاسِ, [i.e., إِيَّاسِ or إِيَّاسِ] and it is not Arabic; and if so, its place is under the letter hemzeh, because they say المَاسِ; but if they be [prefixed] for the purpose of rendering the word determinate, the present is its [proper] place; (TA;) [The diamond;] a certain precious stone, (K, * TA,) reckoned among jewels, like the يَاقُوت and the زُمُرُّد, (TA,) the largest of which is like the walnut, (K, TA,) or the egg of the pigeon, (TA,) and this is rare, or very rare, (K, TA,) the only instance being said to be the one called الكَوْكَبُ الدَّرِّيُّ, which is suspended at the tomb of the Prophet: (TA:) it breaks all stony bodies, and the holding it in the mouth breaks the teeth, and fire has no effect upon it, nor iron, but only lead breaks it and powders it, [a strange mistake, for it is well known that it is powdered by being pounded in a steel mortar,] after which it is taken [in the state of powder] upon drills, and pearls &c. are drilled with it. (K.)

مَوْسَى [A razor;] a certain instrument of iron, (M, Mṣb, TA,) with which one shaves: (Lth, L, K, TA:) of the measure فُعْلَى, (Ks, M, Mṣb, K,) from المَوْسِ, [inf. n. of مَاسٍ,] so that the م is a radical letter, (K,) accord. to Lth, (TA,) [for] Lth says, (L, TA,) المَوْسِ is the

root (تَأْسِيسُ [lit. foundation]) of المَوْسَى, (L, K, TA,) the thing with which one shaves; (L, TA;) therefore, (Az, Mṣb, K,) it is imperfectly decl., because of the short fem. اُ [written ي], (Mṣb,) without tenween; (Az, K;) and Fr cites a verse [of obscene meaning] in which it is made fem.: (TA:) or it is from أَوْسَيْتُ رَأْسَهُ, meaning "I shaved his head," (ISk, M, * Mṣb, K,) of the measure مَفْعَلٌ, (ISk, Mṣb, TA,) so that the ي is a radical letter, as El-Umawee and Yz say, and Aboo-Amr Ibn-el-Alà inclined to think it so, (TA,) and therefore it is perfectly decl., (Mṣb,) with tenween, (Mṣb, K,) when indeterminate; (Mṣb;) or it is of the measure مَفْعَلٌ because this measure is more common than فُعْلَى, and because it is perfectly decl. when indeterminate, whereas فُعْلَى is not so when indeterminate and when determinate: (Ibn-Es-Sarráj, TA:) but I Amb says, that it is masc. and fem., and perfectly decl. and imperfectly decl.: ISk says, that the approved way is to make it perfectly decl.: (Mṣb:) [but] he says that it is fem. [also, and if so it is imperfectly decl.]: (TA:) and it is related of A'Obeyd, in the Bári', that he said he had not heard it made masc. except by El-Umawee; (Mṣb;) who asserted it to be masc. only: (TA:) the pl., accord. to him who makes it imperfectly decl., is مَوْسِيَّاتٌ; and accord. to him who makes it perfectly decl., مَوَاسٍ. (Mṣb.) The dim. of موسى, in the sense above explained, [not as a proper name, in which case it is مَوْسَى only, without tenween, and has no relation to the same word signifying a razor,] is مَوْسِيَّةٌ, [but by rule it should be مَوْسِيَّةٌ, like حَبِيَّةٌ] accord. to him who says هَذِهِ مَوْسِيَّةٌ; and مَوْسِيَّةٌ accord. to him who says هَذَا مَوْسِيَّةٌ. (ISk, TA.)

موش

مَاش [Indian peas;] a certain grain, well known, (S in art. مِيش, and K,) round, smaller than the حَبِص [or chick-pea], of a tawny colour inclining to greenness; it is in Syria and India; and is sown; (TA;) also called مَج and خَلَر and زِن: (TA, art. مَج:) it is of moderate temperature; and the mixture made thereof is commended, being beneficial to him who is fevered, and him who is affected with rheum; it is lenitive; and when cooked with vinegar, it is beneficial for purulent pustulous mange or scab; and an external application thereof strengthens feeble limbs: (K:) the word is arabicized [from the Persian مَاش], or post-classical. (S.) — Utensils and furniture, of the meaner sort, of a house or tent. (IAḡr, K.) Hence the saying, المَاشُ خَيْرٌ مِنْ لَاشٍ, [in one copy of the K I find لَاشِ, but the former seems to be the right reading,] meaning, Mean house-

hold utensils and furniture are better than nothing; or] what is in the house, or tent, of worthless utensils and furniture, is better than its being empty: (K, TA:) لاش is here contracted [from لاشي] for the sake of its resembling ماش. (TA.) And خاش ماش and خاش ماش signify the same as ماش thus used: (K, TA in art. خوش:) or the refuse, or meanest sort, of people, or of mankind; as in the M. (TA.)

[موص, &c.

See Supplement.]

ميب

مَيْبَة A certain remedy, or medicine: (K:) [an arabicized word] from the Persian مَيّ "a beverage," and بِه "a quince:" quince-beverage; diacydonium; a medicine prepared of the juice of quinces: some of it is raw; and some, not raw: some is perfumed; and some, not perfumed. (TA, from the book entitled Má lá yesa'u, &c.)

ميت

1. مَات, aor. يَمِيتُ: see art. موت.

دارى بيمتاء دارة, [as also بيمتاء,] My house is opposite to his house. (L, not in the TA.) [See also art. اتى. — اتى. The measure of the two sides, and the distance, of a road; as also ميمتاء. (L, not in the TA.) [See also art اتى.]

ميث

1. مَات, aor. يَمِيتُ, (inf. n. مَيْت, K,) i. q. مَات, aor. يَمِيتُ, (inf. n. مَيْت, K;) [in the CK, for الموت is put الموت;] as also مَيْت, inf. n. مَيْت; (K;) and مَات, inf. n. مَات; but this is disapproved by IATH; (TA;) and مَات, inf. n. مَات; (K;) and مَات, [for مَات,] inf. n. مَات; (TA;) [but the last form I have only found used intransitively;] He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water: (S, K:) or مَات and مَيْت, he steeped anything, such as saffron, and dates, and raisins, and the preparation of churned milk called أقط, in water, so that it dissolved, and mashed it with his hand. (Lth.) — مَات He dissolved salt in water; (ISK, Lth;) and in like manner clay, or loam. (ISK.) اللهم مِتْ قلوبهم كما يَمُتُ الملح في الماء — [O God, dissolve their hearts, like as salt is dissolved in water!] (TA, from a trad.)

2. مَيْت: see 1. — † He rendered a man gentle. (TA.) — † He rendered a man submissive. (TA.) — † It (fortune, or misfortune,) rendered a man expert and submissive. (TA.)

— [And so] † تَمِيتُ † He (a man) became submissive, and languid, or flaccid. (TA.)

4: see 1.

5: تَمِيتُ الأرض The ground became softened (and cooled, S,) by rain. (S, K.) [See also مَات, in art. موت.] See 2.

7. إِمَات, [inf. n. إِمَات,] (ISK;) and إِمَات, inf. n. إِمَات; (Lth;) It (salt) became dissolved in water; (ISK, Lth;) and in like manner, clay, or loam. (ISK.) — See 1.

8. اِمَات, (inf. n. اِمَات, TA,) He attained to an easy state of life; (K;) or a pleasant life. (TA.) — اِمَات He steeped in water, and mashed with his hand, and drank, the preparation of churned milk called أقط. (K.) — See 1.

مَيْت Soft. (K.) — رَجُلٌ مَيْتُ الْقَلْبِ † A man of soft, or gentle, heart. (TA.)

مَيْت Even, or plain, or soft, land: pl. مَيْت: (S, K:) you say, أَرْضٌ مَيْتَةٌ, and أَرْضٌ مَيْت: (A:) [see also مَيْت, in art. موت:] an even, or a plain, or soft, tract of sand: and a hill of a good soil: (L:) and a [water-course such as is called] تَلْعَة, that becomes as large as half, or two-thirds, of the valley. (L, Sh, in TA, voce تلع.)

مُسْتَمِيت The thin pellicle that adheres to the white of an egg. (AA, K.) [See also مُسْتَمِيت, in art. موت.]

ميج

1. مَاج, aor. يَمِيجُ, (S, K,) inf. n. مَاج; (A, K;) and مَاج; (A, [and the same seems to be indicated in the S, where it is said that مَاج signifies the same as مَاج;]) He descended into, (S, A,) or entered, (K,) the well, and filled the bucket: (S, A, K:) this is done when its water is little. (S.) — مَاج الماء, aor. يَمِيجُ; and مَاج; He drew water by descending into the well and filling the bucket. (A.) — مَاج في مَاج, (S, A, K,) inf. n. مَاج and مَاج; (K;) and مَاج, and مَاج; (A;) † He walked in a certain elegant manner, (K,) with a self-conceited gait, and with an affected inclining of his body from side to side, (S, A,) like as a duck walks. (S, K.) — مَاج مَاج † He passed along so walking, and looking at his shadow. (A.) — Also مَاج † He inclined his body from side to side in walking: (K;) and مَاج he, or it, (a drunken man, and a branch, S,) inclined from side to side; (S, K;) as also مَاج and مَاج: (TA:) which last is also said of a branch, or twig. (M, L, art. راد.) — مَاج, and مَاج, † [The drunken man reels, or inclines from side to side in walking.] (A.) — مَاجَتِ الرِّيحُ الشَّجَرَةَ † The wind

made the tree to incline. (TA.) — مَاجَ عِنْدَ السُّلْطَانِ, aor. يَمِيجُ, (S, K,) inf. n. مَاج, (K,) † He interceded for him with the Sulṭān. (S, K.) — مَاجَ, aor. يَمِيجُ, (S, K,) inf. n. مَاج and مَاج; and مَاج; (K;) † He gave him [a thing]. (S, K.) — مَاج † He conferred a benefit, favour, or kindness. (L.) — مَاجَ فَاهُ, aor. يَمِيجُ, (S, K,) inf. n. مَاج, (K,) † He rubbed and cleaned his teeth with a tooth-stick: (AA, S, K:) or [so accord. to the L; but in the K, and] he cleansed out the saliva from his mouth with the tooth-stick. (L, K.)

2: see 1.

3. مَاجَة, (A, K,) inf. n. مَاجَة, (A,) † He commingled, or conversed, or held intercourse, with him; (K;) namely, with a Sulṭān; and in like manner with women. (A.) — مَاجَة وَبَيْنَهُ † [Between me and him are a commingling, or converse, or intercourse, and fellowship in eating.] (A.)

5 and 6: see 1.

8. مَاجَة: see 1. — † It (heat, and work or labour,) made him to sweat. (A.) — مَاجَتِ الشَّمْسُ ذُفْرَى الْبَعِيرِ † The sun drew forth the sweat from the protuberance of the camel's head, behind his ears. (K.) — See 10.

10. مَاجَة, (S, A, K,) and مَاجَة, (A,) † He asked him for a gift. (S, A, K.) — مَاجَة † He came to him seeking his bounty. (L.) — مَاجَة † He asked him to intercede for him, (S, A, K,) with the Sulṭān. (S, A.)

مَاج The yolk of an egg: or its white. (AA, K.) [See also مَاج.]

مَاج † Profit; advantage. (K.) See مَاج.

مَاج A bad kind of dates; i. q. شَيْخ. (K.)

مَاجَة The court of a house: (K:) a dial. form of مَاجَة. (TA.)

مَاج † A man who walks with a self-conceited gait, and with an affected inclining of his body from side to side: (L:) fem. with مَاج. (S, L.)

مَاج A man who descends into a well and fills the bucket, when its water is little: pl. مَاجَة. (S.) The مَاج is he who draws the water from the mouth of the well. (L.) — مَاج † A tooth-stick; syn. سَوَاك: so called because it draws away the saliva, like as he who descends into a well ladles out the water: (L:) and so (accord. to some, TA) مَاج. (K.)

ميد

1. مَاج, aor. يَمِيدُ, inf. n. مَاج (S, L, Mṣb, K) and مَاج, (L, Mṣb, K,) It (a thing) was, or

became in a state of motion, or commotion; was, or became agitated: (S, L, Mṣb, K:) or, in a state of violent motion or commotion; or violently agitated. (El-Baṣā'ir, TA.) So in the expression in the Kur, [xvi. 15; and xxxi. 9;] *لَسْتُ أَنْ تَمِيدَ بَكُمْ* *Lest it (the earth) should be convulsed with you, and go round with you, and move you about violently.* (El-Baṣā'ir, TA.) — *مَادَ* *It turned or twisted about, or became contorted and convulsed.* (IKṭt.) — *مَادَ فِي الرُّمَحِ* — *مَادَ فِي الرُّمَحِ* (A.) — *مَادَ* *It (the mirage, سَرَاب) was in a state of commotion; it quivered, or trembled.* (L, K.) — *مَادَ* † *He was, or became, confounded, perplexed, or amazed.* (TA.) — *مَادَ*, (aor. يَمِيدُ, TA, inf. n. مِيدُ or مِيدُ, L,) † *He (a man, L,) became affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea.* (L, K.) — You say also *مَادَ بِهِ الْبَحْرُ*, aor. يَمِيدُ, inf. n. مِيدُ, † *The sea affected him with a heaving of the stomach, &c.* (L.) And *مَادَتْ بِهِ الْأَرْضُ* † *The ground went round with him.* (A.) — *مَادَتْ الْحَنَظَلَةُ*, (aor. يَمِيدُ, L,) *The colocynth became affected by day-dew, (L, K,) or by moisture, (L,) and in consequence, changed [in odour, or stinking]:* (L, K:) and in like manner a date. (L.) — *مَادَ*, (S, A, L,) inf. n. مِيدُ (L) and مِيدَانُ; (A;) and † *تايد*; (A;) *It (a branch) inclined from side to side.* (S, A, L.) — † *He inclined from side to side in walking.* (L.) — *مَادَ*, inf. n. مِيدُ and مِيدَانُ, *It inclined to one side: as the earth is, in a trad., described to have done before the mountains were formed.* (L.) — *مَادَ* † *He (a man, S,) affected a bending of his person, body, or limbs; (L;) he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (S, L, K:) and مَادَتْ and مَادَتْ signify the same, said of a woman. (A.) — مَادَ* *He conferred, or bestowed, a benefit or benefits, or a favour or favours. You say, مَادَنِي فَلَانُ* *Such a one conferred a benefit or benefits upon me.* (L.) — *مَادَهُ*, (L, Mṣb,) and *امادَهُ*, (L,) *He gave him.* (L, Mṣb.) — *مَادَ* *He furnished persons with, or gave them, provisions for travelling; syn. زَادَ.* (L.) [In the K, زَارَ *He visited.*] — *He brought a people wheat, or food; i. q. مَارَ*, (S, L, K,) of which it is a dial. form. (S.) — *He trafficked as a merchant.* (L.) — *مَادَ*, inf. n. مِيدُ and مِيدَانُ, *It increased, or grew; syn. زَاعَ and زَكَ.* (M, L, K.) [In the copies of the K in my hands, for زَاعَ is put زَاغَ.]

4, 5, and 6: see 1.

8. *امتاده* *He asked him, or desired him, to give him.* (L.) — *امتاده* *He asked or desired him to bring him wheat, or food.* (A.)

مِيدَ a dial. form of *مِيدَ*, (S,) in the sense of *مِيدَ*, (S, L;) and in that of *عَلَى*: (L:) or that of *مِنْ أَجْلِ*. (S, L.) It is said in a trad., *أَفْصَحَ الْعَرَبُ مِيدَ أَتَى مِنْ قُرَيْشٍ وَنَشَأَتْ فِي بَنِي سَعْدِ بْنِ بَكْرِ* [rendered in art. *بيد*]. (S, L.) See what next follows.

مِيدَ *ذلك*, (M, K,) or *مِيدَ* *ذلك*, (L,) *I did it on account, or for the sake, of that.* (M, L, K.) *مِنْ مِيدَ* *ذلك* has not been heard. (M, L.)

مِيدَ: see *مَائِدَة*.

مِيدَ The amount, and measure, of a thing: (L, K:) and the two sides, and distance, or extent, of a thing, (L,) or of a road; (K:) and the surface of a road. (L.) One says, *لَمْ أَدْرِ مَا مِيدَ* *I knew not what was the amount of that, and its measure: or, what was the measure of its two sides, and its extent: as also مِيدَاؤُهُ*. (L.) — *The extreme limit of the distance to which horses run; and so مِيدَاؤُهُ*. (S, TA, art. *أتى*.) — *مِيدَاؤُهُ* A mode, manner, fashion, or form. Ex. *بَنَوْا بُيُوتَهُمْ عَلَى مِيدَاؤٍ وَاحِدٍ* *They built their houses, or constructed their tents, after one mode, &c.* (L.) [See also *مِيدَاؤُهُ*, in art. *أتى*.]

هَذَا مِيدَاؤُهُ, [thus in the copies of the K and in the TA, app. a mistake for *مِيدَاؤُهُ*, like *تِلْقَاؤُهُ*, and *بِمِيدَاؤِهِ*, and *بِمِيدَاؤِهِ*, *This is opposite to, or facing, it.* (K.) And *دَارِي بِمِيدَاؤِ دَارِهِ*, with *fet-h* to the *مر*; (as also *بِمِيدَاؤِ دَارِهِ*, L in art. *ميت*; and *بِمِيدَاؤِ دَارِهِ*, S in art. *أتى*.) *My house is opposite to his house.* (Yaqṣoob, L.) — *مِيدَاؤُهُ*: see *مِيدَاؤُهُ* in art. *أتى*, and *مِيدَاؤُهُ* in art. *ميت*.

مِيدَانُ (S, L, Mṣb, K, &c.) and *مِيدَانُ* (K) A horse-course; race-ground; hippodrome: (Mṣb, TA:) pl. *مِيدَانِينَ* (S, K, &c.) of the measure *فَعْلَانُ*, (IKṭt,) from *مَادَ* “it was in a state of motion;” because the sides of the horse-course shake on the occasion of a race: (Mṣb:) or from *مَادَ* “it turned or twisted about, or became contorted and convulsed;” because the horses wheel about, and bend or convulse themselves, in the place so called: or of the measure *فَعْلَانُ*, from *مَدَى* “a limit, or goal;” because horses run to their goals in the place so called; originally *مَدْيَانُ*, the second and third radicals being transposed; as in *بَيْرَانُ*, originally *بَيْرَانُ*: or of the measure *فَعْلَانُ*, from *مَدَنَ* “he abode, or dwelt;” because horses confine themselves especially to the place so called for wheeling about and the like. (IKṭt.) — *عَيْشَ مِيدَانُ* A delicate, a pleasant, or an ample and easy, life.

(S, L.) — *مِيدَانُ الْخُلَفَاءِ* † a term applied by historians to *The period of the reign of Khaleefehs; from twenty to twenty-four years.* (MF, TA.)

مِيدَانُ: see *مِيدَانُ*.

مِيدُ That moves about, or is agitated, much; that vacillates much: (L:) an intensive epithet; applied in a trad. to worldly prosperity. (L., art. *حيد*.)

مِيدَاؤُ: see *مَائِدَة*.

مَائِدَة † A man affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea: pl. *مِيدَاتُ*. (L.) — *مَائِدَة* A branch inclining [from side to side: see 1]: (A, L:) as also *مِيدَاتُ*: (L:) [or rather the latter signifies inclining much, or frequently, from side to side:] pl. [of the former] *مِيدَاتُ*. (TA.) — *فَلَانٌ يَمْشِي عَلَى الْأَرْضِ قِيَادًا مِيدَاؤًا* † *Such a one walks upon the ground with an elegant and a proud and a self-conceited gait, with an affected inclining of his body from side to side.* (A, art. *فيد*.)

مَائِدَة (and *مِيدَة*, El-Jarmee, L, K) A table with food upon it: (S, L, K:) without food upon it, a table is not thus called, but is called *خَوَانُ*: (AAF, S, L:) or also applied to a table itself: (L:) MF says, that this latter application is allowable, considering that food has been, or is to be, placed upon the table: but El-Hareere asserts it to be incorrect, and the former application only to be allowable: (TA:) *مَائِدَة* is thus used in its proper sense of an act. part. n., and is from *مَادَ* “it was in a state of motion;” as though the table [which was generally a round piece of leather or the like spread upon the ground] moved about with what was upon it: (Zj, L, Mṣb:) or from *مَادَ* “he brought wheat or food;” because food is brought upon it [or as though it brought food]: (L:) or from *مَادَ* “he gave;” as though it gave of what was upon it to those around it: (El-'Ináyah:) or it is of the form of an act. part. n. and used in the sense of a pass. part. n., from *مَادَ* “he gave,” (AO, S, L, Mṣb,) like *رَاضِيَة* in the phrase *عَيْشَة رَاضِيَة*; (AO, S, L;) because what is thus called is given by its owner to the people [who are to eat]: (Mṣb:) also, *food itself*; (Akh, AHāt, ISd, L, K;) even if without a table: (L:) [pl. *مَوَائِدُ*]. See also *فَائِزُ*. — *مَائِدَة* † A round piece of land or ground: (L, K:) likened to a table. (TA.)

مَوَائِدُ: see *مَائِدَة*. — Also, *Calamities*: formed by transposition from *مَائِدَة*. (T, L.)

مُهْتَادُ Asking, or desiring, to give; asking or

desiring, a gift. (K.) And *Asked*, or *desired*, to give; one of whom a gift is asked, or desired. (S, L, K.) — **مَمْتَاد** A man [asking, or desiring, and —] asked, or desired, to bring wheat or food. (S, L.)

ميز

1. **مَارَ أَهْلَهُ** (T, S, A, Mṣb,*) and **عِيَالَهُ** (M, K,) aor. **يَمِيرُ** (T, S, A, &c.,) inf. n. **مِيرَ** (T, S, M, Mṣb, K,) *He brought, or conveyed, or purveyed, طعام*, [here meaning *wheat*, or other corn, and food, victuals, or provision, of any kind, (see **مِيرَةٌ**)] (T, S, M, A, K) *to, or for, his family*, (T, S, A,) or *his household*: (M, K:) or *he brought to them مِيرَةٌ*, i.e. **طعام**: (A) [accord. to whom, as I find in the TA, the aor. is **يَمِيرُ**, but this I suppose to be a mistranscription,] T, Mgh, Mṣb:) or *he gave them مِيرَةٌ*: (TA:) and **أَمَارَهُمْ** signifies the same as **مَارَهُمْ**: (K:) and so **أَمَارَ لَهُمْ**: (S, M, K:) or you say, **هُمْ يَمْتَارُونَ لِأَنْفُسِهِمْ** *they bring, or convey, or purvey, طعام for themselves*: (T:) and **أَمَارَ لِنَفْسِهِ** (A,) or **أَمَارَ لِنَفْسِهِ** (Mgh, Mṣb,) *he brought, (A, Mgh, Mṣb,) or conveyed, or purveyed, (A,) طعام for himself*. (A, Mgh, Mṣb.) See **مِيرَةٌ**.

4: } see 1.
8: }

مِيرَ: see **مِيرَةٌ**.

مِيرَةٌ: i.q. **طعام** [here meaning *Wheat*, or other corn, and food, victuals, or provision, of any kind,] (T, S, A, Mgh, Mṣb, K,*) *which a man brings, or conveys or purveys (يَمْتَارُهُ) [to be laid up in store for himself or his family or household, or for sale]*; (S, TA;) and **مِيرَ** signifies the same as **مِيرَةٌ** [in these senses, as will be seen from what follows], and is applied to victuals, or food, or aliment, syn. **قَوْتُ**. (TA.) Ex. **جَالِبُ** **مِيرَةٍ** (K,) or **الْمِيرَ** (M,) [The bringer, or conveyer, or purveyor, of wheat, &c.] And **طَعَامَ** **أَتَاهُ بِمِيرَةٍ** *He brought him wheat*. (T.) And **جَاؤُوا بِالْمِيرَةِ** [They brought, or conveyed, or purveyed, the wheat, &c.] (A.) And **مَا عِنْدَهُ خَيْرٌ وَلَا مِيرٌ** [He has not wealth, nor wheat, &c.] (T, S, A.) — Also, (T,) The bringing, or conveying, or purveyance, of **طعام** [here meaning as explained above] from another place (T, M, A, K,) [for one's self or family or household, (see 1,) or] for sale: (T:) pl. **مِيرَ**. (M, arts. &c.) The first **مِيرَةٌ** is the **رَبْعِيَّة** (M, arts. &c.) which is the **مِيرَةٌ** in the beginning of [the season called] the **شَتَاء** [or winter, i.e., in the latter part of December or in January, during the season of rains called

الرَّبيع, about which time, the species of millet called **ذُرَّة**, which, as Niebuhr mentions, (Descr. de l'Arabie, p. 135, note,) is called in El-Yemen **طعام**, is gathered in]: (S, K, art. **رَبْع**;) the second, the **صَيْفِيَّة** (M, arts. &c.) and **صَيْف**, also called the **صَائِفَةُ** (S, M, K, art. **صَيْف**;) which is the **مِيرَةٌ** in [the season called] the **صَيْف** [or spring], (S, M, art. **صَيْف**;) in the first part of the **صَيْف** [i.e., in the latter part of March, about which time, wheat, and a second crop of millet (**ذُرَّة**), and barley, are gathered in]: (M, art. **صَيْف**;) the third, the **دَقِيقِيَّة** (M, arts. &c.) and **صَيْف**, which is [also] in the first part of [the season called] the **صَيْف** [or spring, and consequently immediately after the **صَيْفِيَّة**, commencing in the season of the **دَقِيقِي** rains, and app. continuing during part of April, when the same grains are gathered in; or by the **صَيْف** in this instance may be meant summer, but the more proper meaning is spring, and the term **دَقِيقِيَّة** seems already to point to the season of the **دَقِيقِي** rains]: (M, art. &c.) and the fourth, the **رَمَضِيَّة** (M, arts. &c.) and **صَيْف**, which is the **مِيرَةٌ** coming when the earth becomes burnt [by the sun, about July, when the month of **رَمَضَان** began at the period when the calendar by the months was fixed by Kiláb Ibn-Murrah, about two centuries before the Hijreh, and at which season of the year a third crop of **ذُرَّة** is gathered in; for in some parts of Arabia they have three crops of this grain in the year; the second and third being sown immediately after, or produced by the grain which is let fall in cutting, the first and second]. (M, art. &c.)

مَارَ: see **مَارَ**.

مَارَ (S, M, K) and **مَارَ** (M, K) One who brings, or conveys, or purveys, **مِيرَةٌ**, (S, K,) or **مَارَ** (M, L:) pl. of the former, **مَارَ** (S, M, K) and **مَارَ**, like **رَجَالَهُ**. (S, K.) You say **نَحْنُ نَمَارُ**, and **مَارَتَنَا**, [We are expecting our bringers, or conveyers, or purveyors, of wheat, &c.] (S.) The pl. **مَارَ** is applied to A company of men who go together from the desert to the towns or villages to bring **مِيرَةٌ**. (TA.) It is said in a trad. **الْحَمُولَةُ الْمَارَةُ لَهُمْ لِأَغْنِيَةٍ**, meaning, *The camels that carry مِيرَةٌ for them for sale and the like are exempt from the eleemosynary taxation, because they are working beasts*. (TA.)

ميز

1. **مَارَ**, aor. **يَمِيرُ** inf. n. **مِيرَ** (S, A, Mṣb, K;) and **مَارَ** (S, K,) inf. n. **مِيرَ** (S;) or

the latter has an intensive signification; (Mṣb;) *He put it, or set it, apart, away, or aside; removed it; or separated it*; (S, A, Mṣb, K;) from another thing, or other things; (Mṣb;) as also **أَمَارَهُ** (K:) [or the second, rather, *he did so much, or greatly, or widely; like زَيْلُهُ*] You say, **مَارَ مِنْهُ**, and **مِيرَهُ**. (A.) Ex. **مَارَ الْأَذَى مِنَ الطَّرِيقِ** *He put aside, or removed, what was hurtful from the road*. (TA.) And it is said in the Kur, [viii. 38,] **لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ** [That God may separate, or sever, the evil from the good]. (Mṣb.) [It seems also, from what is said in the A, that **مَارَ** signifies *I separated them two*: besides having another signification, which see below.] You say also **مَارَ الشَّيْءُ**, (aor. and inf. n. as above, TA,) meaning, *He separated one part of the thing from another*; **فَصَلَ بَعْضَهُ مِنْ بَعْضٍ** (M, TA,) or **عَنْ بَعْضٍ**: (as in a copy of the A:) expl. in the K as signifying **بَعْضُ عَلَى بَعْضٍ** [he judged, or made, part of the thing to excel, or to have excelled, another]; but the explanation in the M is the right. (TA.) And **مَارَ الْأَشْيَاءَ** *He separated the things after knowledge of them*. (Mṣb.) — [Hence, *He distinguished it, or discriminated it, or discerned it*. And **مَارَ بَيْنَ** *He distinguished, or discriminated, or discerned, between the things*. This is what is meant by its being said,] **الْمِيزُ** also signifies **التَّمْيِيزُ بَيْنَ الْأَشْيَاءِ**. (TA.) You say also, **مَارَ بَيْنَهُمَا** [I distinguished, or discriminated, or discerned, between them two]. (A.) From **مَارَ الْأَشْيَاءَ**, meaning as explained above, is [also], app., derived the phrase **سِنُ التَّمْيِيزِ**, used by the doctors of practical law, as signifying, [The age of discrimination;] *the age at which one knows what things are beneficial to him and what are hurtful to him*: or, accord. to some, **الْمِيزُ** is a faculty in the brain whereby meanings are elicited. (Mṣb.) — **مَارَ** [is also intrans., and signifies] *He (a man) removed from one place to another*. (IAar, K.) See also 8.

2: see **مَارَ**, throughout.

3: see **مَارَ**, in two places.

4: see **مَارَ**, first signification.

5: see 8, throughout. — You say also, **فُلَانٌ يَكَادُ يَمِيرُ مِنَ الْغَيْظِ** *Such a one almost bursts asunder with wrath, or rage*. (S, K,*) The like is said in the Kur, lxvii. 8, tropically, of hell. (A, TA.)

6: } see 8, throughout.
7: }

8. **امْتَارَ**, and **تَمِيرَ** (S, A, Mṣb, K,) and **امْتَارَ** (S, A, K,) and **امْتَارَ** (Lh, TA,) [the

last being a variation of that immediately preceding,] and استماز (S, A, K,) *It was, or became, put, or set, apart, away, or aside; or removed; or separated;* (S, A,* Mṣb,* K;) from another thing, or other things: (Mṣb:) and the last, استماز, *he went, or withdrew, aside, or to a distance,* (K, TA,) *عن الشيء from the thing.* (TA.) All these forms are syn.; but in the phrase مَزَتْ فَلَمْ يَمُزْ [as though signifying *I put it, or set it, apart, &c., but it did not remain so*] Lh allows the verbs to be only in these two forms: (TA:) [though انماز is used in other cases; for] you say *عن انماز* He shifted from his place of prayer; or quitted it for another. (TA.) [See also 1, last signification.] You say also, اماتار القوم, meaning, *became, put, or set, apart, &c., one from another*: (S, TA:) and, as also تميزوا, *they became on one side: or they became alone, or separate: and the former, they withdrew, in a company or troop, aside; as also استمازوا*: (TA:) and [in like manner] تمايزوا *they became separated: (A:) and they formed themselves into separate companies, or troops, and went away, one from another.* (TA. [التمايز being there said to signify *التحيز والتمايز*].) — [امتاز, and the other forms mentioned above, in the first sentence of the paragraph, as syn. with it, also signify *It was, or became, distinguished, or discriminated, or discerned*: in which sense, تميز is the most common. You say also, فلان تميز بالكرم *Such a one was, or became, distinguished by generosity.* And الامتياز *and تمايزت and تميزت* *The things were, or became, distinguished, or discriminated, one from another; or distinct.*]

10: see 8, throughout.

ميز inf. n. of 1, q.v. — Also, *High or elevated rank or condition or state [by which one is distinguished from others].* (TA.)

ميزة [The act of putting, or setting, apart, away, or aside; of removing, or separating]: a subst. from مازة. (TA.) — [Discrimination, or discernment: and hence,] understanding. (TA.)

رجل مياز, and مُميز, [A man of much discrimination or discernment.] (A.)

مُميز [Distinguishing, or discriminating: and hence, a rational animal]. رجل مُميز: see مياز.

ميس

1. ماس, aor. يَمِيس, inf. n. ميس and ميسان, *He walked with an elegant and a proud and self-conceited gait; or so walked with an affected inclining of the body from side to side;* (S, M, A, K;) excepting that in the A the fem. forms

of the pret. and aor. are given;) as also تَمِيس: (S, A,* K:) accord. to the Lth, ميس signifies a kind of ميسان, [app. a mistranscription for ميلان, or inclining,] with, or in, the gait and motion above described, like that of the bride, and of the camel; for he sometimes does this in going along with his هودج [or litter which serves as a vehicle for women]. (TA.)

4. اَمَاسَتْ جَسَمَهَا [She (a woman) made her body to incline from side to side in walking in the manner above described.] (M.)

5: see 1.

ميس A kind of tree, (AHn, S, M, K,) of great size, (A, Hn, M, K,) resembling in its growth and its leaves the [kind of willow called] غَرَب: when young, it is white within; but when it grows old, it becomes black, like اَبْنُوس [or ebony], and so thick that wide tables are made of it; (AHn, M;) and camels' saddles (رَحَال) are made of it. (AHn, S, M.) — Hence, A camel's saddle (رَحْل), as being made of the kind of tree above described. (TA.) — Also, A species of grape-vine, that rises somewhat upon a trunk, (AHn, M, K,*) not all of it spreading out into branches: (AHn, M:) AHn adds, its native place is the district of El-Jezeereh called Sarooa (سَرُوع), and it is related, of a person of knowledge, that he saw it at Et-Tāif: and hence the name of the raisins called مَيْسِي: (TA:) [but ISd says, in continuation of AHn's account of the former of the trees above mentioned, not of the latter,] an Arab of the desert informed me, that he had seen it at Et-Tāif, and hence, he said, the raisins called ميس [not ميسِي] are thus named: (M:) [and F says,] ميس signifies a kind of raisins; as well as a species of grape-vine &c. (K.) — Also, [The pole of a plough:] the long piece of wood that is between the two bulls. (AHn. M.)

ميسِي: see ميس.

ميسان: see ميس.

ميسون: see ميس. — Also, A boy beautiful in stature and face. (K.)

ميسون: see ميس.

ميس (S, A, K) and ميسان (Ibn-'Abbād, A, K) and ميسون and مائس (K) One who walks with an elegant and a proud and self-conceited gait; or who so walks with an affected inclining of the body from side to side: (S, A, K:) [or the first and second and third, one who does so much, or often, or habitually: and the last, being a simple act. part. n., one so walking:] fem. of the first and second, with ة: (A, TA:)

and ميسون signifies the same as ميسَة, in the sense explained above, applied to a woman, and is of one of the measures not mentioned by Sb, like زَيْتُون; or it is from مَسَن, and therefore of the measure قَبُول; but more probably from الميس. (M.) — Also, الميس The lion that so walks; (K, TA;) an epithet applied to him because of his little regard for him whom he meets: (TA:) or the lion: (Sgh, TA:) and, (accord. to IDrd, TA,) the wolf; (K;) because he so walks. (TA.) — Also, غَضَن ميس An inclining, or a bending, branch. (M.)

ميس: see مائس.

[ميس,

See Supplement.]

ميظ

1. مَاط (S, Mṣb, K, &c.) aor. يَمِيط, inf. n. مِيط (Mṣb, K) and مِيطَان (K,) *He removed; retired, or went, to a distance; or became remote;* (Aṣ, IAṣ,* A'Obeyd, S, Mṣb, K;) *عنه from him;* (IAṣ, A'Obeyd, S, K;) as also استماط; (TA;) and اِماط; (IAṣ, A'Obeyd, S, K;) but Aṣ disallows the last in this sense; (S,* Mṣb;) it occurs, however, in a trad.: (TA:) also, *he went away;* (S, TA;) and so اِماط: (TA:) and *it (a thing) went away.* (TA.) — *He, or it, inclined to one side; or declined; i. q., مَاد, and حَاد.* (TA.) — Also, aor. as above, inf. n. مِيط, *He declined, or deviated, from the right course; or acted unjustly;* (AZ, Ks, S, K;) *في حكمه in his judgment.* (AZ, Ks, S.) — [See also مِيط, below: and see 3.] — Also, (A'Obeyd, S, Mṣb, K,) inf. n. مِيط; (TA;) and اِماط, (A'Obeyd, S, Mṣb, K,) inf. n. اِماطة; (S, Mṣb;) or the latter only, accord. to Aṣ; (S,* Mṣb, TA;) *He removed, put away, or put at a distance,* (A'Obeyd, S, Mṣb, K,) him, or it; (A'Obeyd, S, Mṣb;) and مَاط signifies the same as اِماطة; (Mṣb;) and some say *به مِيطت* [if this be not a mistranscription for *مِيطت به*] in the sense of اَمَطْتَهُ. (TA.) You say, اِماط الاذى عن الطريق (Mgh, TA,) inf. n. اِماطة, (S, Mṣb,) *He removed, or put away, or put at a distance, what was hurtful from the road, or way;* (S, Mgh, Mṣb, TA;) and [some say] مَاطه, inf. n. مِيط. (TA.) And it is said in a trad., اَمِط عَنَّا يَدَكَ Remove thou from us thy hand. (TA.) And مَاط به and اِماطه signify *He took away him, or it;* syn. اَذَقَبَهُ and ذَهَبَ بِهِ. (TA.) — مِيط also signifies The act of repelling, impelling, pushing, or thrusting; (S;) and so مِياط: (S, K:) and both signify the act of chiding: (S, K:) the former

being an inf. n. of which the verb is مَاطَ, aor. يَمِيطُ: (K:) [the latter, app., an inf. n. of which the verb, namely مَاطَ, is unused; the like being said of هَاطَ, which we find coupled with مِيطَ.] You say, الْقَوْمُ فِي هَاطٍ وَمِيطٍ The people, or company of men, are engaged in making a clamour, and repelling, &c.: (S, in the present art. and in art. هِيطَ:) or هَاطَ and مِيطَ, respectively, signify the most vehement driving in coming to water, and the most vehement driving in returning from water; (Fr, K;) and مَا زَلْنَا بِالْهَاطِ وَالْمِيطِ means we ceased not to be engaged in coming and going: (Fr, TA:) or advancing (Lh, TA) and retreating: (Lh, K:) or labouring, or striving, or conflicting, one with another, to overcome, (Lth, TA,) and inclining [one towards another]: (Lth, K:) or collecting together, in a neuter sense, and mutual retiring to a distance: or collecting themselves together for peace or reconciliation, and dissolving

themselves from a state of peace or reconciliation: or raising a clamour, or confused noise; and retiring to a distance: or saying No, by God, and Yes, by God. (TA.) [See art. هِيطَ.] You say also, مَا زَالَ فِي هَاطٍ وَمِيطٍ, meaning He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour, and in evil, or mischief, and raising a clamour, or confused noise. (K in art. هِيطَ.)

2. مِيطٌ بَيْنَهُمَا: see 1. — تَمِيطُ, inf. n. تَمِيطٌ, He wavered between them two. (TA.)

3. مِيطٌ: see 1, throughout the greater part of the latter half of the paragraph. — بَيْنُهُمَا مِيطَةٌ and مِيطَةٌ and مِيطَةٌ and مِيطَةٌ are said to signify Between them two is low, faint, or gentle, speaking. (TA in art. هِيطَ.)

4: see 1, in five places.

6. تَمَاطُوا They removed, retired, went to a distance, or became remote, one from another; and their mutual state became bad, disordered, or disturbed; (S, K;) contr. of تَهَاطُوا. (Fr, S, in art. هِيطَ.)

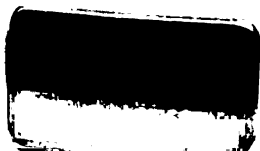
10: see 1, first sentence.


مِيطٌ: see 1. — It also signifies Inclination: so in the trad., لَوْ كَانَ عَمْرٌ مِيزَانًا مَا كَانَ فِيهِ مِيطٌ شَعْرَةً [If Omar were a balance, there would not be in it the inclination of a hair]. (TA.) = Also, A state of mixture, or confusion: mentioned only by IF. (TA.)

مَاطٌ and هَاطٌ are explained by IAḡ as signifying Coming and going. (TA.)

[مِيطٌ, &c.]

See Supplement.]



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